WILLIAM FENNER RECTOR OF ROCHFORD
B.D. sometimes fellow of Pembroke Hall in Cambridge.

Gaze not so much vpon the outward grace
And faire proportions of learnd Fenners face,
That's but y shaddow of him, tis within
The greatest glory of his Spirit doth shine
There trace his graces and no longer loor:
Vpon his picture, but peruse his Book.

W. Hollar fe. 1646. John Stafford excudit.

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THE WORKS OF W. FENNER B. of DIVINITY.

Rev. 14. 13.
They rest from their labours, and their Works follow them.

Printed by *E. Tyler* for *I. Stafford* at the *George* neer Fleet-Bridge.

1658.

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Part. 2

A TREATISE OF THE AFFECTIONS:

OR,

The Souls Pulse.

Whereby a Christian may know whether he be living or dying.

Together

With a lively Description of their NATURE, SIGNES, and SYMPTOMES.

As also directing men to the right use and ordering of them.

By that Reverend and faithfull Minister of Gods Word, Mr. WILLIAM FENNER, sometimes Fellow of *Pembroke Hall*, and late Rector of *Rochford* in ESSEX.

Finished by himselfe.

DEUT. 6. 5.

Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy might.

LONDON,

Printed by *E. Tyler*, for *William Gilbertson*, at the Signe of the Bible in *Gilt-spur-Street* without Newgate. 1657.

TO THE
REAEER.

GOd made man (as all things elſe) for himſelf, Gods glory is the end for which man was made; the fruition of God is the happineſſe to which he was appointed: that he might be ſubſervient to this end, and obtain this happineſſe, he beſtowed on him a reaſonable ſoule conſiſting of an underſtanding and a will, that by the one he might contemplate and behold the beauty of the Lord, by the other he might embrace him. The underſtanding as the eye of the ſoul to diſcerne truth, the will as the feet of the ſoul to carry it to good. The underſtanding (though furniſhed with excellent knowledge in things naturall) was chiefly enriched with the knowledge of God the firſt Truth: the will (though let out to the deſire of good natural) was ſpecially enamored with God the chiefeſt good; and whileſt theſe faculties continued in thoſe poſtures, man continued in the happy and holy condition of his primæve creation; the corruption and miſery of the ſoule is the averſion of theſe faculties from this object, the corruption of the underſtanding the ignorance of God; the corruption of the will, the abhorring of God; man loſt not his faculties by his fall, but their integrity; he hath an underſtanding ſtill, but in regard of heavenly things blind and vain, quick ſighted in other things, he hath a will ſtill, but averſe from God, and purſuing with eagerneſſe things terrene: the reparation of the ſoule is the reſetling of theſe faculties on their proper objects, and this is that which is required, My ſon give me thy heart, give

me thy understanding to know me, give me thy will to cleave to me, by loving and fearing me, by delighting and hoping in me. These acts of loving, fearing, &c. commonly called by the name of Affections *(I speak with submission to better judgments) are onely the motions of the will, by which it goeth forth to the embracing of its object which is good: which considered in the general nature is loved, considered as in the fruition is delighted in; considered in the future as attaineable, if with ease, is desired, if with difficulty, is hoped for, if the will or these Affections be fixed on their proper object, there is no danger in the excess God cannot be loved or feared, &c. overmuch, the only danger in them, is either in misplacing upon a wrong object, or their loose adhering to the right: both these the Apostle rectifies, Be not drunk with Wine, in which is excess, but be filled with the Spirit, covet the best gifts. Thus Christ invites his Church, Drink ye, be drunk, O my beloved. This drunkennesse, saith* Ambrose, *makes men sober: And this is the subject of this ensuing Discourse published for thy benefit. Read, consider, pray, and the Lord give thee understanding to conceive of it, and a will to conform unto it.*

The

The Names and Order of the ſeverall Sermons and Treatiſes contained in this Book.

THe Vſe and Benefit of Divine Meditation.
The danger of deferring Repentance.
Vain Thoughts arraigned at the Bar of Gods juſtice.
The judgement of the world, by the Saints at the laſt day.
The puniſhment of unworthy Communicants.
The Duty of Communicants.
The Duty of Reprovers and perſons reproved.
The Miſery of earthly thoughts.
The neceſſity of Self-deniall.
The Efficacy of Importunate Prayer.
The neceſſity of Goſpel-obedience.
A Caveat againſt late Repentance.
The Soveraigne Virtue of the Goſpel.
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The Signes of Gods forſaking a People.
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The time of Gods grace is limited.
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The ſinfulneſſe and danger of Hypocriſie.
Reformation under correctiō, the way to prevent deſolation.

A Treatiſe of the Affections.
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The ſpirituall mans Directory.
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A TREA-

A TREATISE OF THE AFFECTIONS.

The I. SERMON.

COLOS. 3. 2.

Set your affections on things that are above, and not on things which are on the earth.

THe ſubject of the Text and this Treatiſe *is the Affections*, ſhewing the right uſe and ordering of them, which is a thing of continual and great concernment: for they will never be idle, but ſtill running out and bringing into the ſoul, either healing or hurtful objects, and ſo Authors either of our woe or welfare: and certain ſignes either of our happineſſe, that we are riſen with Chriſt: or miſery, that we are ſtill dead.—— And concerning theſe the Apoſtle

Firſt, *Implies a diſeaſe* and *diſtemper*: that they are disjoyn'd from God, and that *deſperately*.

Secondly, *Applies a medicine*, a way to cure them, to bring them back, and place them upon their firſt and right object *God*, and things above.

The firſt he intimates to us in three things.

Firſt, by calling them *inordinate affections*, and ſuch as can never be ſet right, without they be mortified. *Mortifie your earthly members, Fornication, Uncleanneſſe, Inordinate affection, &c. v.* 5. He tearmes them inordinate and maſterleſſe affections, and he commands us to mortifie them.

Secondly by ſhewing they are *buried in the things of the world*, and never can be raiſed up again, but onely by the power of the reſurrection of Chriſt. *If ye be riſen with Chriſt, ſeek thoſe things that are above, ver.* 1. q.d. Ye can never be able to make your affections ſeek upwards, unleſſe ye be riſen with Chriſt.

Thirdly, by ſuppoſing they are naturally (as *Solomon* ſaies of a fooles

wrath) as heavy as a stone, the affections are so naturally, as heavy as a stone, which falls down to the earth, and cannot ascend, except it be heaved up: *Set your affections on things above, and not on things on the earth.* q. d. They naturally sagge downwards on things that are earthly, but let them not do so: no, heave them up, and set them up upon things that are heavenly. *If ye be risen with Christ.*

These words are to be construed with all the exhortations Saint *Paul* does here give. *If ye be risen with Christ*, seeke those things that are above. *If ye be risen with Christ*, set your affections on things that are above. *If ye be risen with Christ* mortifie your earthly members, and your inordinate affections, &c. q. d. if ye be not risen with Christ, it is but a folly for me to bidde you do this, ye cannot mortifie your affections, nor raise up your affections to God, ye cannot possibly do this, except ye be risen with Christ. The point then is this, which I will handle by way of coherence.

Doctr. *A natural man cannot set his affections upon God, or upon things above*: for our more intelligible proceeding in this Doctrine, as likewise in the whole Treatise of the Affections, which I desire to go through: let me tell you,

What the affections are. First, *What the affections be.* The *affections are the forcible and sensible motions of the heart, or the will, to a thing, or from a thing, according as it is apprehended to be good or to be evil.* There be four things to be considered herein.

1. *The affections are motions.* First, The *affections or motions.* They are the motions of the heart. *The motions of sinne.*, sayes Saint *Paul*, *Rom.* 7. 5. that is, the affections of sinne, for so it is in the Original: so that then are a mans affections set upon God, when the heart hath its out-goings to God, and therefore the Scriptures call the affections *the feet of the soule*: for as the body goes with its feet to that which it loves, so the soul goes out with its affections to that which it loves. *I thought upon my wayes, and turned my feet unto thy Testimonies, Psal.* 119. 59. that is, I turned mine affections to thy Testimonies: looke to thy feet when thou comest into the house of the Lord. I have refrained my foot from every evil way, *Psal.* 119. 101. Their feet are swift to shed blood, *Rom.* 3. 15. The Soul hath no other way to come at that which it loves, but onely by its affections: can the muck-worme bring his bagges and his coffers to his Soul? can the voluptuous man bring his dogges, and his hounds, and his bowles to his Soul? No, though his Soul loves such vanities as these, it cannot move to them but onely by its affections, *Currui similes sunt & equis pernicibus affectus*, sayes *Lactantius.* The affections are the Soules horses, that draw her as it were in a Coach to the thing that she affects: a man is moved by his affections. By *Anger* he moves out to Revenge: by *Desire* he moves out to Obtain: by *Love* he moves out to Enjoy: by *Pitty* he moves out to Relieve: the affections are the motions of the Soul. When the unbelieving Jewes had an affection of envy at Saint *Paul*, the Text sayes, *They were moved with Envy*, *Acts* 17. 5. So the Soul of the godly is moved with affection to God. This is the first thing, the affections are motions.

L. 6. de vero cultu. c. 17.

By faith Noah warned of God moved with fear, &c. Heb. 11. 7.

2. *The affections are motions of the will.* Secondly, As the affections are motions, so they are the *motions of the Will.* I know *Aristotle* and most of our Divines too, do place the affections in the sensitive part of the Soul, and not in the Will, because they are to be seen in the beasts. But this cannot be so, for a mans affections do most stirre at a shame or disgrace; which could not be, if the affections were in the unreasonable sensitive part: the unreasonable sensitive part of a man is not sensible of credit or esteeme: call the desires of the appetite greedy and gluttonish; the appetite is senceleſse of any disgrace, and therefore the affections must needs be in the heart: the Scripture places the affections in the Heart or the Will. *Being affectionately desirous of you, we were willing*, 1 *Thes.* 2. 8. Saint *Paul* couples his affections and his will together in one, and his affection that he had to the *Thessalonians*, he seats in his will. How could

the

the Apoſtle command us to ſet our affections on God, and the things which are above, if the affections were in the ſenſitive and unreaſonable part? can a man make his material ſtomack to hunger after God? or the thirſt of his ſenſitive appetite to thirſt after Chriſt? alas! the ſenſitive part is not capable of a command or precept. No, if the affections were onely in the ſenſitive and material part of the ſoul, then how could they be in the Angels? the good Angels have affections, all the eſſential parts of the affections, and ſo have the bad. The good Angels, *which things the Angels deſire to looke into*, 1 *Pet.* 1. 12. The evil Angels or Devils, *The Devils believe and tremble*, *Jam.* 2. 19. I confeſſe there be certain animal and analogical affections that are in the ſenſe: ther's griefe for torment, and feare to touch a ſerpent or a toad: delight in meats that are pleaſant, and hatred of them that are noyſome. But the Lord doth not call for theſe ſenſitive paſſions to be ſeated upon him and on heaven, they are ſeated aright as they ſtand, ſo a moderation be kept, they have no need to change objects: *The affections of the heart*, theſe are the affections the Lord doth call for; the out-goings of the heart, as the ſenſe is afraid of a Lyon, ſo is a godly heart afraid to ſin againſt God; as the ſenſe is joyful to have eaſe after trouble, ſo a godly heart is joyful with a good conſcience in Chriſt; as the ſenſe loves that which doth feed it, ſo a godly heart loves God that doth nouriſh it: and therefore *Auſten*, and *Galen*, and *Scotus*, and why ſay I them? the Scriptures ſay, the affections are motions in the heart, *Mine eye affecteth my heart*, ſaith the poor Church, *Lam.* 3. 51. that is, when ſhe beheld the lamentable diſtreſſes of the daughters of Sion, this ſtirred up the affection of pitty in her heart.

Thirdly, as the affections are the motions of the heart, ſo they are the *forcible motions of the heart*; every little motion in the heart is not an affection, but onely the forcible motions of the heart; a man is then ſaid to ſet his affections upon God, when his heart goes with force unto God; for as God appoints every creature his taske, and to ſeeke out its own good, ſo he gives it a force for to do it; the ſtone its nature is to fall downwards, and God gives it a weightineſſe that it may fall downwards with force: the ſtomacke its nature is to take food when it is empty, and God gives it a hunger, that it may take it with force: every creature hath not onely its motion to move it to its own good, but it goes to it with force; ſo God hath given affections to the heart, as weight to the ſtone, and hunger to the ſtomacke; ſo God (I ſay) hath given affections to the heart, that it may ſeeke out its good with a force: ſo that then does a man ſet his affections upon God, when he ſets all his forces to God-ward. When *David* had given 847. millions, 382 thouſand 500 pound in ſilver and gold of his own charges, to the building of Gods houſe, for ſo the learned may gather out of two Chapters in the Chronicles, you may well think he imployed all his forces thereto; but what ſayes the Text, *I have ſet mine affection to the houſe of God*, 1 *Chron.* 29. 3. Thus ye ſee when he ſets his affections to Gods houſe, he put to his forces: the affections are the forcible motions of the heart; when a childe of God *prayes* with affection, he prayeth with force; when he *ſtands for God* with affection, he ſtands for him with force. 3. *They are forcible motions of the heart.*

Fourthly, as the affections are the motions, and the forcible motions of the will, ſo they are *the ſenſible motions too.* For the will ſtirres up the inferiour faculties of the Soul, and they ſtirre up the humours and parts of the body, to make the greater reſiſtance to that which it diſaffects, or the greater embracement of that which it affects. 4. *They are the ſenſible motions of the heart.*

This is one reaſon why the affections are called paſſions, for they make the ſoul to ſuffer, and the body to ſuffer. The affection of Joy makes the ſpleene for to ſuffer, and anger makes the gall for to ſuffer, and feare makes

the heart for to ſuffer; yea, the affections make humours, blood, ſpirits, members, even bones, and all the body for to ſuffer. Hence it is, when a man ſets his affections upon God, *his feare*, the fear of God makes him *tremble*; his *Love*, the love of God makes him to *weepe for his ſinnes*; the *Shame* of it that he ſhould diſhonour his God, makes him to *bluſh* before Chriſt. *Griefe* for his ſinnes many times *dryes up his moyſture*; and *Zeale* for his glory *conſumeth his fleſh*: ſo was it with the Pſalmiſt, when he was full of affections towards God, and ſaw how men did diſ-obey his Commandements, ſee what ſenſible motions were in him. *Mine eyes guſh out with rivers of waters, becauſe men keepe not thy Law, Pſal.* 119. 139. *Ezra* was ſo affectionate for God, that knowing how the people tranſgreſſed, it made the colour to come in his face, and to bluſh before heaven, *Ezr.* 9. 6. as *Demetrius* bluſht for his father *Philips* offences; the Orator that pleaded King *Philips* defence, did not do him ſo much ſervice, as the bluſhing of *Demetrius* his ſonne. This was the effect of his affection to his Father, it ſhewed it ſelfe in his bluſhing for the offences of his Father: Thus the affections are the ſenſible motions of the Will.

5. *They are ſuch motions as are according to the apprehenſion of good or evil.*

Fiftly and laſtly, they are ſuch ſenſible motions as are according to *the apprehenſion of good or evil.* For when there is but ſmall apprehenſion of good or evil, the affections are weake, and may hardly worke on the body at all; but when there is a great apprehenſion of either, not onely the ſoul is *deeply* affected, but alſo the body is mightily compatible. Nay, if the apprehenſion be deepe indeed, the affections break out into raptures, as *dancing and leapings of the heart*, which are the raptures of joy: *raviſhments and enamorings*, which are the raptures of love; *meltings, and bleedings, and breakings of Spirit*, which are the raptures of greife; aſtoniſhments, amazements, which are the raptures of feare; confuſion and the like, which are the raptures of ſhame: the affections burſt forth into ſuch raptures as theſe, when the apprehenſion is deepe. *Olofernes* his eyes were raviſht with the ſlippers of *Judeth*, becauſe he was deeply in love with her: *Jacob* ſhooken almoſt dead at the ſight of his ſonnes bloody coate, becauſe he was deepely affected thereat. The Roman Senate were affrighted with the ſight of the Carthaginian green figges, that *Cato* did ſhew them: ſuch raptures have the Saints very often in their prayers to God, being helpt *with ſighes and groanes that cannot be uttered, Rom.* 8. 26. becauſe they have a deepe apprehenſion of the corruption that is in them. Thus ye ſee what the affections be, *they are forcible and ſenſible motions of the will, to a thing or from a thing, according as it is apprehended to be evil, or to be good.*

Judith 16. 9.

Gen. 37.

Reaſons.

In the next place let me ſhew that a carnal man cannot ſet theſe his affections upon God or upon Grace, which may appeare by reaſons.

The affections are the wings of the ſoul.

First, *Affectus ſunt alæ animæ*, as the proverbe goes, *The Affections are the wings of the Soul.* If the birds wings be lime-twig'd and glued to the ground, ſhe cannot fly up; now a carnal man his affections are glued and lime-twig'd to the things of the world, or the things of this life: and therefore it is impoſſible he ſhould flie up unto God. I read in the life of good *Anſelme*, walking in the fields he ſaw a ſhepherds boy that had taken a bird, and tyed a ſtone to her legge, and as the bird would be offering to mount, the ſtone pulled her down; ſhe had ſuch a weight on her legge, ſhe could not flie up: this good Father fell a weeping, to conſider, that ſo it was with men, carnal men; though perhaps they think to flie up unto God by many good purpoſes, they are ſtill borne down with their ſinnes, their affections are clog'd, ſecurity, deadneſſe of heart, ſelf-love, and love of the things here below, like milſtones made faſt to their heeles, their affections cannot mount up to God. Haſt thou more affection to a game then a Sermon? more affection to ſit drinking in Ale-houſes, then to be reproved for thy ſinnes? more affection

Anſelmus.

to

to a good booty, then a good duty? alas! how canst thou set thine affections upon God? thine affections are earthly affections, and therefore they cannot be placed upon God, *Rom.* 1. 26. there read of *vile affections*. God gave up the Heathen to base and vile affections: so these are base and vile, and carnal affections, that thou art given unto: thine affections are malice, and envy, and revenge, which cannot be set upon God: they are worldly feares, and worldly sorrowes, and worldly joyes, and worldly pleasures, and worldly delights, these are thine affections, these can never be placed upon God. They are vile affections, too base and dishonourable to God. Thine affections are lime-twig'd by Satan, they cannot fore up unto God. This is the first reason, why a carnall man cannot set his affections upon God, because his affections, which are the wings of his soule, are glued to the earth.

Secondly, *Affectus sunt inclinationes animæ*, *The affections are the inclinations of the Soule*: as a man is affected, so is he inclined; and therefore the affections in Scripture are called the bent of the soule, *My people are bent to backesliding from me*, *Hos.* 11. 7. that is, their affections to me are unstable, unconstant, and fickle. How stands such a one bent? as we say; that is, how stands he affected? A man is bent to that which his affections are on; now then is it possible that a carnal man should set his affections on God, when his heart does not stand bent unto God? the mucke-worme, his heart stands bent to the world, the voluptuous, his heart stands bent to his pleasures; the proud man, his heart stands bent to get credit and be well thought on; the natural man stands bent to be carnal and earthly; and how can such men set their affections on God, when their hearts stand that way bent; the affections, are they bent? that way that thy bent goes, that way do thine affections go: thou art merry and jocond, and joyful to day, tell me, what is it for? is it because God is glorified by thee? No, no, thy mirth and thy joy stand otherwise bent; thou hast been angry and revengeful, what was it for? was it because God is dishonoured, and thy lusts have been violent? Alas! no, thy anger and thy wrath stand otherwise bent: thine affections are the bent and inclinations of thy heart, and therefore if thou be inclined to things that are earthly, thou canst not place thine affections upon God; nothing can go against its own bent and inclination, unlesse by the omnipotent power of the Spirit of Christ. *David* knew this well enough, that his affections could never be to God and his righteousnesse, if his heart did not that way stand bent; and therefore he prayes God, *Incline not my heart to any evil thing*, *Psal.* 141. 4. Let not mine affections be on any evil thing, for then I should be that way inclined. This is the second reason why a carnal man cannot set his affections upon God, because their affections of the heart are the bent of the heart.

They are the Inclinations of the Soule.

Thirdly, *Affectus sunt passiones animæ*, sayes *Damascen*, *The affections are the passions of the Soule*. When the heart is affected with a thing, it lets in that thing, and it suffers a change by that thing; when a man is affected with anger at a wrong or an injury, we say he is in a passion; that is, he lets in the wrong, and there does his heart bite upon the wrong, and chafe at it; thus he is passionate, when a man is affected with love to a pleasure, he lets in the pleasure, and suffers it to prevaile on the heart: now then a carnal man cannot set his affections upon God nor his Grace, because he cannot let it in; to prevaile over his Soule, he will not suffer it to enter; can he be in a good passion for God? can he be angry and cholericke to see how Gods Spirit is grieved? can he be grieved at the lusts of his heart, which he joyes in? can he be zealous for Gods truth, and for the beauty of holinesse? Alas, alas! no. He cannot let in these things into his heart, nor Christ, nor Grace, nor Holinesse, nor Humility, nor Self-denial, nor any saving grace that is Christs, can get entrance into his heart; and therefore he cannot set his affections

3.

They are the passions of the Soul.

Elias was subject to the like passions as we are. Jam. 5. 17. *That is, subject to like affections with us.*

fections upon God. When the Apostle had exhorted the Hebrews, and now was concluding, that he could exhort them no further, he concludes on this manner: *And I beseech you brethren, suffer the word of exhortation*, Heb. 13. 22. He labours to worke on their affections, that they would let in his exhortations into their hearts, he does not say, suffer me to exhort you, for he had exhorted them already, and had taken his leave, but suffer it to enter into your hearts; now if you be carnal, thou wilt never suffer Gods counsels to enter; youle never suffer the word of reproof, neither will ye suffer a resignation: Suppose we should pull down all the unnecessary Ale-houses in the Parish, would ye suffer it? Suppose we should roote out all your game-houses and the like, would ye suffer it? Suppose we should make every man pay his twelve-pence a day for every time he is absent from Church, and have all disorders punisht in the Town, would ye suffer it? Suppose we should come to your houses and exhort you, and reprove, and tell you of your sinnes, and labour to reforme you and your Families, alas! would ye suffer it? No, your passions will rise, ye would be so farre from affecting these things, as that your affections would be against them, nay, ye would be in passion against me; carnall hearts cannot set their affections upon God, why? because the affections are passions, as I have proved already, and the soule does suffer its affections. The affections do alter the heart, but a carnal heart will not be altered by the word, nor by Christ; nor suffer his graces to enter.

4. *They are the Perturbations of the Soule.*

Fourthly, put the case a man set himself wrong, *Affectus sunt perturbationes animæ, The affections are the perturbations of the soul*; if once they go wrong, and the reines be laid on their necks, they are like wilde horses to the soul, to carry her whither she would not; they are the disturbers of judgement, and violent tyrants over the soul, they make a man walk as they list; and therefore the Apostle cals them, *the lusts of concupiscence, wherein a man walkes*, 1. Thes. 4. 5. in the original it is *the affections of concupiscence*, they are cruel and masterless misleaders of a man; now a carnal man, his affections are such, they are disturbances and perturbations unto him, they will so trouble him, and tosse him up and down, from lust unto lust, from sin unto sin, that he shall never be able that is carnal, to set them upon God. *Jamblychus* cals them the nayles of the soul, whereby it's nailed to the things of the body; would a carnal man repent? alas! his affections disturbe him; would he pray and hold out in that duty? his affections are importunate to be otherwise occupyed; would he exhort and reprove, and be rebuking his neighbour for sinning against God? his affections they are against it, he is ashamed for to do it, he is afraid he shall have a flout for his labour; would he forsake his covetousnesse, and drunkenness, and company? Oh! his affections are so strong to them, that he is not able to draw his heart from them. The very Heathen brings in all the world thus speaking of themselves, *Nitimur in vetitum semper cupimúsque negata*, so head-strong are the affections when they are wrong: as *Medea* in the Poet, *video meliora proboque*, she saw the good and she liked the good, but her affections transported her quite to the contrary; thus it was with *Herod* the King: when he heard there was another King of the Jews born in the world and that Wise men from the East were come for to do homage to that new King; the Text sayes, *he was troubled*, Matth. 2, 3. feare and shame, and grief, and vexation, and all his affections, they were all up in Armes, and would not let him be quiet: they troubled him sayes Saint *Matthew*. Yea, they made such a disturbance in *Herod*, they did so baffle his judgement, and busie his thoughts, and torture his minde, that they drove him to murther God knows how many scores of poor Infants, before they would be quiet, they made him a mad-man. Thus the affections are grievous perturbations, when they are once come to be mis-placed; and if they be such perturbations as they are, alas! how can a carnall man set his affections upon God?

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they are masterlesse wild horses, and he cannot subdue them: they are bedlams and frantick misleaders, and he cannot overcome them: they are desperate things, his affections are so giddy and unruly, that he can never be Christs, as long as his affections are alive; unlesse they be set upon the tenters, and put upon the rack, and tamed perforce, they'le never be right: and therefore sayes the Apostle, *Those that are Christs have crucified the flesh, with the affections and lusts*, Gal. 5.24. Those that are Christs, have done so, or else they could never be Christs, because the affections are perturbations & disturbances, most wofull perturbations they are. And this is a fourth reason why a carnall man cannot set his affections upon God, because his affections are perturbations, and like a company of wilde horses, that will not be ruled.

The II. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

THus I have shown you first, what the affections be: Secondly, how a carnall man cannot set his affections upon God. But here it may be objected: cannot a carnall man have good affections to God and to grace? The people were so affected with *Johns* preaching, and with his Baptisme, that they would have been angry and zealously affected against that man, whoever he was, that should have said it was not of God; they would have stoned such an one to death, *Luke* 20.6. The people most of them were carnall, yet they were thus affected with his preaching. Certainly a carnal mans affections may be marvellously wrought on. For the clearing of this doubt: Let me shew you nine degrees, wherein the affections may be wrought on: in five of them, a carnal man may have his affections to be wrought on, and in the last four of them he cannot. First, I will name you these nine degrees of the affections of the heart.

The first is, when they are so farre wrought on, that *heart is enticed and allured much by them.* Thus the eloquent Ministers in *Corinth*, it seems, they wrought upon the peoples affections exceedingly, their words were so drawing, and their speech was so inticing, that they came flocking to them. Saint *Paul* confesses he would not preach so, *with the enticing words of mens wisdome*, 1 *Cor.* 2.4. (q.d.) what good should I do, if my preaching were such? Its true I might allure you, and move you, and entice you, and stir your affections; but alas! this would never bring you to faith, and repentance with power: this might tickle your hearts peradventure a little, but not soundly comfort you. 1. *The heart is enticed and allured by them.*

The second is, when the affections are wrought on so far, that *the heart is somewhat touched therewith.* As a man when his affections are moved with any, at a disgracefull word, he saith, this toucheth me indeed. When God turned the affections of *Israel* unto *Saul*, indeed some of them had no affection to *Saul*, *How shall this man save us?* say they, they despised him in their hearts, but God turned the affections of the rest upon *Saul*, for to follow him: The Text sayes of them, *The Lord had touched their hearts*, 1 *Sam.* 10.26. That is, he set their affections upon *Saul*, that they might follow *Saul* up and down. As when

when the Needle is touched with the Loadstone, then it will turn it self presently to the North; their affections were touched, and therefore they followed after *Saul*. So, many men, their affections are touched at a Sermon; their affections are not only allured, but receive a touch from the Word: there is some vertue goes out of the Word, as some went from Christ to the Woman that had but a touch of his garment; so their affections have a touch from the Word, and some vertue goes to them, for the affections are termed the touch of the heart. *It's good for a man not to touch a woman*, 1 *Cor.* 7. 1. That is, not to set an amorous affection of the heart upon a woman. Thus far a wicked mans affections may be to the Word, they may be touched by the Word.

3. *The heart is somewhat bowed by them.*

The third is, when the affections are wrought on so far, *That the heart is somewhat bowed thereby*; this is another degree of working on the affections, to bow the affections, as ye may read; *David bowed the heart of all the men of Judah, even as the heart of one man*, 2 *Sam* 19. 14. that is, by his kind speeches, and friendly message he sent, he inclined and bowed their affections unto him. So a wicked man may have his affections bowed unto good, whereas his affections stood sturdy before, or may be they were bowed another way before, now they be bowed the contrary; as wicked *Ioabs* affections were so bowed to God-wards, and for the good of his Church, that he was willing to dye in his defence. *Be of good courage*, sayes he, *let us play the men for our people and the Cities of our God, and the Lord do what seemeth him good.* 2 *Sam.* 10. 12. See how he rowzes up his valour, and his generous affections to fight for his God, his affections were somewhat bowed unto God, and yet he was a wicked man.

4. *The heart is stolne away with them.*

The fourth is, the affections may be wrought on so far, that *the heart may be stolne away with them*: this you may find in the story of *Absalom*, who with his beauty and the properneſse of his person, and the flattery of his lips, and his courteous complement with the people of the land, he did so win their affections, that the Text sayes, *He stole the hearts of the men of Israel*, 2 *Sam.* 15. 6. So grace is so beautifull, and the Word of God hath such kind promises and kind speeches with it; not complemental, as *Absaloms*, but reall and truly amiable, that it may steale the affections of a carnall man, as the Israelites stole from the *Ægyptians*, and they knew not how, so grace may steal thine affections and take them with its beauty, and yet thou be a wicked man for all that. As *Paul* with his preaching did so steal away the affections and the hearts of *Galathians*, that for a need they *would have pluckt out their eyes and given them to Paul*, they were so strongly affected with him and the Gospel he taught them, *Gal.* 4. 15. Nevertheless S. *Paul* says they were *fooliſh & carnal*.

5. *The heart is inflamed by them.*

The fifth is, the affections may be wrought on so far, that the heart may be hot and inflamed by them. That this is another degree of the affections, you may gather from the *avenger of blood*; when any had unwittingly and unwillingly killed his brother, the Lord commands him *to flie quickly to a City of refuge, leſt the avenger of blood should kill him in fury and anger*. The words go thus, *leſt the avenger of blood pursue the slayer, while his heart is hot*. *Deut.* 16. 6. While his heart is hot, that is, while he is in the heat of his passion, while his anger and the affections of revenge are hot: the affections may be raised so high, that they may set the heart in a heat upon a thing which it affects. So a carnal man may have his affections heated and inflamed towards God and towards grace. *Saul* had a great zeal to Gods Church, 2 *Sam.* 21. 2. *Jehu* was zealous for God, *Come with me*, sayes he, *and see my zeal for the Lord*, 2 *King.* 10. 16. Zeal is the heat of all the affections, and therefore *Iehu* was heated in all his affections for *God*; his affections were hot to root out Idolaters, his affections were hot to cut off Gods enemies, and to reform abundance of sinful abuses in the Kingdom: he was zealous, his affections were heated towards God, and yet *Jehu* was no better then a carnal man for all that. Thus far may a carnal mans affections be wrought on for grace; and this is no argument

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that he hath set his affections upon God, as shall afterwards appear. Therefore there be four further degrees which are only to be found in the godly.

The sixth then is, the affections may be wrought on so far, that the heart is *quite overturned from that it was before*; I say the affections may be wrought on so far, that the heart may be turned upside down by them. So it was with the godly; they were even overwhelmed in affections for God with the fear of the Lord, and their hearts turned upside down with grief for their sins. *Behold O Lord, for I am in distresse, my bowels are troubled, my heart is turned within me, for I have grievously rebelled*, Lam. 1.20. Her soul was even battered with affections of repentance and humiliation; her soul was distressed with terrors; her bowels were troubled and contracted with fears, and her heart was turned upside down with sorrowes, and all for her sins, for I have grievously rebelled, sayes she. No wicked man under Heaven had his affections ever so wrought on, that was not converted upon it. As *Job* sayes of his birth, *He was curdled like Cheese*: so here in the second birth, her heart was curdled like Cheese, &c. My heart is turned in me, sayes she. This is a higher working on the affections, then any carnal man hath.

6. *The heart is overturned from what it was before.*

Iob 10. 10.

The seventh is, the affections may be wrought on so far, *that the heart be engaged for God*. As a womans affections towards a man may be so deep, as that she engages her heart unto that man, and resolves to have none other husband but him. So when the affections are so deep in love with grace and with Christ, that the heart is once engaged for Christ, to be a widow for ever, unlesse he will be pleased to count her his Spouse: the world shall never have her heart more, the flesh shall never have her heart more, nor devill, nor lust, nor any other sin shall ever have her heart more, she is so far in love and affection with Christ, as her heart is engaged for Christ, this is a godly soul. *Who is this that engages his heart to approach unto me?* saith the Lord, *Jer.* 30.21. If pleasure come, saying, set thine affection on me; no sayes the heart, mine affections are engaged already; if her old lusts, and her old lovers, and her old acquaintance come, saying, set your affections on us; no, sayes the heart, I am engaged for another, even for Christ and his graces: this is a deep working on the affections indeed, when they are engaged for Christ.

7. *The heart is engaged for God.*

The eighth is, the affections may be wrought on so far, *that the heart may be glued to a thing by them*. *Iamblicus* the heathen hath a pretty phrase to this purpose: a wicked man he calls him ἐσφιγμένον ἐν τοῖς ἐπιθυμίαις, bound in and nailed in his affections, he is even nailed and glued to the things of the world, his heart does even stick to them like pitch and Tarre to the Ship. So it is with a godly soul, his heart sticks fast unto Christ, and the Commandments of Christ. *I have stuck unto thy testimonies*, sayes *David* to Christ, *Psal.* 119.31. How came his heart to stick to Christs testimonies? His holy affections were the glue, his affections clave to Gods law.

8. *The heart is glued to a thing by them.* *De vita Pythag.*

The ninth is, the affections may be wrought on so far, that the *heart may be quite given up to the thing which it affects*, *Solomon* had such affections to wisdom that *he gave his heart for to seek it*. *Ecc.* 1.13. As we use to say, he hath my heart, what can he have more? all mine affections are set on him, if he have my heart, and all. So a godly heart is so deeply affected with Christ and his righteousnesse, as that Christ hath his very heart and all. He gives up all that he hath unto Christ. It's true, no wicked man in the earth hath his affections thus far wrought on; but it is marvellous to think how far a mans affections may be wrought on for Christ, and yet be a carnal man. It's proved already, he cannot set his affections on Christ, but he may raise up his affections a good way towards Christ, and now I will prove it.

9. *The heart is quite given up to that which it affects.*

The affections may be thus raised.

First, *the ignicles and embers of right reason that* God hath made naturall to his heart, may regulate his affections to be chast, and sober, and kind, and liberal, and just, and morally humble, and patient, and merciful, &c. and to ob-

1. *By the sparks of right reason that regulate the affections.*

serve the things contained in the Law. Natural reason, directs men to love their parents and their children, and one another: thus the very Heathen themselves guided their affections with Religion as it were, the vertues of morality says *Aristotle*, they do ἐυρίσκειν τὸ μέσον ἐν τοῖς πάθεσι. They find out a *Medium* or a golden mean in the affections, & hold them unto it. And therefore St. *Paul* knoweth thus much, and how that some of the Heathen were so wicked, that they would put out the light of their own reason, and be drunk and lustfull, and proud, and mercilesse, and disobedient to parents, he condemns them especially for this, that they were without understanding, and *without naturall affection*, *Rom.* 1.31. that is, because they put out that naturall reason, and that naturall affection that were in them. Because their affections might have been naturally set upon those things. Their very naturall reason might have ruled their affections, and set them upon vertues of morality. 1. So that thus far thou mayest go, and yet be a carnallist, thine affections may run to be civil, and morally honest, and the like natural reason may raise up thine affections from drunkennesse and lust, and from naturall injustice; and from swearing and lying, and filthinesse of speaking, and the like. I say natural reason may raise up thine affections from these. Indeed it may be thine affections are violent, and greedy, and sensual to tempt thee to some of these sins, but natural reason may take them off from such sins as these. Are thine affections so vile as to follow thy blowzing and thy company keeping? we need not quote Scripture to convince thee: thy material stomack cries out it is a sin, for it grumbles at it. Thine eyes, and thy legs, and thy heels cry out, it is a sin; for they do betray it. Look upon thy purse, it cryes against thee, for it thou hast emptied. Look upon thy Children, and thy Servants, and thy Wife, they cry against it, for them thou hast beggard. Look upon thy fields and thy lands, and thy inheritance, they cry against it, for them thou hast morgag'd and impaired. Look upon the stinking dunghil, it bids thee hold thy nostrils at the stinkingnesse of this sin, for there is thy spewing and thy vomiting, and so of the rest of these sins; natural reason may easily raise up thine affections from these. Which if thou hast done already, and art civil and moral, thou art yet gone no further then a Naturian may go. Thou mayest do that, and yet be a Carnallist.

Lib. 2. Eth. c. 6.

2. *By knowledge out of the word that raiseth up the affection.*

Secondly, because thou hast more means then the means of bare nature, *thy knowledge out of the Word, may raise up thy affections exceedingly*: knowledge may awe the heart, and move it with the affection *of feares*, that it go not against its own knowledge. Herod *feared* John, *knowing that he was a just man*, *Mark* 6.20. *Herod* his affection was stirred with fear at the hearing of *John*; why? he knew he was a good man, and he knew it was just as he preached; he knew it was Gods Word. And therefore he feared not to obey him, he was afraid to go against him. Nay, his affections were more raised then so; *he heard* John *gladly, and did many things.* He was affected with joy at his Sermons, and his affections were wrought on to break out into act, and to do many things. I do not read, he stuck at any thing but only his darling corruption. His affections are so wrought on, that it should seem he reformed many sins in his Courts, and many of his Courtiers; he began to set up some worship of God in his Palace. All this was by reason of knowledge; he knew *Iohn* was a good Preacher, he knew he preached the truth, and the truth over-powred his affections. Now he had no such elbow-room for to sin, as he had in his ignorance. Now he feares to do many sins that before he feared not, why? because his knowledge was inlightened. This is no argument that thou art a childe of God, because thou reformest many things. Alas, thy knowledge is convinced thou must so: the very Devill himself may be over-powred by his knowledge; when the Devill knew Christ was Christ, he could not but confesse, *We know thee who thou art, the holy one of God.*

Mark.

Mark. 1.24. Happily thou fearest to go flatly against the Sermons thou hearest, thou feareſt to live so bad as thou didst; happily thou rejoycest to hear the Bell ring to a Sermon, and art glad to hear the preaching of a Minister; happily thine affections are so wrought on, that thou art moved to do many things, not to suffer such potting and cupsying in thy house as thou usedst, not to endure such disorders in thy family as thou wert wont; alas, alas, this is good yet; and, O that others were proficients thus far, this is further then many do go, but this thou mayest do, and yet be a Carnallist. Thou knowest this is the truth of God, and this stirres thine affections a little.

Thirdly, God may be, he hath *quickned thy knowledge* a little, *and quickned thy conscience*, and made it tell thee the horror of thy sins, and this may raise up thine affections many steps higher; not onely to mourn for thy sins, and be full of the affections of sorrow, but also to go mournfully, and hang up and down, to pull down thy proud looks, to take on lamentably, because of thy former iniquities. As *Ahab*. Thus the word made *Ahab* rend the very clothes off his back, and fling off his royal robes, and put on sackcloth in their room, it made him have no mind to his meat, but to fast, yea to go softly too, sayes the Text: 1 *Kings* 21.27. *When* Ahab *heard these words, he tore off his clothes, he abstained from his meat, and went softly. Ambulabat demisso capite*; that is, he did not go so proudly up and down with such a careere in the streets, as before; No, he hung down his looks, he went sadly and softly up and down as he went. Thus far too thou mayst go in raising thine affections, and yet be a Carnallist. Thou mayest be smitten in thy soul for thy sins, as to go softly, and sadly, & mournfully up and down, to have little lust to eat thy meat for thinking of thy sins, to go poorly and meanly, and have little mind to go bravely: I say thine affections may be so quickned, as to go sadly all along as thou goest, so that all that knew thee before may wonder; good Lord, what ayles yonder man, how he is changed! He was a Ruffian, a Roysster, and who but he the other day: what's the matter with him? he goes so sadly up and down, and pensively along. But why do I speak against thee, when there be few that are a quarter so well affected as thou? but alas, I tell thee, thou mayest go thus far, and be thus deeply affected, and yet be a Carnalist. 3. *By knowledge and conscience quickned.*

Fourthly, a *deep apprehension, and sense of the horror of thine estate*: this may wind up thine affections many steps higher; thou mayest be afraid to be damned, and afraid of the judgements of God, and this may fetch teares from thine eyes, and sighes and groanes from thy heart. This may even melt thy affections into weepings, and abundance of weepings for the sins thou hast done, and yet be a Carnallist. The Prophet brings in the carnall *Iewes* so doing, *This have ye done again, covering the Altar of God with teares, with weeping and crying out*; insomuch that he regardeth not the offering any more. Mark, they offered their prayers unto God, and cryed out-right, yea, they powred out many teares, they covered Gods Altar with teares, and yet sayes he, God regarded not their prayers, and their offerings for all that: should we see a man come to Gods House, and hear him at the hearing of the Word, or calling upon God, make an out-cry of his sins, yea weep and weep abundantly, cover his Pew with his teares, we would wonder at the repentance and the good affections of that man, yet so far thou mayest go, such good affections thou mayest have, as to cover thy Table with tears, yea and Gods Altar with thy weepings, and yet be a Carnallist. ἀνδρὸς δ' ἐστὶ δακρυόεντος ἀνδρός. Good men sayes *Homer*, are weeping men. Nay, I say a man may be a lesse weeping man, and yet be a good man. O how mightily may a mans affections be wrought on, and yet be a stranger from Grace! 4. *By a deep apprehension of the horror of their estate.* Mal. 2. 13.

Fifthly, *self-love*: look how high self-love may wind up thy affections for thy sins, so high may thine affections be wound up. *Self-love* may make thee wondrous affectionate. No naturall affection can possibly be raised up higher, then self-love may. St. *Paul* may being to reckon up all the sinfull af- *By self-love.*

fections of men in these last dayes, he names self-love for the formost. In the last dayes *perilous times shall come*, why? *for men shall be lovers of themselves*: then the names eighteen more, but this he places in the front on the Catalogue, for self-love is strongest of all, 2 *Tim.* 3. 2. I cite this Text only to shew how high our affections may be raised to God, namely as high as ever self-love can clamber. Self-love will make a man be very affectionate, When a man knows he cannot be saved, unless he do thus and thus; O how affectionate may he be for to do it, when he knowes, he shall perish for ever, if he be not religious and godly; if he do not bewaile his iniquities and strive against sin, and labour to do good unto others: how marvellous full of affections may this make him to be, to do abundance of things!

Which may, First, make a man be loath to commit sin.

First, it may *screw up his affections so high, that he be loath to commit sin*; peradventure he does often commit it, but fain would he leave it, O he is unwilling to do it, he wishes affectionately, O Lord, how shall I leave it? O that I might leave it: yea, he seeks some means for to leave it; he does it I confesse, but fain would he not do it: his affections may be wrought upon thus far, and yet be a Carnallist. Such an one was *Darius*, he had made a Decree, and writ it, and signed it, and sealed it. Well, *Daniel* would not do according to the tenor of the Decree: and therefore the Decree was, he should be cast into the Lions Den. The King did cast him in indeed, but lo, how unwilling he was to commit this sin: He fasted, he waked, he could not sleep a winks sleep; he

Invitus feci, as he said in the Comedy.

wisht, O that I might safely deliver him! O that thy God, O *Daniel*, would deliver thee. True, he thought I must needs now do this sin; alas my Decree, and what may the Lord think of me? If I should not it, all the Country would think me too blame, nay they would rebell against me outright, for breaking the Laws of the *Medes* and the *Persians*. Alas, I must do it; but it appeares though, how unwilling he was for to do it, he could neither eat, nor sleep, nor be merry, nor quiet, till he might hear *Daniel* was safe. Many a King but a quarter as great as he, would have scorned to have troubled his thoughts about such a Puritan as *Daniel* was esteemed to be: nay, he rises early in the morning, before the time was expired, he runs in all post to the Den of the Lions, and there he cries lamentably, *O Daniel, thou servant of the living God:* O *Daniel*, he screecht it out dolefully: and when he heard that *Daniel* was alive, he rejoyced exceedingly, *Dan.* 6. 23. These subsequent circumstances shew how unwilling he was in the of committing of the sinne, if he could have helpt it, and saved his honour with his Lords and his Nobles. Thus Men ihe was unwilling to commit the sin, yet a wretched man for all that. magine they have a good Christian plea, when they can say this for themselves; it is true, I do rap out an oath in my choler, I do pray coldly and with many by-thoughts, but God knows I am unwilling to do so, I would very feign have it otherwise; I am sorry I am drawn so away. Alas so thou mayst be, and yet be a Carnalist: thou mayest pray, and be unwilling to pray carelesly, thou mayst repent in some manner; and be sorry thou repentest no more; thou mayst be loath to commit an offence, and yet be a meer natural man, no jot of saving grace in thee. Was not *Pilate* sensibly unwilling to condemn *Jesus Christ*? Was not *Herod* unwilling to behead *John* the Baptist? it spoyled all his mirth at his feast, that he was compelled for to do it, for so he counted it a compulsion, otherwise he would not have done it: was not *Saul* unwilling to transgresse the commandment of the Lord? He forced himself; he had abundance of gain-sayings in his heart, abundance of wishes in his breast; O I would not do it, I would to God I were not put upon such importunate circumstances as I am, fain would I not do it; he forced himself, there was a kind of pitcht field in his bosom, a battel in his soul: fain would he do it, that way went his lusts; fain would he not do it, that way went his conscience: So he forced himself, 1 *Sam.* 13. 13. and yet God did reject him. Thus self-love may wind up a mans affections exceedingly, to be loath to commit a sin.

Second-

Secondly, *It may ſo draw up ones affections to God, as to make one vomit up a deare ſinne ones ſelfe*, and be ſorry that others too ſhould commit it; he may be vext to ſee other men drunk, vext to ſee them break the Sabbath, vext to ſee how ſlack they come to Gods houſe, vext to hear any body ſwear, or curſe, or take on, he may be driven to make reſtitution himſelf. Thus it was with *Micah*, he had ſtolne 11. hundred Shekels of ſilver from his Mother; well, this man, as it appears, hears his Mother curſe, and ſweare, and take on: he had loſt ſo much ſilver, ſome body had ſtolne it from her; when he heard his Mother curſe and ban on this faſhion, he was ſo deeply moved to hear it, that he could not abide it: nay, it made him be willing to confeſſe he had ſtolne it from her, and to make reſtitution of all, yea ſo far as his mother did think fit. O what a bleſſed convert was her ſon, he was now converted to be of ſo honeſt a minde. *Bleſſed be thou of the Lord my ſon*, ſayes his Mother. *He* ſaid unto his Mother, *The eleven hundred Shekels of ſilver that were taken from thee, about which thou curſeſt, and ſpakeſt of alſo in mine eares, behold the ſilver is with me, I took it*: and his Mother ſaid, *Bleſſed be thou of the Lord my ſon*, Judg. 17. 2. He had ſtolne the ſilver from his Mother, and yet when he heard his Mother curſe and ſwear, and take on in that wiſe, it ſhould ſeem his affections did burne him. What ſhall I hear my Mother curſe in this ſort? and rather then he would let her ſtand ſwearing and curſing, he would vomit up his ſweet gettings. Nay, ſhe thought him ſo religious as paſſes, becauſe he did ſo. *Bleſſed be thou of the Lord my ſon*: but ſhe was deceived, for he was a wretched Idolater; the Lord cals him an *Idolater*, *Verſe* 5. Beloved, this is a ſtrange thing indeed; yet thus far may a carnaliſt go: he may be zealous againſt other mens ſins, and grieved to hear others tranſgreſſe, and vext to ſee others offend. When *David* would ſin and number the people, it vexed the ſoul of *Ioab* to ſee it. *O my Lord the King, why wilt thou be a cauſe of treſpaſs to Iſrael?* 1 *Chron.* 21. 3. So thou mayeſt be vexed to ſee others offended, and yet notwithſtanding no better than a carnaliſt.

And vomit up a deare ſin, committed by himſelfe, and be ſorry that others ſhould commit it.

Thirdly, it may ſo *raiſe up his affections to God*, and to be ſo ſet againſt ſin, as to be willing to loſe hopes of getting houſefuls of ſilver and gold, to loſe the favour of Kings and of Princes, to loſe preferment and all, then venture on a ſin. This was *Balaams* caſe, *If Balak would give me his houſe full of ſilver and gold, I cannot go beyond the commandement of God to do leſſe or more*, *Num.* 24. 13. He durſt not go beyond the commandement of God a jot, no not for a houſeful of money, which is more then a thouſand can ſay, that will go beyond it, and beſide it, and againſt the commandment of God for a handful of Barly, yet he though a Reprobate, durſt not go beyond the commandement of God to do good or bad of his own mind, not for a houſeful of coyn. Knoweſt thou not, ſayes King *Balak* unto him; knoweſt thou not that I can promote thee to honour? yea, he knew it well enough, and yet for all that *Balaam* would not yeild to him. *Balaam*, if he would have hearkned to carnal arguments, he might have found many. The *Iſraelites* are a people of another Nation. I am a *Moabite*, and they are of another generation: and what though they be better people then they, yet I am a Subject to the King of *Moab*, and I muſt be true to my Soveraign, and count them mine enemies which are the enemies of my Country, and are come to lick up the land? if I do obey my King, I may have money by houſefuls, I may have preferment, as much and more then I can wiſh. Thus fleſh and blood might have reaſoned; but ſee how his affections were better rectified than thus; he durſt not do it upon any termes, becauſe it was againſt the commandement of God. Thou thinkeſt thy cauſe to be happy, O thou canſt be willing to paſs by the wages of ſin, though thou couldſt get by a ſin, yet thou dareſt not commit it: thou thinkeſt certainly mine affections are to God and to grace; I might get this, and I might get that, if I would but go againſt my conſcience a little, but I will not for mony, nor favour, nor any thing. Well ſaid yet;

3. *And not dare to venture upon a ſin, though he loſe by it.*

better then millions can say: but this thou mayest do, and yet be a carnallist.

4. *And to be forward in Religion, run to persecution.*

Fourthly, *It may elevate his affections so high, as to be so forward in Religion and godlinesse:* so strict in his wayes, as to be persecuted too for the truths sake, and for Christs sake: he may endure persecution a good while: indeed if it go too far, he will warpe; but persecuted he may be, and suffer a good while he may, and yet be a carnal man. This you may see in the stony-ground hearer, *He heareth the Word, and receives it with joy, Matth.* 13.20. Mark, his affections are raised, he receives the Word and the Gospel with joy, he is affected with the Word, nay sayes our Saviour, *He endureth a while, and persecution arises against him*, then he is offended, *Verse* 21. Its true, he is offended at this, that he should suffer persecution; he would be glad to be a Professor of the Word, so he might professe it in a whole skin, as we say: he does, and he will warpe then, that's certain: that's all one; nevertheless ye may observe in the meane time what a great way he goes in religion, he trades so far in it, that others will persecute him for it, and yet but a carnal man for all that. Now of the good ground.

5. *And to be ravished with the joyes of the Spirit.*

Fiftly, it may lift up his affections so high, *as to ravish him and enamour him with joyes of the Spirit.* He may be in some extasies of spiritual joy: as many examples might be named. Were not the *Galathians* enamoured with the Gospel that would have *pluckt out their eyes and given them to Paul?* were not the people over-joyed, when they cryed out in the open Congregation, Lord evermore give us this bread? O then, *set your affection*, &c.

The III. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

THe last thing that I told you was, what a great way a carnal man may go in this point. His affections may be wrought on exceedingly. I promised to shew you that this was no argument that his affections are set upon God. The Apostle does not say, let the things that are above work on your affections, for so they may do, and ye be carnal for all that; but he sayes, *Set your affections on things which are above.*

Reasons 4.

There be four reasons to prove, though a carnal mans affections be so wrought on as ye have heard, that they are not rightly wrought on.

1. *The carnal mans affections are not kindly wrought on.*

First, because *they are not kindly wrought on.* They are chafed and heated very much, but they are not kindly wrought on. The affections must be kindly wrought on, otherwise they are not wrought on aright; they may be violently and passionatly wrought on, there may be a great deale of pudder wrought in the affections, but never are they rightly wrought on, unless they be wrought upon kindly. *Be kindly affectioned one to another with brotherly love*, sayes Saint *Paul*, *Rom.* 12.10. The *Galatians* that would have pluckt out their eyes for S. *Paul*, they were strongly affected with S. *Paul*, but they were not kindly affected. If they had been kindly affected with him or his Doctrine, they would not have hearkened to false Apostles, as they did. A carnal mans natural reason and knowledge out of the Word may work on his affections, his

his conscience, and selfe-love, whereby he is loth to be damned, and glad to be saved when he dies, these may worke on his affections, and cause him to weep for his sins, and give over many corruptions, and to be strongly affected, but alas he is not kindly affected. It's onely the love of God shed abroad in the heart, that kindly affects one. But it's selfe-love, and not love of the Lord Jesus that affects him: he is not kindly affected.

Secondly, a carnal mans affections are not *judiciously wrought on.* They are wrought on in a fit as it were, but they are not wrought on with judgement, they have not the true beginning of working, which is sound judgement. S. *Hierome* sayes of the affections of Christ, *respectu Christi semper sequuntur rationem,* Christs affections had alwayes the right beginning, which was true reason and judgement. And therefore S. *Matthew* notes especially the beginning of his sorrow. *He began to be sorrowful and very heavy. Matth.* 26. 37. He had a right begining of it. The natural beginning of the affections is this, when the judgement is first poysed, and the heart is first fired, this is the natural beginning of the affections. So that the heart must first be wrought on, and the spirit moved, before the affections can be judiciously wrought on. And therefore sayes Saint *John*, Christ troubled himself. *He groaned in spirit, and he troubled himself. John* 11. 33. He was exceedingly affected with sorrow for *Lazarus* his death, and his kinsfolkes sorrows and distrusts they were in, and he troubled himself: we translate it, *he was troubled*, but in the Original it is, ἐτάραξεν ἑαυτὸν, he troubled himself, his own judgement, and his spirit, and his heart stirred up his affections to be troubled. His affections were wrought on judiciously. A carnal mans affections though they be much wrought on, yet they are not wrought on judiciously. Now he's in the minde to be strict, and to be godly, now he weepes and takes on, can ye wonder? his conscience now jerkes him, and is quick: but when a few teares and a few labours and endeavours that way have contented his conscience, as his conscience is apt to be satisfied, the man is of another judgement then quickly. He is of the judgement then, tush, what need I be so strict and precise; Thus he's affected, not upon sound judgement. Affected he is, and strongly affected too for the while, but he is not affected judiciously.

2. *They are not judiciously wrought on.*

Thirdly, a carnal mans affections are *not wrought upon regularly.* His affections may be are wrought upon, by Gods justice and judgements, because God is a consuming fire against sinne, because God is severe against the workes of iniquity, because he hath made *H*eaven-gate to be straight. These are the grounds of his work. His affections are wrought upon this way; therefore he weeps, and therefore he prayes, and therefore he reformes, and therefore he's affected. But this is not regular affection: he is affected with feare, but it is not the feare of Gods goodnesse, no. Gods mercy and goodnesse, were there no other attribute in God, he might looke long enough, before he would feare his mercy: that's a ground of presumption to him, but he feares Gods judgements and his justice, he does not tremble and quake to consider that God is a mercifull God, and a good God whom he hath sinned against. The true *Israel* of God, *they feare the Lord and his goodnesse, Hos.* 3. 5. their affections are regular, they are affected with feare of Gods goodnesse. But a carnal man is not affected with the feare of Gods goodnesse. *H*e is affected with the feare of Gods justice, his affections are wrought on irregularly.

3. *They are not regularly wrought on.*

Fourthly, a carnal mans affections are not *wrought upon universally.* Some affections are wrought on, and others are not. No, he hath a contradiction of affections. *H*e hath some good affections to God & to grace, & he hath some affections that are contradictory to these. Some sins he greives under, some he is glad under; some commandements he delights to be doing, and some he delights

4. *They are not wrought on universally.*

delights to be breaking. I do not meane part fleſh, and part ſpirit, for ſo the beſt godly ſoules under Heaven have a contradiction of affections: they have ſome affections of the ſpirit, and ſome affections of the fleſh, contradicting and oppoſing one another. I do not mean this. But a carnal man hath ſuch a contradiction of affections, as that his carnal affections give the other the lye. He's affected with ſorrow for his ſins, but he is not troubled for his uſury. He's affected with deſires to leave his ſins, but no to leave his ſinful dependances. As *Eſau*, he was affected with weeping for his miſſing of grace and the bleſſing, but not for his pleaſures & ſenſual delight. Is not this a contradiction of affections? *He found no place of repentance, though he ſought it carefully with teares, Heb.12.17.* He was affected with weeping after repentance, but he could find no place to beſtow it in. There was not elbowroom enough for repentance in his heart. He made ſome room in ſome part of his heart for repentance, but not in all. He found place for it in ſome of his affections, but not in all. He is affected, but he is not affected univerſally. He hath a contradiction of affections in his ſoul; ſo that a carnal mans affections, though they be wrought on, they are not wrought upon univerſally.

μετανοίας τόπον. Sayes the Text.

It's true, a carnal mans affections may be exceedingly wrought on, then I pray examine your ſelves; Two perſons I would have examine themſelves.

We muſt therefore examine our ſelves, eſpecially thoſe,

Firſt, them that think their affections are ſet upon God. For as for them that are abſolutely carnal, whoſe affections are buried in the things of the World, and have no affection at all unto grace or unto holineſſe, I ſpeak not to them, their own conſciences condemn them to be rotten, and are as good as a thouſand examiners. I do not ſpeake to them. If they will not hear their own conſciences, much leſſe will they hear me. I ſpeak to them that thinke their affections are ſet upon God.

That thinke their affections are ſet on God.

Secondly, them, that though their affections be ſet upon Chriſt, yet they think they are not affected aright: for many Chriſtian ſoules are rightly affected, and do not thinke ſo. Examine your ſelves whether ye be rightly affected or no.

1.

He that truly affects grace, affects nothing ſo much as grace.

Firſt, he that is truly affected with grace and with Chriſt and his Word, *He affects no things ſo much as he does* grace. A carnal man may be greatly affected with grace, but there is ſomething he affects more. He affects his vanities more, and his profits more, and his pleaſures more. *Herod* it's true, he affected *John Baptiſt*, *he knew he was a juſt man, and he feared him*: he affected his preaching, *for he heard him gladly*, he affected the practice of his Doctrine, *for he did many things*, he was affected greatly with theſe good things, but there was ſome things he was affected with more. The *daughter of* Herodias affected him more. *She pleaſed* Herod, ſayes the text, *Mark. 6.22.* he was not onely affected with her dancing, but affected to content. She pleaſed *Herod*. *Iohn Baptiſt* did not pleaſe him, he had not content in his Miniſtery. Nay, her dancing affected him ſo much, that he was willing to part with halfe of his Kingdom to gratifie her. *Whatſoever thou ſhalt aske of me*, ſayes he, *I will give it thee, to the one halfe of my Kingdom.* This was more affection than ever he ſhewed to *Iohn's* Doctrine. He never ſaid to *Iohn* of his Doctrine, I'le part with a quarter of my Kingdom, nay he would not part with his whore nor his luſts for that. Nay he would rather ſee *Iohn* dead, as well as he affected him, than miſſe of his pleaſures, or not gratifie his Lords. I'le give thee ſayes he to his damoſell, I'le give thee one half of my Kingdom. Give me then, ſayes ſhe, *Iohn Baptiſt's* head in a Charger. The fooliſh King had not wit enough to ſay, *Iohn* is dearer than all my Kingdom. No, he, affected his teaching well, but he affected his paſtime better. Examine thy ſoul by this marke; thou art affected with grace, but is there nothing thou art affected with more? thou art glad to hear a Sermon, but may we not ſee thee gladder at thy ſports? thou art glad to part with an

Verſe 23.

hour

hour at Gods worship, but art thou not gladder to part with two at thy profits? a child of God is affected with grace most: let credit flie, let profit flie, let carnall relations flie, let life, let living, let all that he hath flie, rather than let a good duty of grace flie away: he is most affected with grace, there is nothing he affects more or so much,

Secondly, he that is affected with grace and godlinesse aright, must needs have *expressions of grace*; he cannot but shew it; he can as easily carry fire in his bosome and hide it, as conceal grace. Can a man be deeply affected with sorrows, and not shew it in his face? can a man be deeply affected with passions of anger and of wrath, and not shew it in his countenance? hands, feet, lips, nostrils, eyes, forehead, yea, and all a mans gesture and carriage will shew what affections are in him, *Affectio taciturna nulla est affectio*. Every passion hath its proper dialect. Concealed affection is no affection at all, or but small and as good as nothing. So if thou beest affected with grace, 'twill shew it self in thy speeches, in thine actions, in thy wayes, 'twill shew it self in thy calling, 'twill shew it self in thy company, 'twill shew it self at the table, 'twill shew it self in the market; thou canst not be affected with grace, but thou wilt be an open professour of grace, *Can a man take fire in his bosome, and his cloathes not be burnt? Prov.* 6. 27. If fire be in thy bosome, all that come near thee, will feel the very smell of it in thy clothes. The affections are a fire. *The fire kindled*, sayes *David*, *Psal.* 39. 3. that is, mine affections did kindle, he strove for to hide them, but he could not; can you not be religious but you must shew it? sayes the mocker of all goodnesse. No, its a sign thou hast no affection to holinesse, because thou wilt not shew it: thou canst hear God dishonoured with oathes, and not shew thine affection against them: thou canst come in company and suffer unprofitable language, and not shew thine affections to holy discourse, a sign thou hast no affections that way; thou mayst say thou art affected with grace, but how doth it appear? It appears not in thy *prayers*, little or no affection in them; it appears not in the *Sabbath*, little or no affection to the sanctifying of it. Like the stupid fool in the Comedy, who being willing to be thought to be angry, he knew not how to shew it, but only by saying, *Irascor*, *I am angry*, sayes he; one would think if he were angry, he needed not say he was angry, the affection of anger would have expressed it self, but he had no other reasons to be thought to be angry, but onely his saying, I am angry. So thou hast no other expressions of affection at the word, or at grace, but only thou sayest, I am affected therewith. Concealed affection is no affection, *De non apparentibus & non existentibus eadem est ratio*, it's a good rule in Law. There is the same reason for things which appear not, that is for things which exist not. Certainly here it is most true, I may be confident to say, if thine affections appear not, thine affections are not,

2. *He must have expressions of grace.*

Prov.

Thirdly, he that is affected with grace or with holiness, *if he be never so little interrupted, he is troubled*, it's like the stopping of a water-course, the water swells and is troubled exceedingly, that it cannot passe; like the Woman in the Gospel, whose affections were to Christ to anoint his head, when his Disciples had cast in a rub in her way, that it had been better bestowed on the poor; *why trouble ye the woman?* sayes Christ, *Mat.* 26. 10. Christ knew it troubled her affections, to be hindred from their course: he that is truly affected with Christ or his Spirit, (if he light not on Christ the sooner) he is even sick of love. *I charge you O ye daughters of Jerusalem, if ye find my Beloved, that ye tell him, I am sick of love, Cant.* 5. 8. her poor soul was even sick at heart for her Love, because she could not come at him: examine thy self in this point. I am sure thou hast been long enough without Christ, thou art 20. or 30. years old, and all this while thou hast been without Christ; thou sayest thou art affected with Christ, O thou wouldst fain have Christ, thou wouldst fain have him live in thee ever; answer me now, art thou sick of love for a Christ? *Hope de-*

3. *He is troubled with any interruption.*

ferred makes the heart sicke, *Prov.* 13. 12. Thou sayest thou art affected with hopes after grace, thou hopest for grace, and for strength against sin, and thy hope is deferred, thy hope comes not yet, thou art not able to withstand thy corruptions, not able to subdue such a lust; no if thou beest affected at all with any hope, thy hope is deferred as yet: but hath it made thy heart sick? wert thou ever sick at heart for this grace? if it have not made thy heart sick, it's a sign thou wert never rightly affected with hope, for if thou wert, it would make thy heart sick to be so long without it, as thou hast been. May be thine affections are so strong set on the world, that thou hast been world-sick, and crosse-sick, and trouble-sick, and anger-sick, and revenge-sick, and covetousnesse-sick; as *Ahab* was sick, because he knew not how to get *Naboths* vineyard, 1 *Kings* 21.4. May be thou art crost, and sick of vexation; may be thou art incensed, and sick of revenge or impatiency: but art thou sick after grace? *Aristotle* calls the affections *Ægritudines animi*, they are the sicknesses of the soul; if the soul be affected indeed, she is sick if she speed not.

Arist.

4 *He hath his conversation in heaven whence grace descends.*

Fourthly, He that is truly affected with grace, *hath his conversation in heaven, whence all grace does descend. Animus est non ubi animat, sed ubi amat*, the soul is, not where it animates, not where it sojourns, but where it affects; and therefore thou livest in heaven, if thou beest truly affected with heavenly things: he that is truly affected with grace, is most affected with the fountain of grace, which is God. God is the fountain of all grace, and if thou beest affected with it, thou art chiefly affected with God. Alas! thou mayest have a good memory, a good wit, and good parts, and be affected with them, and rejoyce that thou hast them. But all the question is this, art thou affected with God the fountain of grace? a wicked man may be affected with grace in the bucket, and yet have no love to grace in the fountain: it affects him well enough to have some, but it does not so like it to have much. *Omne nimium vertitur in nigrum monachum*, thinks he. It's the property of the godly to be affected with God; *Rejoyce in the Lord O ye righteous*, *Psal.* 33. 1. Be ye affected with God himself, sayes the Psalmist. One, he is affected with pleasures, another, he is affected with honour and respect, another, he is affected with profit, another, he may be affected with grace too, but it is the godly man only that is affected with God himself. Examine your affections, are ye affected with God himself? are ye affected with his glory?

It does infinitely stand us in hand, to have our affections set right; which I will prove by these eight arguments.

1. *Hereby only are we marriageable to Christ.* *l.* 1. *de sacrif. Abel. & Cain.*

First, hereby only are we *marriageable to Christ*. When a man goes a wooeing for a wife, all his care is to get her affections, hee'l never marry her if he be wise, if he may not have her affection, δῆλον ἐγγονον τῆς ψυχῆς ἐστι τὸ πάθος, sayes *Philo*. The affections are the womanhood of the soul, hee'l ne're marry her, if she be not a woman for him, much lesse will he marry her, if she be not a woman at all, he will not have a man for his wife, she shall be a woman certainly, if he ever mean for to marry her; she is not marriageable, but only for her affection; what a miserable soul then is thy soul, if thy affections be not right? thou art not marriageable to Christ. This is the rule of all wives, and of all Spouses, *thy desire shall be to thy husband*, *Gen.* 3. 16. Thine affections shall be to him, or thou canst not be his wife. He is a monster in nature that will have a wife, whose affection is set on another. What, dost thou take Christ for a monster, that thy soul should be married to him, when thine affection is forestalled? If thine affections be to the world, and to the strumpet-like things of the world, Christ cannot abide thee. *knowest thou not that the love of the world is enmity with God?* Out thou filthy strumpet-like soul, betrothest thou thine affections to the world, and yet hopest to be married to Christ? thou art not marriageable to him, it gains and pleasures and vanities, and such like base paramours be welcomed to thy heart, thou canst not

be married unto Christ, thou art the worlds spouse and the devils spouse, when thine affections be inordinate. Uncleanneise and inordinate affection, the Apostle puts them together, *Mortify your members which are on the earth, fornication, uncleanneſſe, inordinate affection, Col.* 3. 5. So that thy soul is a filthy and unclean soul, that hast these inordinate affections unmortified in thee, thy soul is a fit spouse for the unclean spirit, and not for Christ, and therefore it deeply concerns you to have your affections set right, because thereby only are ye marriageable to Christ.

Secondly, *Hereby onely does the soul set up favorites in her heart:* those are the hearts favorites whom the heart most affects. Now if Christ be not thy hearts favorite, what a woful condition art thou in? It hath been the undoing of many a Prince, the having of ill favorites; and that soul must needs be for ever undone, that hath ill favorites in her heart. As soon as *Joseph* was in favor with the the Keeper of the prison, *Ioseph* presently had all at command, nothing was done, but *Ioseph* was the doer of it, *Gen.* 39. 21. He was no sooner in favour, but he was *Dominus fac totum*, as we say; he ruled all then. Look what thy heart does affect, that is in favour with thy heart; that is *Dominus fac totum*. If thy pleasures and thy vanities be once in favour with thy heart, Christ can have no command of thy heart, no further than thy lusts will give leave; thou canst not reform any thing that is amisse, no further than thy lusts will give leave: wouldst thou repent, or stand for Gods glory? thou canst not unlesse thy lusts do give leave: wouldst thou be reproved, or well counselled? thou canst not unlesse thy lusts will give leave, as long as thy lusts are in favour with thy heart, they govern all, they command all, thy mind goes as they tend, thy thoughts come as they call, thy courses are as they will. *I will give this people favour in the sight of the Egyptians, and they shall spoyle the Egyptians, Exod.* 3. 21, 22. When they were once in favour with them, they might spoyle them, and rob them, and borrow any Jewels of them, and never pay them again; they might do any thing, when they were in favour with them. O the misery of the soul, when the world, or pleasure, or sin, or the like are in favour with it, they spoyle it, and rob it, and bereave it of all the Jewels it hath; Christ can do nothing to any purpose with that soul, that favours other things besides Christ. Now if thine affections be not set right, thy favour is not right set: this is the reason why thou art wedded to the world, and wedded to thy lusts, that thine affections cannot be unto Christ. When *Hadad* had great favour with *Pharaoh*, *Pharaoh* even married his own wives sister unto *Hadad*, 1 *King.* 11. 19. He made him his brother, he brought him into the neerest relation he could, when his favour was set towards him. So if thou favourest the things of this life, thou weddest thy soul to them. What an infinite indignity is this unto Christ, that such base and sordid things should be in favour, and Christ not be thy soules favourite?

2 *Hereby onely does the soule set up favorites in her heart.*

Thirdly, hereby the soule is *convertible and reconcileable to God.* Be a man never so crosse and crooked, never so cruelly and implacably bent to transgresse, yet as long as there be affections in him to be wrought, his heart may be wonne. Though a Kings wrath be as the roaring of a Lion, though he be never so fallen out with a man, yet as long as there be affections in the King, patience, wisdom, and humbling ones self, and the like, these things may perswade him: by long forbearing is a Prince perswaded, *Prov.* 15. 15. Without a man have any affections in him, he is not capable of perswasion, ἐστι δὲ τὰ πάθη δι' ὅσα μεταβάλλουσι, &c. sayes *Aristotle*. The affections are they whereby a man is mutable. For though it be a weaknesse to be mutable, yet when a man is evill and wicked, it's a blessed weaknesse that he is mutable from himself. Now if a man be grievously set upon mischiefe, though he be an enemy of all grace and of goodnesse, yet as long as there be any affections left in him, he is not an implacable enemy: no, his affections

3 *Hereby the soul is convertible and reconcileable to God.*

Rhet. c. 1.

fections are a possible subject to be wrought on, the Word and the Spirit may perswade him; and therefore what a care should we have of our affections, because thereby we are placable and reconcileable to God? The Apostle yokes these two together, *without natural affection, implacable*, *Rom.* 1. 31. for a man as long as he hath any natural affection left, he is never implacable: still he may be perswaded, unless his affections degender, and prove to be unnatural; if the affections depend on this fashion, he is not only wicked and an enemy to grace, but he is an implacable enemy: think then what wrong ye do to your own souls, so unnaturally to set your affections, to let them to degender as you do, and wander after vanity. Beware how ye do so, ye go about to divert all possibility of conversion, and provoke the Lord to count you implacable enemies to grace and to the scepter of his dear Sonne.

4. *The affections are the hands of the soul.*

Fourthly, it may appeare how infinitely it stands you in hand to set your affections aright, *because the affections are the hands of your soules*. Ye cannot take hold of any thing in the World to do you any good but by your affections. For as hands are to the body, so the affections are to the soul. Will a man be so mad as to put his hand and his fingers out of joynt? alas he cannot take hold of so much as his meat for to eat it. So the affections are the hands of the soul. *He that hath clean hands and a pure heart. Psal.* 24. 4. that is, he whose affections are clean, and heart pure. *I will wash my hands in innocency, and so will I compasse thine Altar. Psal.* 26. 6. that is, I will purge mine affections, and so I will pray. I will that men pray every where *lifting up holy hands without wrath*, 1 *Tim.* 2. 8. that is, lifting up holy affections, without the distempered affections of wrath or anger or the like: the affections are the hands of the heart, whereby it takes the word or the Commandement, or any thing to it. Now what a horrible thing is it that these hands of thine should be put out of joynt? as long as thine affection are to the things here on Earth, they are all out of joynt; thou canst never take grace. Ye cannot take hold of a promise nor any of the word, unless your affections be right. I know that Faith is the right hand of the soul, whereby it takes hold of that which is good. But alas the hand of Faith is clumbsie without the affections. Such a one had a crosse, *how did he take it?* say we; that is, how is he affected under it? ye take it ill to be reproved of your sins: ye take it ill to be warned and admonished either in publique or private. Ye take it ill to be told of the judgements of God against your lusts. Alas, how can you do otherwise? ye cannot take it well, when your affections, that should take it well, are set upon vanity? wilt thou binde up and hamper thine affections in the things of the Earth? alas thy hands are quite bound, thou canst not take hold of Christ or of Heaven. Thou doest even *pinion thine own soul* and shackle it for Hell. What does the Devil, when he shackles a man like a prisoner for Hell and damnation? he binds *him hand and foot*, and so casts him into utter darknes; he binds up his heart and affections, that he cannot weepe, nor he cannot repent of his sins, he cannot rejoyce in grace, nor in goodnesse, he cannot delight in the word, he binds up his affections which are the hands and feet of the soul, and so fits him for Hell and destruction: above all things then be sure that thy hands be loose, and thine affections at liberty to set them upon Heaven.

Math. 22. 13.

5. *The Affections are the handles of our hearts.*

Fiftly, it may appear how infinitely it stands you in hand to set your affections aright, because they are not onely the hands, but the *handles of your hearts*, as your hearts can catch hold of nothing that is good, unless your affections take hold, so nothing can take hold of your hearts, but by your affections. If ever the word do convert you, it must catch hold of you. Jesus said unto *Simon, henceforth thou shalt catch men*, *Luke* 5. 10. that is, the preaching of the Word, it shall catch men, when thou preachest. Now one of the first

holds

holds that it catcheth, is by the affections. Men are affected with the word, and so it comes to convert men; now beloved, had you not need to have a care of your affections, seeing they are the handles of your hearts? were it not for them, the word could never catch hold on you. There is no hold to be had of such a man, as we say; that is, that his affections are slippery. Beloved, here you come to Gods House, miserable wretched soules, in your sins, alas, how is it possible that ever Gods Ministers should catch hold of your hearts! your affections are the main hold that we can catch of you. If your affections be not here, but run after the things of this life, we can have no hold of you, you have nothing that we should take hold by. Indeed we may catch *hold of your understandings*: that's nothing unless we take hold of your affections, they are as slippery Eeles, we can scarce ever hold them. O could we take hold of them, it were well: they are fair handles for us to take hold by. O if we could but truly affect your hearts with the truth, then we might have some hope to convert you. As *Epictetus* sayes of wrongs and of injuries, and all things in the World; every thing hath δύο λαβάς. *Every thing hath two handles*, O sayes he, if a man could take hold of every wrong at the right handle, then he would bear it patiently; so I may say of your hearts. Your hearts have two handles. I pray God the word may take hold at the right handle of your hearts. The true affections of the heart, if ever the word take hold of them, it hath taken hold of the right handle; Is it not then a lamentable thing that mens affections are misplaced? alas they are the hold of the heart, and the heart can never be taken, unless they be set right. *Epict.*

Sixthly, it may appear how infinitely it stands you in hand to set your affections aright, because *they are the soules stomack*; that which the soul does affect, that feeds and filleth the soul, as meat does the stomack. Is it not necessary to be carefull what meat we do eat? if we eat trash it will kill us, if we feed upon poyson, it will poyson and infect us. Now that is the food of thy soule, which thy soul does affect, and thine affection is thy soules stomack to hunger after it, thine affections are ὀρεκτικὴ δυνάμεως, sayes *Aspasius*, they are the appetite of the soul. Such then as your affections are, such is your food. Should you see a man feed upon dirt and upon bricks, and upon carrion, certainly you would say, unless he be broken therefrom, it will kill him. No remedy but it will kill him without doubt. And wilt thou feed thy soule with vanities, and with trash, and with poyson? *Every thing is trash besides Christ*, every thing is poyson besides Christ and his graces; if thou feedest upany thing besides Christ and his spirit, thou feedest upon trash and upon poyson. Now if thou set thine affections here below, thou feedest upon trash. Thou murthrest thy soul with such food, it's rank poyson, and yet thou feedest upon it. That which thou affectest, that's thy soules food. As *new born babes desire the sincere milk of the word, that ye may grow thereby*, 1 *Pet.* 2. 2, milk, ye know, is the babes food: if it have not its food, it cannot possibly live. But the word is the milk and the food of the soul, and that the Apostle would have you to set your affections upon. Desire it, or affect it, sayes he: where note your affections are the stomack of your soul. The word is your food. All other food is but trash, and it feeds you accordingly, O ye poor soules that feed upon poyson all the day long, that dyet your soules with nothing but trash, and filth, and froth, how long will ye do thus? O set your affections on things that are above, these are the wholesome food of your soules, &c. 5. *Affections are the soules stomack.* *L. 2. ad Nicom. c. 3.*

Seventhly, it may appear how infinitely it stands you in hand to set your affections aright, because they are the maine matter of grace. They are ὕλη τῆς ἀρετῆς, *They are the materials of grace*; as *Aristotle* sayes of the vertues, they are nothing but the right ruling of the affections, so may I say of grace with 7. *Affections are are the main matter of grace.* *Arist.*

with a little alteration, the maine work of grace is the ruling of the affections aright, it takes them off from the things here on earth, and lifts them up to the things that are in Heaven. When grace does convert a man, it does not take away the affections, but it ruleth them. Thou wert angry before, grace does not take away thine anger. No, *oportet virum bonum esse iracundum*, sayes *Cicero*. A good man must he angry. I say grace does not take away thine anger, but it ruleth thine anger, and teaches thee to turne it against sin, and against the dishonour of God. Thou wert merrily disposed before, of a cheerful constitution, grace does not come to take away thy mirth, but to rule it. Whereas thou wert merry with vanity, and ever laughing at jests and at fooleries, now grace makes thee merry in Gods service, and to rejoyce in the Lord. Thou wert of a sad spirit before, but perhaps it was for crosses and losses, and discontents and the like, grace comes not to take away thy sorrowes, but to rule them, to make thee weepe and mourne at thy deadnesse and unthankfulnesse towards the Lord Jesus Christ.

Gratia non tollit, sed attollit naturam. *Grace does not take away nature, but it taketh it up.* The affections are natural, grace turns them into spiritual; this I say brethren, that ye may see how that grace runs along in the affections, as water in the pipe. The affections are the matter of grace. As the soul is in the body; the body is the matter; And the soul is in it, and so makes up a living creature. A man had need look to his body, for it is the due matter of his soul; so it is with the affections, thou hast need to be careful of them, for they are the matter of grace: and therefore the Apostle calls the affections the members; *yeeld your members servants unto righteousnesse*, *Rom.* 6.19. that is, as expositors expound it, yeild your affections thereto.

For they are your soules members, and the *materials of grace*: is not fear the matter of the fear of Lord? and love the matter of the love of the Lord? and sorrow the matter of repentance from sin? now if the affections be the materials of grace, what a desperate condition are ye in, that set your affections upon the things here below? ye throw down all the matter of grace. How can ye have any grace, when ye cast away in the kennel all the matter for grace. Grace requires the affections for its matter, and thou hast no matter, for this grace. Thou hurlest away all thine affections upon thy pleasures, and thy profits, and thy vanities, thou art so farre from all grace, as that thou hast no matter for grace.

3. *Affections are arguments what we be.*

Eighthly, it may appear how infinitely it stands you in hand to set your affections aright, because *they are arguments what ye be.* According as your affections are, so are your souls: if I could see what your affections run on, I could see what ye all be; whether Saints or wicked, whether of God, or the Devil. The affections are the arguments that a man is a man. When the people of *Lystra* took *Paul* and *Barnabas* for gods, and would have sacrificed to them, Sirs, sayes *Paul*, *why do ye thus*, whereas we are *men of like passions with you*? *Acts* 14.15. that is, affections: we have fear, and joy, and griefe, and love, and the like passions with you. Now if the bare having of affections be the arguments that a man is a man, then surely the goodnesse or vainenesse of these affections are the arguments that a man is a Christian man, or an ungodly man. I beseech you consider what a woful distressed condition ye are in, if your affections be vain and earthly. Ye carry a brand in your hearts that ye are not of God, that ye are yet the slaves of Satan and the servants of unrighteousnesse, and your end is no better than eternal death and destruction. *Affectus virum indicat.* Your affections *shew you what men and women ye be*, &c.

The IV. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

HItherto it suffices to have spoken of the coherence of the words, wherein ye have heard.

First, what these affections be.

Secondly, that a wicked man cannot set his affections on God.

Thirdly, how far forth a wicked man may have good affections, and how they differ from the godlis.

Fourthly, how they may examine themselves, and find that their affections are not set right.

Fifthly, eight severall arguments to convince them, what a wofull condition they are in, till their affections are set upon God.

Now for the words, they contain a speciall duty, that a Christian is bound to, namely to set his affections upon God. The Apostle presses it strongly.

It is a Christians duty to set his affections upon God.

First, because *it's an infallible mark of our being or not being in Christ.* If ye be risen with Christ, &c. set your affections on things above. As if he should say; Ye say ye are risen with Christ, come then and demonstrate it now that ye are risen with Christ. If ye be risen with Christ, this will infallibly follow. Ye will set your affections above; it cannot be otherwise. If your affections be not set above, doubtlesse ye are not risen with Christ. *Those that are Christs,* sayes S. *Paul, have crucified the flesh, with the affections and lusts, Gal.* 5. 24. He takes it for granted, that if they be Christs, they have crucified the flesh and the affections to the World-ward, and set them upon God.

1. *Reason. Because it is an infallible argument of our being, or not being in Christ.*

Secondly, he presses it *as a matter of reasonable equity*; the competition stands but between two, *Either things in Heaven, or things on Earth.* One of them ye must set your affections upon; ye cannot set your affections upon both; if ye set your affections any where, ye must needs set them upon one of these two. Mark the competition. Set your affections on things that are above, not on the things on the Earth: now there's a necessity of reason, that Election should be made of the best, that we should set our affections on the better of the twain: to wit, the things that are in Heaven, which are infinitely better then the things here on Earth. Set your affections on things that are above, and not on the things on Earth. So that hence ye may see the necessity of this duty. We must set our affections above, or which is all one, upon God. The strength of this necessity will the better appear, if we consider these four things.

Reas. 2. Because it is a matter of reasonable equity.

Yea of necessity:

First, that *God is the principall object of our affections:* as the eye is made to be set upon colours, and the ear is made to be set upon sounds, and the smell is made to be set upon odours; so the *affections are made to be principally set upon God.* The affections are so naturally due unto God, that if it be not God the soules affections are set on, it makes it a God or an Idol. And

1. *Because God is the principall object of our affections.*

therefore

therefore the Apostle bids us *mortifie our inordinate affections, evill concupiscence, and covetousnesse, which is Idolatry*, Colos. 3. 5. when our affections are set upon gaines, and upon profits, and the things of this life, the Apostle calls this covetousnesse, and this covetousnesse he sayes it's idolatry; because the soule makes Gold a god, and Silver a god, and Profit a god, by setting it's affections thereupon. As the eye does either see colours, or else it sees a thing under the likenesse of a colour: colour is the principall object of the sight, and therefore if it be not a colour which it sees, (as the eye may see light, as the light of the fire, the light of the Sun, but it sees it under the likeness of redness, or whitenesse, or some other colour) it appears by a colour, or else it cannot see it. So beloved, it is either God our affections are on, or we idolize it as a God. Indeed we may affect other things as *mediums*, and in reference to God; but look where we set our affections, that is our God. *Only, fear the Lord, and serve him with all your heart*, 1 Sam. 12. 24. We must set our affection of fear only upon God. The affections are the soules attendants. Doth not a servant wait only upon his own Master? whom he gives his attendance unto, him he maketh his Master, and whom should the soule wait on but only upon God? the affections are the soules attendances; upon whomsoever the bestowes them, the waites upon it as true God. *My soule*, sayes *David*, *my soule wait thou only upon God*, Psal. 62. 5. Give thine attendance to none but to him. Thine affections of love, and of joy, and of hope and desire, these must wait upon God for to worship him. Thine affections of fear and of care, these must wait upon God to provide what ever may please him. Thine affections of hatred, and of grief, and sorrow, and the like, these must wait as a guard to keep off what ever may offend him; thine affections are principally for God: this is the first ground, the affections were made for God.

2. *Nothing but God hath that which the affections look for, because nothing is good but God.* Chrysost.

Secondly, as the affections were principally made for this purpose, to be set upon God, *so nothing but God hath that which the affections look for*. It is God which the affections look for, and where can the affections find it but only in God? *there is none good but one, that is God*, Matth. 19. 17. The young man would have thought he sought for good in a right place, when he sought for it in Christ. But as *Chrysostome* observes, ὡς ἀνθρώπῳ ψιλῷ, when he lookt upon Christ as a meer man, Christ tells him he was mistaken in calling him good, there is none good but one, that is God. Christ himself, as near as he was unto good, as he came nearer to it then any Creature, in Heaven or in Earth, yet if he had been a Creature, and men had set their affections on him, as their good, being a Creature, they had set their affections amisse: why callest thou me good? sayes he; so much more does every Creature answer. Thou thinkest riches, honours and pleasures are good. Why call ye me good? may they all say, there's none good but one, that is God. *Will a man seek for the Sun in a pale of water*? Indeed if the Sun shine on the water, there may you see it. But if the Sun do not look on it, you may look over all the waters in the world, and never find the Sun in them all. So will you set your affections on the things of the world? it is good, your affections look for, can ye find any good in these things? alas, alas, thou mayest have all the things of this world, yet if God do not shew thee his face, and his grace in the same, *stultus ad cribrum*, thou runnest to them, *as a foole to a sive*. The sive seems to hold a great deal of water, but by pulling the sive from the water, the fool lost all the water. So riches, and wealth, and pleasures, as long as thou hast them in grace, and in God, they are like sives in the water, full of water as long as they are in. So these are full of good, as long as they are in God and in grace; But if thou dost not set thine affections upon God, thine affections are befooled, and therefore thou must set thine affections upon God, because nothing but God hath that which thine affections look for. It is good which the

affections

affections look for, and thine affections can finde it nowhere but in God.

Thirdly, as nothing but God hath that which the affections looke for, nothing is good but he, *so nothing is my good but onely he*, for if it be good, and not my good, this discontents mine affections; mine affections look at my good. I know compassion, and mercy, and love may look at the good of another; but then they consider some kinde of propriety in that other, either as my brother or friend, or my neighbour, still the affections have an eye unto my good, thine affections to thy good. Now nothing in the world can so truly be said thy good, as thy God. Other goods are *called this Worlds goods*, 1. *John* 3.17. They are the goods of this world rather than thy goods: But God is thy goodnesse; *Thou art my goodnesse, O Lord*, sayes the *Psalmist*, *Psal.* 144.2. Thou canst not say of thy pleasures, this is my goodnesse, nor of wealth, this is my goodnesse; nor of any thing in the world, this is my goodnesse: the good that is in it, is the goodnesse of the thing, not thy goodnesse; if I should say, this is thy goodnesse, it's all one as if I should say, thou hast no goodnesse, for that's none of thine, but only by possession, it is not thy goodnesse. And therefore how canst thou set thine affections upon it?

3. *Because nothing is my good but onely God.*

First, it is onely *the good of thy body*, it is not thy good. *Anima hominis est homo*, sayes *Plato*. *The soule is the man, rather than the body*. If the things of this life be the goods of the body, then how canst thou set thine affections upon them? Thine affections are the affections of thy soule. Meat is good, let thy body hunger after it, and thou sinnest not: drink is good; let thy body thirst after it, thou errest not; but wilt thou set thine affections upon it? when it is not thy good, but onely the good of thy body, it is not thy good: means & maintenance is the good of thy body, house, and lands, and livings, these are the good of thy body, let the desires of thy body be to them, this is wel yet; but if the desires of thy soul be thereto, if thou set thine affections upon them, thou art a beast, because they are not thy good. As *Theophylact* well observs upon the rich man in the Gospel; *Soul, thou hast much goods layd up for many yeares*, *Luke* 12.19. Take thine ease, eat, drink and be merry, sayes he; see the baseness of this fools affections, sayes *Theophylact*: to eat, to drink, and to be merry; these were the goods of his unreasonable part; to rejoyce in Gods law; to rejoyce in holy thoughts and meditations, these are the goods of the soul, of the reasonable soul of a man. Now the foole he had none of these goods layd up; and yet he says, soul thou hast much good laid up for many years, whereas that very night he dyed and was damned for ever; the things of this life then are not thy good, and therefore thou must not set thine affections upon them.

1. *The good of the Creature not thy good, because but the good of the body.*

2. It is not thy good, *because it is not as long as thou art*. Thou must live for ever in Heaven or in Hel. Now all the goods of this life, they last but this life, when thou dyest, thou must leave them to others, and therefore they are not thy goods, were they thy goods thou mightest carry them away with thee when thou diest; but this cannot be. Canst thou carry thy barns and thy houses, to Heaven or to hel with thee? canst thou carry thy Dogs and thy hounds, and thy pleasures, and thy preferments to another world with thee? No, no, and why then doest thou set thine affections upon them, when they are not thy goods for to carry with thee where ever thou goest? if thou wouldst set thine affection, upon grace and upon God, thou shouldst set thine affections upon thy goods; these are thy goods as long as thou livest, and these are thy goods when thou dyest, and these thou mayest carry with thee whithersoever thou goest. *Wilt thou set thine eyes upon that which is not*? sayes *Solomon*; for riches certainly make themselves wings, they fly away as an Eagle, *Pro.* 23.5. wilt thou set thine affections upon that which is not? wealth is not, and pleasure is not, and all the things of this world are not, *they make themselves wings*, now may be they are a bird in the hand, but by and by they are gone, there's a wing of prodigality, a wing of change, and mishaps, and of casualties

2. *Because not so long as thou art.*

wings of losses and other occurrences, and though thou couldest clip all these wings with thy wisdome, yet the wing of death and mortality will carry them all away in a moment, and then whose shall they be? thy pleasures then whose shall they be? thy gains and thy comings in whose shall they be? sure it is, they shall be none of thine, and therefore set thine affections elsewhere, thou must set them upon God.

3. *Because they will not take thy part.*

3. They are not thy good, because *they will not take thy part.* Will any man set his affections on him that will not take his part? how can I affect him that will not affect me? if hee'l leave me in the lurch, I can never affect him as my friend. Alas, all the things of this life will leave thee in the lurch, thou mayest perish and be damned for all them. They'l never deliver thee from the hand of Hell; when thou comest before the tribunall of Christ, doest thou think it will profit thee to say, Lord I have hunted and hawked, and gamed and sported, and I have been merry; will it benefit thee to say, Lord I have builded and purchased, and increased my livings and my rents, I have a good house, and a good farme, and good friends, will this advantage thee? no, Miserable comforters are they all; canst thou say, Lord I have built up thy Church and thy worship I have purchased zeal and holinesse, and pureness, and glory to thy name, I have been persecuted and hated of all men for thy name sake, and I am in Christ, &c. If thou canst say thus, this would be thy good indeed; but if thou canst not say thus though thou beest *Juven. Sat. 13. Gallinæ filius albæ* thou mayest perish with the devils and cursed fiends for evermore for all the blessings of this life. Set thine affections then upon God: *truly God is good to Israel*, sayes the *Psalmist*, *Ps.* 73. 1. He is good, and he truly is good; thou canst not say so of all the things under Heaven; thou canst not say truly riches are good to me. Pleasure truly is good to me, peace and plenty and liberty truly is good to me; they are good, but they'le never be good to thee; when thou hast most need of good, then they'le leave thee in the lurch, these doe thee no good then. This is the third, as nothing but God is good, so nothing is thy good, but God.

4. *Nothing can rest the soule but onely God.*

Fourthly, as nothing is thy good but God, so nothing can rest thine affections but God. When thou affectest any thing, wherefore doest thou affect it, but onely to rest contented therewith, when thou hast it? and therefore thou must set thine affections upon God, because *nothing can rest thy soule, but onely thy God, rest in the Lord*, *Psal.* 37. 7. *Returne unto thy rest, O my soule*, *Psal.* 116. 7. God is the rest of the soule; if the soule ever get him, it resteth content, the affections are in a maze, if they be not set upon God, like a man in a quagmire, he sinks deeper and deeper. So a man sinks deeper and deeper in desires and in wishes, that hath not his affections upon God; there is nothing can give the soul rest, if the soul rest not in God. Wil meat in a dream and drink in a dream give satisfaction to our hunger, and our thirst? So are all the good things in this world. *Isa.* 29. 8. Go to all the wicked men in the Earth, let them desire & have their desires, stil they desire and further they desire, and yet they desire after millions of desires, their affections are as farre for to seek for rest, as if never they had sought. All the things in the world are like some Ale-house-beer, which will never quench the poore *Travellers* thirst, like the eating of salt neats-tongues; the more they doe eat, the more they are a thirst: hungry meat, *He that desireth silver, shall never be satisfied with silver*, he that affects pleasure and vanitie, shall never bee contented nor satisfyed therewith, give him ones, he affects tens; give him tens, he affects hundreds: give him hundreds, he affects thousands; give him them, he affecteth millions; thou canst never get rest, till thine affections are pitcht upon God. *Quieplus sunt potæ plus sitiuntur aquæ. It's God onely that resteth the affections.* Now if these be so, is it not our best way to set our affections on God, where we may have rest for our souls? nothing besides can give us any rest.

First

First, *because nothing but God is all-good.* Every good besides God hath but one or two goodnesses in it, None but God hath all goodnesses in him; what is *meat good* for, but onely to feed one? when thou hast it, thou must desire again to have raiment, for meat wil not cloth thee? what is *raiment good* for, but only to cover one; when thou hast it, thou must desire again to be fed, for raiment will not feed thee; what is *mony good* for, but only to buy with? when thou hast it, thou must desire again to be recovered of thy sickness, for mony wil not cure thee of the Fever: thus no good thing in the world can give thine affections a rest, because they have but one or two goodnesses a piece in them, but the Lords goodness is infinite, he is all-good; if thou hast him, thou wantest no manner of thing that is good. *They that seek the Lord shall not want any good thing, Psal.* 34. 10. For every good thing is in him. He is bread to the hungry, and drink to the thirsty, and health to the sick, and liberty to the captive, all in all to them that set their affections on him. *Frustra fit per plura quod fieri potest per pauciora.* If thine affections go to any creature, thou fetchest but a little good at once, thine affections will be fain to go a thousand and a thousand times over and over, thou getteſt so little at once, that thou shalt be tempted to be affecting the other; but if thine affections go to God, thou goest to the fountain, there thou hast it by drops, never enough, here thou mayest have it at once. Who would be so mad to fetch water at a Cock that runneth by drops, when the Fountain is by? 1 *Because nothing but God is all-good.*

Secondly, because *nothing but God is the ultimate good.* Thou affectest the things of this life, alas they will never give rest, for still there is something beyond them, but God is the utmost of all goods, when the soul is once setled on him, it hath no further to go; like the stone, when its come to the centre, it hath no further to go. *I am Alpha and Omega, the beginning and the ending, the first and the last,* saies Christ; if the soul be in Christ, Christ is his last, the soul is at rest; why? it hath no where to go: whether should we go, saies *Peter* to *Christ? Thou hast the words of eternal life, John* 6. Christ first, and Christ next, & Christ last; Christ is the utmost and ultimat good of the soul; the soul hath no further to go: and therefore here must thou fix thine affections, fix them upon Christ. 2 *Nothing but God is the ultimate good*

Thirdly, because nothing *is it self without God*; the things of this life, they are good I confesse, but they are not themselves without God; if God be not in them the very good that they have, is not in them. When thou affectest pleasure and delight, answer me, why doest thou affect it, is it not for the good that is in it? when thou affectest profit, or health, or peace, or friends, or credit, or what ever thou affectest, tell me in thy conscience why doest thou affect them; is it not for the good that is in them? they are good, therefore thou affectest them: but if thou hast not Christ, and God, and his Spirit, and his grace, if thou hast not the Lord in these things, they are not themselves, neither have they the good that is in them. Riches is no riches without grace, but a *snare*; health is no health without Christ, but a *curse*; peace and pleasure are not themselves without God, *but poyson*; thy good parts are *thy bane*, thy *money* is thy *vengeance*, thy goods are a *witnesse* against thee without Christ. If thou beest not in Christ, if not a new creature, one day thou shalt curse that ever thou wert born, and therefore much more shalt thou curse that ever thou had means, or maintenance, or life, or health, or any thing; the more thou hadst of these blessings, if Christ be not with them, as he is not, if thou beest not a new creature, I say, if Christ be not in them the blessings are not themselves; they have not the good that is in them without Christ. *David* had a *Castle*, and a *Buckler*, and a *Horne*, but they were not themselves without God. *Lord thou art my Castle, and my Buckler, and the Horne of my salvation. David* had a servant to make his bed in his sickneſſe, but to let us know that this blessing was not it self without God, he puts the phrase upon God, *Who made his bed in his sickneſſe*; no 3. *Nothing is it selfe without God.*

blessing is it selfe without Christ, or without God. He hath all the goodnesse that is in it. The Heathens have a pretty phrase, whereby they set out a happy man, *Undecunque Deus, When God is every way about him*; about him in his meanes and his riches, about him in his house and in his goods, about him in his friends and acquaintance, about him in his pleasure and mirth: he is not happy unlesse God be in every thing that is about him; they are but the carkasses of good, if God be not in them. Thus ye see we must set our affections on God.

Use
It is a blessing of God that we have affections.

Here then we are taught, *That it is a blessing of God that we have affections* implanted in our hearts. For how could they be set upon God, if it were not a blessing that we have them? There is a main controversie between the Philosophers, the Stoicks, and the Peripatetiques, concerning the affections: the Stoicks do stifly maintain, that it is an evill to have any affections at all: and therefore *Zeno* defines the affections to be unnaturall stirrings of the heart, averse from right reason, which is false, for this is the definition of affections as they are corrupt, and not as they are affections: the affections in themselves are not sinfull.

Apud Cic. Tusc. l. 4.

The affections are not in themselves sinfull.

1. Because Adam and Eve had affections in innocency

First, because *Adam and Eve had affections in innocency*. If the affections were all sinfull in themselves, *Adam* and *Eve* in their innocency could not have had them, for they were created without sin: but they were created with affections, as love, and joy, and delight, and hope, and fear and the like. Before *Eve* ever sinned, we see plainly she was afraid to eat of the forbidden fruit; indeed when the Devill had ripened his temptation, then she went fearlesly on for to eat it; but when the Devill assaulted her at the first, O sayes she, *We may not eat of it lest we die. Gen.* 3.3. Lo she was afraid for to eat it at first. I confesse before the fall, may be they had not all the affections in act, because there were no objects for all the affections to worke on; they had nothing to grieve for, nothing to be angry at, nothing to despair of; but for my part I think they had distinct objects to work on, though not in themselves, for they had not sinned as yet, yet they had distinct objects in the world for all their affections to work on, for should they not grieve to see God dishonoured by the fall of the Angels? should they not hate and abhor backsliding from God? though there were none in themselves, nevertheless the affections of fear and hatred were given them to keep away sin and apostacy from God. Now if the affections were in *Adam* in innocency, they could not be sinfull in themselves.

2. Because Christ took our affections upon him

2. Because *Christ took our affections upon him*. If the affections were sinfull themselves, he could not take our affections upon him; for he was made like unto us, sin only excepted: & therefore if the affections were sins, he could not have taken our affections; but he did take them, as the Gospel doth abundantly shew. He had our affection of joy, *Jesus rejoyced in Spirit*, and said, *I thank thee O Father, &c. Luke* 20.23. He had our affection of sorrow, *My soule is exceeding sorrowfull unto death, Matth.* 26.38. He had our affection of anger: He looked round about on them *with anger*, being grieved at their hardnes of heart, *Mar.* 3.5. He had our affection of desire, *with desire* I have desired to eat this Passover with you before I suffer, *Lu.* 22.15. And so of the rest. If Christ took our affections upon him, our affections are not sinful in themselvs. Nay, he did not only as the Son of man take our primitive affections, as we are men, but he was *Ben Enosh*, he was the son of fraile man, *Psal.* 8.5. And he took our *miserabiles affectiones*, our affections of infirmity upon him; I do not mean the affections of sinfull infirmity, for he knew no sin: but I mean the affections of our frailty and infirmity, as fear, and fellow-feeling, and the like. We have not a High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin, *Heb.* 4.15. This then is an undeniable argument, that the affections are not sinfull in themselves, because Christ did assume them.

Thirdly,

Thirdly, because *the Lord doth command us to be angry*. Be angry and sin not, sayes he, he commands us to *grieve* and be sorry for our sins. *Therefore also now saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning, Joel* 2.12. He commands to *fear*. Work out your salvation with fear and trembling; pass the time of your sojourning here in fear. Be not high minded but fear. *I will forewarn you*, sayes Christ, *whom ye shall fear, fear him which after he hath killed, hath power to cast into hell, yea, I say unto you, fear him, Luke* 12. 5. He commands us to be ashamed of our evill doings, and is offended if we be not; thou hast a whores forehead, and refusest to *be ashamed, Jer.* 3.3. If the affections were sinful in themselvs, the Lord would not commandus to shew our affections on this wise; it's true, they are sinfully used and corruptly perverted among men, the more is the pity, but they are not so in themselvs. Neither do I deny but there be some natural affections, that are naturaly now, as corrupt nature does stand, *that be sinful in themselvs, as envy & malice*, and the like; which never can be regulated, nor guided by any moderation, but are quite to be rooted out: but these affections are not properly natural, they are no other wise natural then lice and vermin are natural to Carrion, then filthy & *noysom weeds* are natural to a cursed ground; these must be utterly rooted up and stubbed out of our hearts, because to speak properly they are unnatural affections and sinful in themselvs, but our natural affections are not sinfull in themselves. Nay more, let me tell you, the affections are not onely not sinfull, but it is an infinite blessing of God, that God hath given us affections. First, because if we had no affections *at all, we should be like stocks and like senseless stones*. The Philosopher was in a doubt, whether *Brutus* were not a block or a brute, because he had no affection at all to his own children, whom he could see murthered before him with dry eyes. The Lord himselfe counts that man a very block that hath no affection in his heart. Have ye no regard, all ye that passe by? behold and see if there were any sorrow *like my sorrow, Lament* 1.12. (q.d.) What are ye such blocks and stupid stocks, that ye can shew no affections at my sorrow? And therefore it's reckoned among the symptomes of a heart that is desperately hardened, not to be affected with any thing: to hear the Word, and not to be affected therewith, to pray unto God, and not to be affected with Gods presence; to be in affliction, and not to be affected with remorse. I say, this is a symptome of a hard heart. And therefore it is a blessing of God that a man hath affections within him. Secondly, because as *Plutarch* the very Heathen observes, were it not *for our affections, our nature would be lazie and idle*, ὥσπερ κυβερνήτης πνεύματος ὀκνηρὸν, Like a Pilot at sea *without wind*; alas! the ship would goe slowly, were there no winds stirring to drive it. So the affections, sayes he, are to the soule, as the wind to the sailes of the ship; as the ship could not saile apace without winds; so the soul would go slowly about any thing, if the affections did not carry it. When *Davids* affections were hampered about with wordly fears, fears of his enemies, and griefs at his persecutions which he suffered, he went slowly on in obedience, but as soon as his sails were up, then he ran like a ship in the sea with a great wind, *I wil run the way of thy Commandements, when thou shalt enlarge my heart, Psal.* 119.32. As soon as God would help him to spread the sailes of his heart, and enlarge his affections, then he would run like a fleet pinnace in the Seas. *I will then run the way of thy Commandements*, sayes he; this is an infinite mercy of God, who seeing how dull we are unto good, how slack to good duties, how slow to holy performances, vouchsafes us these winds and these sails for to carry us, καθάπερ ὄχημα τῷ λογισμῷ ἡ ὄρεξις τὸ πάθος sayes the same Philosopher. The affections are like wheeles, and like Chariots unto reason. If a mans reason be never so good, he knows he is bound to repent, and be godly, and obey; yet if he have no affections thereto, he goes *like a Chario without wheels*; he goes without force,

3 *Because God doth command the use of affections.*

ὡς ὅπλα φησὶ πάντα τὰ μέσα τῆς ἐπιχειρήσεως ἀλλὰ τοῦ ἀγαθοῦ. *Arist. Eth. l.* 2. *c.* 5.

Reasons why affections are necessary.

1. *Because without affections we should be like stocks.*

2. *Because without affections we should be lazie and idle.*

L. de virtute morum in fine.

Plutarch. ubi supra.

force, he cannot go at all; but if he have affections thereto, the affections are like wheels, and like horſes to carry him amaine. *Draw me*, ſayes the Chriſtian ſoule unto Chriſt, draw me, *and I will run after thee*, *Cant.* 1.4. She prayes that Chriſt would draw her by the affections of love, for ſhe ſpeaks of love; the virgins love thee, ſaies ſhe, *V.*3. Draw me with thy love too, and then I ſhall run after thee, like the Chariots of *Aminadab*, that is, drawne by quick Horſes: ſhe would run as with wheels unto Chriſt, if her affections did once carry her. As *Cicero* ſayes of the affection of anger, it is *cos fortitudinis*, it is the whetſtone to valour; ſo I may ſay of all the affections, they are all *whetſtones to good*, if a man have any grace. Haſt thou *love*? it is a whetſtone to obedience, haſt thou *grief*? it is a whetſtone to repentance, haſt thou *anger*? it is a whetſtone to zeale, &c. What is the reaſon men come ſo ſlowly on unto good? the reaſon is this, becauſe their affections ſtand another way. Men repent but ſlowly, and amend their lives but ſlowly, increaſe in grace but ſlowly; why? this is the cauſe, their affections are to the world; they run on in their pleaſures and their vanities, they run on in their earthly imployments, and buſineſſes; why? their affections are thereto. O beloved, it is an infinite mercy of God, that we have affections given us of God, for theſe may quicken our dulneſſe unto grace. Thirdly, becauſe *the affection are good chanels for grace to run down in*. Be there never ſo full a fountain of good water, yet if it have not a chanell to run all along in, the fountain may be ever a bubling, but it choaketh it ſelf for want of a chanell. So though God ſhould put never ſo much grace into thy heart, yet if it ſhould have no chanell to run downe in, it would ſmother it ſelfe. Now God hath given thee affections like chanels, for grace to run down in. Art thou *covetous* and full of deſires? what a fine chanell is that for grace to run down in? it is eaſier for thee to covet the beſt things: art thou of a *cholerick* and *angry* conſtitution? what a fine chanel is that for zeale to Gods glory to run down in? it is the eaſier for thee to be zealous in Gods worſhip: art thou *melancholy* and of a ſad diſpoſition? what a fine chanell is that for repentance to run down in? it is the eaſier for thee to deſpite the vain pleaſures of the world, and to ſorrow for ſin: art thou merry and of a cheerfull nature? what a fine chanell is this for delight in the Lord to run down in? it is the eaſier for thee to joy in the Holy Ghoſt; art thou *fearfull* and of a timerous ſpirit? what a fine chanell is that for fear of Gods judgements and truth to run down in? it is the eaſier for thee to tremble before God, and fear to offend him. *Solomon* was full of the affections of *love*, it is true he let luſt after women, and uncleaneſs a while run down in that chanell, but when grace and repentance recovered his ſoul what an excellent chanell was it for love unto Chriſt to run down in? Never was there ſuch a love-ſong to Chriſt, as the *Canticles*, ſince the creation of the world to this day, and therefore it is called, *Canticum Canticorum*, *the ſong of ſongs*, *Cant.* 1.1. Certainly *Jeremy* was a man of *a ſad conſtitution*, but ſee what an advantage this bent of affection was to him, it was a chanell for ſpirituall ſadneſſe to run down in. *Oh that my head were waters, and mine eyes a fountain of teares, to weep day and night for the ſlain of the daughter of my people*, *Jer.* 9.1. The woman in the Goſpel which was a ſinner, a whore in plain tearms, one bewitched with the affections of love to her lovers; as ſoon as ever any grace did look into her heart, ſee how theſe affections did advantage her. She loved our Saviour more affectionately than S. *Peter* himſelfe, *She loved much*, ſayes the Text, *Luke* 7.47. Before no queſtion but ſhe was full of her whoriſh and ſtrumpet-like tears; now the chanell was turned, ſhe waſht Chriſts feet with her tears, and wipt them with the hair of her head: and ſhe loved much, ſayes the Text. It is ſuch an admirable advantage to be full of affections, that the *Lacedemonian* Schoolmaſter thought that if he had a young ſcholar full of affections, full of ſhamefaſtneſſe, and full of fear, and full of cheerfulneſſe, ποιήσω αὐτὸν ἀχ-

3. *Becauſe affections are the chanels of grace.*

θεᾶτι

βεβαι τοῖς αἰσχροῖς &c. He thought it was eaſie for him to make him aſhamed of all filthineſſe, and delighted in goodneſſe, and fearfull to do evil. I am not of his minde, but this I am, though he hath an exceeding good advantage to do it. If a man have ſpent his affections upon ſin and eaten out the heart of his affections upon vanity; or if a man have no affections at all, as ſome have but few, *a man ſhall as ſoone work on a beaſt as ſuch a man.* Nay if grace ſhould come in into ſuch a man, alas! he ſhall never be able to come to much good; if beſt come to the beſt, he ſhall have infinite adoe to do any duty without wofull dulneſſe and ſenſeleſneſſe; it is an admirable bleſſing that God gives unto men, to give them affections, and therefore the Stoicks are infinitely to blame to cry out of the affections, as if they were evill in themſelves. To ſpeak truly and rightly of the Stoicks, I do not thinke the Stoicks were ever ſo ſottiſh as to meane ſo; but their intent (as *Auſtin* ſaies) of them, was to pare off the affections that are evill, and to rule the affections that are naturall: and therefore it was that they declaim'd ſo bitterly againſt the affections. You ſee now by this Text I have choſen, that the affections are great gifts of the Lord, for how could the Apoſtle command us to ſet our affections upon God, if the affections were evill in themſelves? Nay it followes from hence, that it is a great bleſſing of God that we have any affections at all, that we may ſet them upon God.

The V. Sermon.

COLOS. 3. 2.

Set your affections on things that are aboue, &c.

THE Chriſtians of the Primitive Church had learnt this leſſon very well, to ſet their affections on Gods Kingdome, they were often thinking of it, often ſpeaking of it, in the companies they came in, they would be diſcourſing of it, inſomuch that the fooliſh heathen hearing them talking ſo often of a Kingdome, tooke them for aſſecters of Kingdomes, and accuſed them of aſpiring to be Kings, ὑμεῖν ἀκούσαντες βασιλείαν προσδοκώντας ἡμᾶς, ἀνθρώπινον λέγειν ἡμᾶς ὑπολήφατε, ſayes *Juſtine Martyr.* Ye hear, ſayes he, that we expect for a Kingdome. Ye imagine we look after humane Kingdomes. No, no, ſayes he, we mean the Kingdome with God and with Chriſt in Heaven above. Their affections were much there; Ye have heard beloved, the neceſſity of this duty, that we muſt ſet our affections upon God and his Kingdome, and grace. Ye have heard the reaſons why we muſt do ſo; for the uſe of the point, ye have heard a confutation of the *Stoicks*, that teach a vacuity of affections, and ſay the affections are all evill in themſelves. They cannot be evill in themſelves, becauſe we muſt ſet them upon God: were they evill in themſelves, it were unlawfull to ſet them upon God. But it is not onely not unlawfull, but alſo it is very neceſſary to ſet our affections upon God. O this is a hard duty to our corrupt fleſh, and ſo ye ſhall finde it, to ſet your affections on God. There be many lets that hinder us from ſo doing.

Apol. 6. pro Chriſtian. ad Antonin.

First

The first impediment that hinders the setting the affections on God, because it is an hard thing to turne an antipathy or sympathy.

First, because it is a very hard thing to turn an antipathy or a sympathy; our hearts are so deeply affected with the things of the world, as that they *have a sympathy with them*, and an *antipathy against a removall* there-from. When the affections are deep set with or against, they prove to be sympathies and antipathies, which are infinitely hard to be changed. The Philosophers call them *occultas qualitates, hidden qualities*, no reason can be given of them. No man can give a reason why the load-stone should be so deeply affected with iron, as to draw it unto it. It hath a sympathy with it; the wild Bull hath a sympathy with a fig-tree; nothing can tame him but it; the Elme hath a sympathy with the Vine: the Vine hath a sympathy with the Olive. No man can give a reason, why it should be so. So beloved, our deep affections are the sympathies of our hearts, and therefore seeing they are set to the things of the world, they are hardly removed. No reason, scarce any reason can sever them. *Demas* when he set his love upon the world, the text sayes he forsook *Paul*, and he embraced this present world, *Demas hath forsaken me, and embraced this present world*, 2 *Tim.* 4. 10. We translate it, he loved this present world, but the word signifies, and so other translations render it, he embraced this present World; that is, the affections of his heart had a sympathie with it, as the Ivie with the Elme, he embraced it. S. *Paul* could not hold him, no reason could withhold him, he had a sympathy with it. Now when the heart hath a sympathy with the things of the World, it must needs have an antipathy at grace; the *proud man* hath an antipathy at the parting with that which he prides in; the *revengefull man* hath an antipathy at the putting up of an injury. *The stubborne man* hath an antipathy at a sound reproof, he cannot endure to be sharply rebuk't for his sins. As some men, (suffer a homely similitude) some men I say have an antipathy with Cheese, they will goe out of the room where it is. As the mullet hath an antipathy with the Pike; the Coleworts have an antipathy with the Vine; theyle die rather than grow together. So men are vext to be curbed of their lusts. The affections are the sympathies and the antipathies of the heart, and therefore it's very hard to remove, it will cost thee a mighty deal of labour to pull off thine affections from all the things in the world, and to set them upon God. Secondly, it's a hard thing to work on the heart, when the heart is bewitcht. The affections are *the bewitchings of the heart:* when the heart hath once set its affections on the the things of the World, its even quite bewitched therewith. Foolish people talke much of bewitchings; Brethren let me tell you, here's a bewitching ye little consider. Your affections bewitch you. O foolish *Galatians who hath bewitched you, that ye should not* obey the truth? *Gal.* 3. 1. Δαίμων & ἐπῴδημα sayes S. *Chrisostome*; this is the bewitching of the Devill; the false Apostles had wrought upon the *Galatians* affections, and drawne them from the truth, and now when their affections were set on't, the Apostle sayes they were bewitcht. The affections, when once they are up about a thing that is earthly or carnall, they are like a company of Devils in Hell to bewitch one: there be abundance of bewitchings in nature. The bird *Galgalus*, if she see a man that is sick of the Jaundize, the man recovers, and she is so bewitched therewith that she dyeth. If a Toad be seen by the Wesill to gape, the Wesil is so bewitched, that she gives up her selfe to be devoured: but of all the bewitchings in the World, the bewitching of the affections are the most dangerous. *Eucilides* was in so deep an affection to his own beauty, that he was bewitcht with it: were not *Samsons* affections bewitched with *Delilah*? were not *Herods* affections bewitcht with *Herodias*? were not *Judas* his affections bewitcht with thirty pence again, that for it he should deny his owne Master? S. *Paul* tels the *Galatians* their affections were bewitcht. S. *Hierome* thinks verily the Devill was in them. The *Drunkard is bewitcht* with his Cuppes; the *Adulterer* with his whore,

2. *The second impediment. because affections are the Bewitchings of the heart.*

Plutar. sympos. l. 5. c. 7. Heliodor l 3. Hist. 2. Del Rio disq. mag l. 1. c. 3.

whore, the angry man with his choler, the vaine man with his vanities, the *carnall man* with his flesh; that will damn their own souls, rather than be new Creatures. Beloved, are not ye bewitched in your sins, when all the preaching and teaching and warning ye have had, cannot yet turne you from your sinnes unto God, to set your affections above? this is a grievous let that sends millions to Hell, their affections bewitch them. Ye need no Devils to tempt you to sinne: if your affections be once set on't, they'le bewitch you as bad as any Devil can bewitchyou. Nay, the Devil cannot bewitch you to sin, but onely by your affections, If ever thou save thy soul, thou shalt find it a great task to unbewitch thine affections to set them upon grace.

3. *Because affections are the estimations of the heart.*

Thirdly, another let is, that as the affections are the bewitchings of the heart, so they are the *estimations of the heart*. If the thing be not good enough to be affected, which the affections are set on, they esteem it to be. *Quisquis amat ranam, ranam putat esse Dianam.* Many of you know the old Proverb. If a man should set his affections on a Frogge, there's little goodnesse in a Frog, why it should be affected; but if a man should set his affections on a Frogge, he would esteem it as comely, as another would *Diana*. The affections if they be set upon vanity, they doe utterly besot one. Look upon the *Drunkard*, he thinks it's a fine life to be potting and piping in an Ale-house, which a man in his wits knowes to be base, and brutish, and hellish. Look upon the *vaine Gentleman*, he thinks it's a fine life to be hunting and gambalting and bragging and flanting, and challenging, and to be lird and to be worshipt at every word. Which a wise man knowes to be foppish, and foolish, and devillish. The *affections blind the judgement, and* befoole the understanding and make a man to defend himselfe in a course which in very deed will lead him to Hell. When the children of *Israel* had set their affections on their lusts; *Moses* thus speaks to them. Do ye thus requite the Lord, ye *foolish people, and unwise*! Is not hee thy father? &c. *Deut.* 32. 6. naturall affection would lead a child to be obedient to his father, and seeing their affections were crosse set, the Lord cals them a foolish people. Their sinful affections did besot them and befoole them. *Samosatenus* was so besotted with the love of a certain woman, that he forsook his faith and religion for her. I read of a pretty parable to this purpose. When *Ulysses* had left his men with *Circe* the witch, she changed them all into divers sorts of beasts, Dogs, Swine, Lyons, Tygers. *Ulysses* complained she had done him great wrong for changing his men into beasts on that fashion: wrong, sayes she? I have not done thee nor them any wrong. Doe but aske them now whether they doe not like the condition they are in. So *Ulysses* demanded first of the Hog, whether he would be a man again or not. He answered no, by no meanes; For now he could fill his belly, and ly down on the dunghill and sleep. And so he demanded of the rest, and they all save only the elephant, they all replyed they had rather be beasts as now they were. This parable is made to shew how the carnall affections besot one to esteem the pleasures of sinne, the gaines and profits and beggerly things of the World, and prefer them before holinesse, and righteousnesse, and pureness, and strictnesse of living. One his affections besot him in a *love-locke*, or long haire, that he cannot be perswaded to shave it off: another his affections besot him *in a Tobaccopipe*, another in a filthy gotten *custome*, another in some other base haunt of the heart, all the preaching under Heaven cannot dissuade them, therefore they do so esteem them and prize them, and think they are so pleasing: a noble minded Christian would wonder how it is possible they can so.

Chrys. hom. 7. in Johan.

Fourthly, another let is, that as the affections are the estimations of the heart, so they are the *most naturall temperaments of the heart*. Spirituall and heavenly affections are the good temper of the heart, and carnall or earth-

The affections are the most naturall temperaments of the heart.

ly affections are the evill temper of the heart, and therefore it's hard to change ones affections, becauſe the heart it ſelfe muſt be taken a peeces as it were, if one would alter his affections. An earthly heart is not a right ſoyle for the ſpirituall plants to grow in. Gardners have daily experience, what a coile they have to keep an herb from dying in their gardens, when the garden is not a right ſoyle for it: they are faine for to dig it, and dreſs it, and water it, and tend it, yet ſcarce will it grow there when it is not a right ſoyle for it. Men muſt get themſelves new hearts and new mindes, if ever they would have their affections renewed. Faſhion not your ſelves to the world, ſayes the Apoſtle, *but be ye transformed by the renewing of your minde*, *Ro.* 12.2. Unleſſe your minde be renewed, ye can never ſpy a pleaſing faſhion of the world, but O your affections will be to it. When *David* had miſplaced his affections on *Bathſh ba* another mans wife, and his affections had been mad upon adultery, and on murther, what does he do? he goes to God in prayer for a new heart, hee could never have new affections elſe; *Create in me a clean heart, O God, and renew a right ſpirit within me*, *Pſal.* 51. 10. He could not get new affections, till he had gotten a new heart. This is a miſerable impediment that lets multitudes of men and of women from ſetting their affections upon God; becauſe their hearts are not a right ſoyle for ſuch affections as theſe. May be they trimme their affections, as the very heathens have done with morality; as a Barber trims and ſhaves a mans head, but the haire growes again, becauſe the head is the hairs ſoyle. So the carnal affections will grow again: ſpirituall and heavenly affections will not grow there, for the heart is not a right ſoyle: and this is a ſhrewd let, and you muſt labour continually to remove it.

1. ground

We cannot ſet our affections on God, unleſſe we have a new heart.

And therefore, before I helpe you with means how to ſet your affections on God, let me give you theſe two grounds.

First, you muſt have this ſame new heart, otherwiſe ye cannot ſet your affections on God. For there is a heart that will ſet its affections on God, and there is a heart that will not. The Lord wiſhes his people to have the former kinde of heart, the heart that will ſet its affections on God. *O that there were ſuch a heart in them, that they would fear me, and keep my commandments alwayes*, *Deut.* 5. 29. There is ſuch a heart beloved, O that we had it; I ſay, there is ſuch a heart that will fear God, and ſet all its affections on God; and ſuch a heart ye muſt get, or elſe it is in vaine to command you this duty: all the Sermons (ye ſee) are in vain that ye have heard to this day; all the exhortations and admonitions ye have had ſince ye were, ye ſee plainly they are in vaine to many of you: as your affections were earthly twenty years agoe, ſo they are ſtill: as they were carnall and wordly heretofore, ſo they are ſtill; your hearts are the ſame hearts, your hearts are ſtark naught, and therefore your affections cannot ſore up unto God. Ye can have no quick affections in prayer, no melting affections at the word. The Sabbath comes, but your affections are not on it: a Sacrament comes, but what poor affections you have to it, your conſciences may witneſſe. Ye ſit in your ſhops, or ye follow your callings, or ye goe about your earthly imployments, and your affections are below; σπουδιον τον πόδα δεδεμενον, ſayes *Maximus*, the Sparrowes foot is bound with a cord, ſhe cannot flye up unto God. Your hearts are not ſpirituall, and this is the cauſe your affections are ſo carnall. Peradventure *ye lop off* now and then ſome part of your carnall affections, as *Tarquinius* lopt off the heads of his poppies, but ye do not *cut up the roots*. It may be ye go about to heave up your affections in good duties ſometimes, as the key lifts up the ſpring in the lock, but the key is no ſooner turn'd but down goes the ſpring, ſo down go your affections preſently again. And therefore I premiſe this as a firſt ground, ye can never ſet your affections on God, till ye have gotten new hearts.

Eſt ſimilitudo Angeli-Politiani de ira ſed paulo ſecus applicat.

The

The ſecond ground is this, *Ye can never ſet your affections upon God, unleſſe you feed upon Chriſt, by faith.* If ever the ſoul feed upon Chriſt by faith, it cannot but ſet its affections upon God. I remember an invention of Queen *Artemiſia*, who when her husband *Mauſolus* was dead, not knowing how to keep him freſh in her affections as long as ſhe lived, ſhe cauſed her husband *Mauſolus* his body to be turned into aſhes, and mingled them in her drinke; ſo ſhe buried her husband in her bowels, and this way ſhe took to keep her affections freſh unto him. This indeed unnaturall in her, to eat and drinke her own husband; but faith teacheth us to *feed upon the Lord Jeſus Chriſt*; this wil take off our affections from the world, we ſhall never hunger after the world more, nor thirſt after the things of this life more, if ever we feed upon him. I am the bread of life, ſayes Chriſt. *He that cometh to me ſhall never hunger, and he that beleeveth on me ſhall never thirſt, John.6.35.* If ever we believe the ſweetneſſe of the promiſes of Chriſt, the pleaſantneſſe of the commandements of Chriſt, the precioufneſſe of the graces of Chriſt, and the love of Chriſt, and the benefit of Chriſt, our affections will be to him. Nothing can take off thy affections from the world but faith in Chriſt. He that beleeveth in Chriſt cannot ſet his affections on the world. Can a man ſet his affections upon the world, when he verily beleeves it to be droſſe and dung in compariſon of Chriſt? Can he ſet his affections upon earthly pleaſure, that beleeves it is madneſſe? It is certain, men never beleeved in Chriſt ſince they were born, that ſet their affections upon the things of the world; they have not one dram of Chriſt. Chriſt is altogether lovely, *Cant. 5.16 He is all love*, one that commands the affections. Thou beleeveſt in the world and not in Chriſt, if thou ſet thine affections upon any other but Chriſt. Thou beleeveſt thou canſt have pleaſure and delight in ſomething beſide Chriſt, profits and gaines in ſomething beſide Chriſt; eaſe, and content, and comfort in ſomething beſide Chriſt; if thou ſet thine affections upon any thing beſide Chriſt, Alas! thou canſt never ſet thine affections upon Chriſt: as long as thou beleeveſt not onely in Chriſt. If thine earthly affections tranſport thee to be earthly, fly under the wing of Chriſt, as Chickens under the wing of the Hen, leſt the Kite devour them. Theſe are the two Grounds that I give you. Firſt yee muſt have new hearts; and ſecondly, yee muſt be beleevers in Chriſt, or elſe yee cannot ſet your affections upon God.

2. Ground. nor unleſs we feed on Chriſt.

Means to ſet our affections on God

The foundation being layd, let me now help you with ſome meanes to ſet your affections on God. I could help you to abundance of means, but I deſire to help you to ſuch meanes as are eaſier to uſe, then to ſet your affections on God. For if they be not eaſier than this duty, they cannot properly be ſaid to be helps to this dutie.

Firſt, pray to God to gather up your affections from the things of the

The firſt then is this, *often pray to God that he would gather up our affections from the things of the world*, and unite them unto him. Our hearts are divided and ſcattered up and downe among the things of the world. Carnall friends have ſome of your affections; our gaines, and our livings, and our maintenance, have other-ſome our pleaſures and delights, and fleſhly refreſhments, have other-ſome; our earthly buſineſſes, and cares, and imployments, our credit, and the like, theſe have abundance of our affections. Thus our hearts and affections are ſcattered up and downe among the things of the world; if ever we would have them ſet upon God, we muſt be frequent in prayer; that God would unite together our ſcattered hearts, to ſet our affections upon God. This was the practiſe of *David*, O Lord, ſayes he, *unite mine heart to fear thy name, Pſal. 86.11.* His heart was ſcattered up and down in a thouſand pieces. Some pieces of his affections run after one thing, ſome after another. And therefore he prayes God to unite his heart together, to feare his Name. If God would once gather up his heart from all

its vain haunts, and unite it together; then he could set his affections, his fear, and his love, and his delight, and the rest upon Gods Name, *Jejunio passiones corporis, oratione pestes sananda sunt mentis*, sayes *Hierome*; as the affections of the body are to be healed by fasting, so the *Affections of the soul are to be healed by prayer*: as long as they are carnall, they are the plague and pestilence of the soul and prayer must heal them. As Father *Latimer* said to good *Ridley*, pray, pray, O pray, pray; so may I say. Pray, pray, I beseech you, pray unto God evermore, again I say pray. I have not time enough to pray so often. I do pray in the morning and evening, but my businesses are so many, &c. This may be thou objectest. Not time enough, sayest thou? Finde out some odde times besides morning and evening; steal into some corner or other, belabour thy heart before God. O, sayest thou, I finde it a hard thing to stir up mine affections, I am a very Stoick πάνυ ἀπαθής, I have no affection, I cannot compell mine affections to God. Canst thou not? but thou canst compell thy heart for to pray; thou canst tug and pull at thy heart in thy prayers, and this will fetch up thine affections. Prayer is not only a mouth to beg Physick, but also it is physick it selfe, whereby Christ cures the affections of the heart. The poor begger, the more he is driven to beg, the more affectionate he is in describing his miseries: you shall see some beggers to set forth their misery, and cry so lamentably, as it would burst a mans heart with pity and compassion, ones bowels would even yearne but to hear them. I doe not mean your lazie canting beggars, but distressed *Lazars* indeed. So beloved, pray; if ever thou be used to it, *it will serve up thy heart*, and raise up thine affections exceedingly! I do not mean that lazie hearted and canting kind of praying of most wretches, that hath no more affection in it, than there is savour in the white of an Egge. But set thy selfe to prayer indeed, and by it Christ will quicken thine affections. Alas, thy heart is divided and scattered up and downe among the things of the world, and therefore strive with God that he would gather up all the pieces into one; thou must have all thine affections and all the pieces of thy heart gathered up into one, if thou wouldst set them upon God. *I will give them one heart, that they may fear me for ever*, saies God, *Jer.* 32.39. your heart and the affections of your heart are divided and scatered up and down into a thousand pieces, one upon one thing, another upon another; and God hath promised that he will gather up your hearts into one, and give you this same one heart, that ye may fear him and set all your affections upon him: will ye miss such a gracious promise as this for want of asking it, and begging it, and praying for it? this is the reason why men have such earthly affections as they have, because they are not frequent in prayer to God to be helped. Prayer is an excellent help to winde up your affections to God. This is the first; often prayer to God.

Hierom. in Marcum.

2. *Light up a candle in thy heart*

The second is this, *Light up a candle in thy heart*, that it may see what to set thine affections on in God. Get knowledge of God, *ignoti nulla cupido*, Unknown, unaffected; thine affections are unruly, and thou canst not rule them to God-ward, yea but thou canst get knowledge. Knowledge will help thee exceedingly. The affections we see plainly that come *neerest to reason*, are soonest of all ruled. And the affections that are *remotest from reason*, are more hard to be ruled. A man commonly will sooner rule his affections aright, then a woman or a child, because a man hath more reason. The Philosophers shew this by the example of a horse or a Bull: A Horse is sooner tamed than a fish, because a Horse is more capable of knowledge and of reason; as naturall reason and knowledge can naturally rule the affections, so spirituall reason and knowledge, can spiritually rule the affections And therefore if thou wouldest rule thine affections aright to set them on God, labour to know God, *every one that loveth God, knoweth God*. 1 *John* 4.7. He must needs know God

God that loveth God, for how can he set his affections of love upon God, if he do not know God? *Knowing therefore the terrour of the Lord, we perswade men*, 2 *Cor.* 5. 11. S. *Paul* perswades the affections of the people, why? because he knew the terrour of the Lord, and he was able to make them to know it too; and therefore hereby he endeavoured to perswade their affections to fear God and to serve him. *They that know thy Name, will put their trust in thee, for thou never forsakest them that seek thee, Psal.* 9. 10. *David* speaks peremptorily, they that know thy Name, they will place their hope, and their trust, and their confidence and all their affections on thee. They will so certainly, if they know thee; if once they know, what a good God thou art, how true of thy promise, how gratious to thy children, how sure a friend thou art, never forsaking them that seek thee. He concludes it positively, they that know God will set their affections on God. Can a covetous man know a rich purchase, and not have an affection to it? can a beggar know his almes is a hundred pounds, and have no affection to take it? as long as the woman of *Samaria* did not know Christ, she stood pratling and wrangling and geering at Christ, she had no affection neither to him nor the water of life that he could give her, she had more minde of her well, and her waterpot: though she were in Christs company, yet because she did not know, she never askt him a drop of grace, nor would she give so much as a draught of her water to Christ. But what answer did he make to her? *If thou knewest*, sayes he, *who it is that saith to thee, give me to drink, thou wouldest have asked of him, and he would have given thee living water. John.* 4. 10. If thou hadst known who I am, thine affections would have been eagerer than they be. Beloved, ye hear the word, and have no affection to tremble at it. Ye hear Gods Commandements, and have no affection to doe them, ye live in your sins, many of you poor damned soules to this day, and ye have no affection to be humbled. Alas, alas, ye are blinde, and ye know not. But if ye had known what a damnable case ye are in, what a word it is ye reject, whose Commandements they are which ye break, whose bloud it is ye contemne; If ye had known God and the truth that is of God, ye would have been otherwise affected than ye are. *Occulta musices nullus respectus*, sayes *Suetonius*. Be the musicke never so pleasing, yet if it be not knowne, none is affected therewith. Youle say ye do know God; what doe? and have no more affections to obey the Commandments of God? ye lye in flat tearmes, sayes S. *John*. *He that sayeth I know him, and keepes not his Commandements, is a lyar, and there is no truth in him*, 1 *John.* 2. 4. I confesse thou mayest know a many things about, God, and never have thine affections set upon God to obey him; but this knowledge is in a reprobate, there's no truth in this knowledge. The truth is not in him, sayes the text. Knowledge may be in them, but the *truth of knowledge is not in him*. And if thou doest not know God, no mervaile though thine affections be not set on him. *Incognitum non amatur*. Unknown unkist, as we say. This is the second help to set our affections on God, to know God.

Suetonius.

The third is this, *Occasion thine affections this way*. Be it never so hard to to thy corrupt nature to set thine affections upon God, it is easier a great deale to give them frequent occasions to be set upon God. A theevish companion, may be, is afraid for to steale, least he should be taken, yet if a booty doe ever and anon offer it selfe pretty handsomely and fairely and covertly unto him, then he will steal it.

Occasion thine affections this way.

Occasio facit furem, Occasion makes a filcher; the posterne doore maketh a thiefe, as the Proverbe is. That gives him an occasion for his villany; as it is in evill, so also in good. Occasion thine affections alwayes to good, at last they may take hold of it. Bee often thinking, and meditating, and remembring of God, let thy thoughts and meditations

occasiones faciunt latrones.

give occaſion to thy heart, in the end it may take it. The Apoſtle gives this as a reaſon why *Titus* was ſo well affected with the good people in *Corinth*, namely becauſe he thought of and remembred their obedience to God. His inward affection is the more abundant toward you, whileſt hee remembreth the obedience of you all, 2.*Cor.*7.15. *If we would often buſie our thoughts and remembrances about God*, this might winne our affections to God. Thou giveſt thine affections ſo many thouſand occaſions to bee ſet upon the things of this life, thy tongue is accuſtomed to ſpeak of little elſe, thine ear accuſtomed to hear little elſe, thy minde and thy memory accuſtomed to think of little elſe, thou giveſt thy heart ſo many occaſions to ſet its affections on the things of this life, that I wonder not thine affections are not ſet upon God. This is the reaſon why men are ſo to touchy and ſo cholerick, and revengefull and envious and malicious; this is the reaſon why they are ſo apt to be overtaken with inordinate pleaſure, or covetous deſires, or carnall ſorrowes and griefs and the like, *they give their hearts occaſions* to bee ſo; they are not choice of their company, they are not wary of the beginnings of ſin, they entertaine too many thoughts of injuries and croſſes, and afflictions, and profits, and vanity in the World, many occaſions they give to their hearts to ſet their affections thereon. The heart when it hath an occaſion to ſinne, is like the wilde-Aſſe in the Prophet: in her occaſion who can turne her away? *Jer.* 2, 24. The wild-Aſſe if ſhe have an occaſion of luſt, no body can turne her away from her luſt, as *Tremelius* obſerves: occaſion is a maine thing in matters either of ſin or of grace. If *Peter* had not given his heart an *occaſion* to bee tempted by being in the Hall, doubtleſſe he would have beene better occupied then in denying his Maſter; if *David* had not given *occaſion* to his luſts by looking careleſſely from his roofe, for all that I know, he had been at his prayers, when he was a whoring with *Uriah* his wife. If *Lot* had not given occaſion to his fleſh by drinking of Wine, he had been a bleſſing of God for his mercy the while he was committing of inceſt. *Capillata eſt occaſio*, Occaſion hath a fore-top, how eaſie is it to be taken hold of! The *Galatians* are commanded that their liberty *be not uſed as an occaſion to the fleſh*, *Gal.* 5.13. for as ſoone as the fleſh hath an occaſion offered, preſently it's likely to take it, *Women muſt not give an occaſion to the Adverſary to ſpeak reproachfully* 1 *Tim.* 5.14. *Let no man put a ſtumbling block or an occaſion to fall in his brothers way*, *Rom.* 14.13. Occaſions to evill are all dangerous; as the fleſh is ready to take all occaſion to ſinne, ſo the ſpirit to take an occaſion to good. And therefore if thou wouldeſt ſet thine affections on God, give thy heart as many occaſions that way as thou canſt: keepe ſuch *company as may* occaſion thy heart to be affected with Chriſt. Compoſe thy ſelfe to be often *thinking and meditating of the Word*, and of ſuch things as may occaſion thy heart to ſet its affections above. And when thy heart hath ſuch occaſions as theſe offered unto it, preſſe it and urge it to take *hold of the occaſion*. *Premenda occaſio*, ſaies *Horace*; good occaſions are to be preſt upon. If thou wouldeſt make conſcience of this duty, to occaſion thine affections aright, they would be ſet quickly upon God. This is the third helpe, to ſet thine affections on God, give thine affections often occaſion that way.

Horat.

4. *Let thine affections be often wooed to God.*

The fourth is this. *Let thine affections be often wooed to God*, never miſſe if thou canſt chooſe, the preaching of Gods Word: there is never a godly Miniſter but is Chriſts paranymph, he is a *friend of the Bridegroom*. *John* 3.29. Whenſoever he preaches, he comes on Chriſts errand to wooe thine affections to Chriſt. Chriſt does as a great Prince, that minding to marry a wife out of a farre Countrey, ſends over his paranymphs to wooe for him, to get her affections if it be poſſible. So beloved we that are Gods Miniſters, we are Chriſts paranymphs, we preach to wooe your affections to Chriſt. And

therefore

therefore never misse the preaching of the word, its the wooing of your affections to Christ; they say, women love to be much wooed. Love then the preaching of the word, that wooes thee and wooes thee again and againe. O what infinite need hast thou of comming continually to the word; thine affections are infinitely coy; this they must have, and that they must have. Like a vain Damsel, she must have her geegaws, and her fashions, she must have her pleasure and her will, and her ease, and thus it must be, and so it shall be, if she marry him, she will not have the man else. Hee hath such adoe to get her affections, either he is too homely, or too base, or too strict, or too ill favoured, or to poor, or somewhat. Now may be he hath her, and then her thoughts change, then again she is inclined, and then her affections are off. My brethren, so it is with our souls; our affections are to this and that and I know not what. If Christ will not let them have their pleasures, and their ease and their profits, and their vanities, Christ is not for them. They must have the credit in the worldd, theyle not be mockt at for puritans and for hypocrites, they'le not deny father nor mother, nor self, nor any of these things, they are loth to be held in so strictly as Christ does injoin. But Christ will not marry us, unless our affections be wholly upon him. *Blessed is he that is not offended in me.* Many are offended at the precisenes of his word, many at the bitternesse of the Crosse, many at the shame of the world, they are offended in Christ, their affections are quite against these things. They are unwilling to be alwayes a talking of Sermons and of Heaven, to be alwayes a wracking their thoughts about their sins, and about repentance and faith, to be hated of all men, to go through tribulations and persecutions for the Gospels sake, to part with their customes, and their own naturall inclinations and their lusts, their affections are against these conditions. O it's wondrous hard to wooe the affections of the heart unto Christ. and doest thou think that Christ will marry thee till thine affections come down to his conditions? will a man marry a woman, whom he sees is contrary-hearted unto him? *Mulier inquieta tempestas in domo. A cross wife is a tempest and a storme in a House.* Come then continuall to the preaching of the word, γνῶμη. if ever thou desire to have thine affections wrought on. Gods ministers are Christs paranymphs, they preach for this purpose to wooe thine affections to Christ. If there be any one Sermon, that thou refusest to be at when thou mayest, thy conscience tels thee thou mayest be at it, and wilt not, if there be any one Sermon I say that thou wilt not be at, thou rejectest Christs paranymphs. Like a cross maid, that when her suiter comes to her, he shall have no speech with her. She will not be spoken with. O what a provoking is this unto Christ? if thou wilt not be spoken with, take heed least the *Lord Jesus* abhorre for to owne thee. Nay if she be so strange forsooth, let her keep her affections for who's will, I scorne to wooe her any more. How long hath Christ woed your affections Beloved, and yet hee's pleased to woe you. Bring hither your affections, that here they may be wrought on. Frequent the Lords House, for here be Christs paranymphs: if ever your affections can be gotten, here they may be won some time or other. Many other meanes may be used to help you in this task, namely to set your affections on God. But these may suffice for the present. Set your affections on things that are above, and not on things that are on the Earth.

The

The VI. Sermon.

COLOS. 3. 2.

Set your affections on things that are above, &c.

5. *To be ſober and temperate in all things.*

THE fifth meanes to ſet our affections on God, *is to be ſober and temperate in all things.* For if we be not, our affections cannot ſtedfaſtly ſettle upon God. And this is the reaſon, why the Apoſtle joynes ſobriety with prayer. Prayer is a duty that requires moſt freedome of affections for God, and if it be not backt with ſobriety, will ſoon be affectionleſſe and deadiſh. *Be ye ſober and watch unto prayer.* 1. *Pet.* 4. 7. *Titus* muſt exhort *young men to be ſober minded, Tit.* 2. 6. Young mens affections, ye know, are more unruly then others, and therefore they had need of ſobriety, otherwiſe their affections will be grievouſly exorbitant. If thou take any recreation, take it very ſoberly; one little game at bowles, one houres play at a ſhove-board, or at Cheſſe, or the like, if thou doeſt not take heed, it is ſtrange how it will dull thine affections to good duties; if thou follow thy buſineſſe in the world, follow it ſoberly, be not over eager upon it, leſt it blunt thine affections to God-ward. If thou eat, and if thou drink, if thou ſleep or if thou talk, what ever thou doeſt, be ſure to doe it ſoberly. Beware of the leaſt exceſs, leſt thine affections be ſuddenly tickled therewith.

A man may be drunk with any paſſion.

Hier. com. in Ezek. cap. 44.

If thou let thine affections ramble upon too much in this kinde, they will quickly be mad, Either to make thee drunken with the *cares of this life. Luke* 21. 34. Or to be quite drunken with pride, *Iſa.* 28. 1. Drunken with pleaſure, drunken with furie, and ſo forth. *All drunkenneſſe is not drunkenneſſe with drinke*, ſaith S. *Hierome. Amore & odio mens inebriatur*, ſaith he. A mans ſoul may be drunken with a paſſion, drunken with love and drunken with hatred, and drunken with any other affection. Thus civill men, and ſober men, as we call them, though they will never be drunk with wine, or with beer, yet they are drunkards in this ſenſe; they are drunk with affections to other things in this life. A man may be drunken with ſorrow, ſayes the Prophet, *Thou ſhalt be filled with drunkenneſſe and with ſorrow, Ezek.* 23. 33. That is, thou ſhalt be filled with ſorrow, till thou art drunk with it again. So a man may be drunken with fear, *drink and be drunken, ſpue, and fall, and riſe no more, becauſe of the ſword which I will ſend among you, Jer.* 25. 27. That is, ye ſhall be drunken and reele too and fro with feare. A man may bee drunken with delights and with pleaſures, and *drunken with ſecurity*: they are drunken but not with wine, *for the Lord hath powred out upon them the ſpirit of a deep ſleep, Iſa.* 29. 9, 10 That is, ye are ſo ſecure, and ſo faſt aſleep in your luſts, as if ye were dead drunke with ſecurity. Thus *all the affections may be drunk* with the things of this life. And therefore if ever we would have our affections to be right, let us be

ſober:

ſober in all the things of the world. Ye deſire food and raiment, there bound thine affections with ſobriety, and be content. Ye love the world for the uſe that ye have of it, there limit your affections with ſobriety, and uſe it as if ye uſed it not. Buy as if ye bought not, go to the Markets and your Faires, as if ye went not. Sow, and reap, and gather in, as if ye did it not. And ye will needs be merry and *harmleſly jeſt* now and then, O be marvellouſly ſparing and ſober. Eating muſt be, and drinking muſt be, and ſleeping muſt be, and providing for your ſelves and your family muſt be: if ever ye love your own ſouls and ſalvation, be ſparing and ſober in theſe things, leſt ſuperfluity of affections ſtep in in a moment: the devil is always a catching for his opportunities to deceive you; he is ever as a roaring Lion ſeeking by all means to devour you. *Be ſober then and vigilant, for your adverſary the devill walketh about ſeeking whom he may devoure.* 1 *Pet.* 5. 8. When a man is to fight with a ſtout enemy, will he go and make himſelf drunk, that his enemy may ſet upon him drunk? Ye had need to be ſober: if ye be to fight with the devill; if ever ye be *never ſo little overtaken*, never ſo little giddy, then is the devill moſt buſie. Temperance and ſobriety hath a very good name in the *Greeke* tongue; the Spirit of God calls it σωφροσύνη, that is, *the keeper of the mind ſafe*, or the keeper of a man in his wits. Do ſo, otherwiſe thou ſhalt never be able to ſet thine affections on God. This is an admirable means to keep our affections in tune, to be ſober in all things: to be ſober-thoughted, and ſober-hearted, and ſober-minded, and ſober-mouthed, and ſober-meated, and ſober-clothed, and ſober-imployed. This is the fifth means to ſet our affections on God, to be ſober in all things.

The ſixth is this, when we ſee how apt our affections are to flye out upon vanity, *to clip their wings of much of their lawfull liberty*; not onely to abſtaine from things that are evill and unlawfull, but alſo to abſtain from many things that are lawfull. There be a thouſand lawfuls that that thy heart does affect, which if thou do not abridge thy ſelf of, thou ſhalt never be able to ſet thine affections upon God. This rule *Socrates* the very Heathen obſerved; no man can be ſafe from falling into *unlawfulls*, but only this man, ſayes he, that abſtaines from many things that *are lawfull*. Its lawfull to drink ſtrong drink; but for thee that art apt to over-deſire it; it is dangerous. Its lawfull to go finely; but for thee that art apt to be proud of it, *It is not ſafe to go to the utmoſt bounds of what is lawfull*. If thou uſeſt the utmoſt of a thing that is lawfull, one ſtep further is unlawfull. It is not wiſdom to go to the utmoſt ridges of a rock, juſt at the brow of a high cliffe; though the ground thou goeſt on be ſure, yet thy going is not ſure: how ſoon mayſt thou ſlip with thy foot? how ſoon may a giddineſſe in the head come upon thee, and then thou break thy neck? Perhaps thou mayſt go ſteady, yea, but perhaps not, but topple down on a ſudden and be daſhed to peeces. It was lawfull for *Dinah* to go forth, and to ſee the daughters of the land, but thus ſhe fell to be raviſht & uſed like a whore, *Gen.* 34. 1. It was lawfull for *Iehoſaphat to viſit King Ahab*, but his uſing this lawfull viſitation drew him to partake in ſome meaſure of his ſins. It was lawfull for *Daniel* to eat the portion of meat that the King gave him, but he would not, *Dan.* 1. 8. That very lawful thing if he had uſed it, it would have defiled him. All theſe things are lawful for me, ſaiſt thou, yea, but all theſe things are not expedient; becauſe if thou takeſt thy liberty in all things that are lawfull, thou wilt quickly be *a ſlave to thy luſts*, and under the power of inordinate affections. All things are lawful for me, ſayes the *Corinthian*, yea but I will not be brought under the power of any, ſays S. *Paul*, 1 *Cor.* 6. 12. As if he had ſaid, all things of this nature are lawful, but I count it not expedient to uſe them for all that, why? becauſe if I ſhould take liberty in this kind, I ſhould be brought under the power of my ſinful affections. *Cavendi ſunt affectus, ne illis nos ipſos ſubjiciamus*, ſays *Pet. Martyr*. Take heed of thine affections, they will inſtantly

6. Meanes. To clip the wings of our affections by abſtaining from much of our lawful liberty.

Vid. hanc regulam apud Gregor. l. 5. moral. & hom. 35. ſuper evang.

inſlave thee. Follow not thy pleaſure ſo much as thou mayeſt, nor thy profits and earthly employments ſo much as thou mayeſt; *drink* not, and *ſleep* not, and *jeſt* not ſo much as thou mayeſt, for if thou doeſt, thine affections will be caught or ere thou art art aware. Many men and women, they will be enquiring and queſtioning, what, is not this lawfull? and is not that lawfull? Is it not lawfull to have a little recreation every day? Is it not lawfull to be merry, and to tell a merry tale, and to break a jeſt, now and then? Is it not lawfull to ſell Ale? and keep a victualling-houſe? Is it not lawfull to weare ſuch a geegaw? or to plat ones haire after ſuch or ſuch a faſhion? Theſe queſtions ſound like the ſpeeches of fooles, that are likely to be gulled in their affections by Satan. For what though they be lawfull; I do not deny they are lawfull; but the queſtion is this, be they *ſafe and expedient* for thee, when thine affections are ſure to be needleſſely a gogge upon theſe things? O do not needleſſely endanger thine affections, if ever thou mayeſt remedy it,

Chryſoſt. *in* 1 Cor. 6. 12. σκόπει μὴ γένῃ ὁ δοῦλος τῶν παθῶν, ſayes *Chryſoſtome*, Look thou be not a ſlave of thine affections: thine affections itch after this and that, look thou do curb them: if thou doeſt not curb them of many things that are lawfull, thou wilt never be able to ſet them upon God. This is the ſixth means to ſet our affections on God, to clip their wings from flying upon the things here below.

7. *Meanes.* *To be abundant in the exerciſe of godlineſſe.*

The ſeventh, is this, *to be abundant in the exerciſes of godlineſſe.* We muſt be abundant in prayer, and in all other exerciſes of godlineſſe. When *Paul* had exhorted good *Timothy* to be exerciſed in godlineſſe, 1 *Tim.* 4. 7. in the next verſe, he gives him a reaſon why he ſo exhorts him. Becauſe ſays he, *godlineſſe is profitable unto all things.* If godlineſſe be profitable for all things, then certainly it's profitable for this, to ſet our affections upon God. Abound then in good duties, abound in good conference, abound in reading good books, abound in good and gracious acquaintance, abound in godly meditations. This was *Davids* means whereby his affections came to be earneſt upon God. *O how love I thy Law! it is my meditation continually.* *Pſal.* 119. 97. his affections were even rapt up in his God, O how love I thy Law! he was not able to expreſſe how his affections were rapt. O how love I thy Law! How came they to be ſo? the reaſon was this. He was abundant in godly meditations; It is my meditation continually. *Abounddance in any thing cauſes the affection to abound.* The voluptuous man is abundant in his pleaſures, he abounds with his hunting and hawking and gaming and merriments, and therefore his affections are abundantly ſet hereupon. The covetous man his mind abounds in thinking of the world, his memory abounds with remembring the things of the world, his tongue abounds in talking of ſuch matters, his labours, and his cares abound in this kind; and therefore his affections are abundantly ſet upon theſe things. There is nothing makes the affections ſo exceſſive as abundance. Abound then in the exerciſes of Gods worſhip, if thou wouldeſt have thine affections to be abundant that way. Never think thou canſt *pray enough*, *hear enough*, *ſpeak holily enough*, examine thy ſoule enough, nor ſanctify the Sabbath enough, never think thou canſt reform enough, or do any duty enough. Men ſerve God as little as they dare, they pray and hold out in their prayers as little as they dare, they ſhew themſelves for God as little as they dare, theſe mens affections can never be upon God, becauſe they love not to be abundant in good duties: thy heart is a great deep. *Pſal.* 64. 6. It is not a little winding, or a little turning will fetch up a Bucket out of a deep Well. So the heart I ſay is a great deep, a little praying, and a little hearing, and a little amending will not fetch up the affections from this great deep unto God, no. Thou muſt be abundant in goodneſſe and in the duties of goodneſſe, if thou wouldſt have thine affections ſet upon God; provided alwayes that thy heart be renewed and quickened, otherwiſe abundance will cloy thee. The more

thou

thou prayeſt, the leſſe affections thou wilt have; the more thou heareſt, and the more thou ſpeakeſt of Religion or of grace, the more formall thou wilt be, thine affections will be leſſe ſet hereupon. O my brethren, this is a curſed *craſis* and diſpoſition of ſoule, *to be ſpiritually cloyed in* this manner; abound and abound right, elſe it's to ſmall purpoſe; if thou abound in good duties, and abound right, this will ſet thine affections upon God. Abound in a thing, and be the thing never ſo bad, it will ſoon command thine affections. Let a man be abundant in playing, drinking, or abundant though it be but in the taking of hot waters, I have knowne ſome their affections were ſo to it, that it killed them. Beloved, abound then in good duties, this will take off thine affections from the world, and ſet them on God. This is the ſeventh means, to ſet our affection on God, to be abundant in the duties of holineſſe.

8. *Dive down to the bottome of thine affections.*

The eight is this, *Labour to dive down to the bottome of thine affections*; the ſweeteſt is at bottome as we ſay. So the affections that are ſweeteſt to the heart are at bottome. And therefore dive down to the bottome, and get up the bottome of thine affections, and ſet them upon God; thine affections are never ſet upon God, till them at the bottome are ſet upon God. A man may ſet the *ſhallow of his affections upon God*, when the bottom is ſet upon the things of the world. There is many *a cloſe hypocrite*, he thinks his affections to the world are now dead; but they are not dead: the Fox ſeems often to be dead, to ſeize the more cunningly on his prey. So the affections will ſeem to be dead to the world, that ſo they may be the more cunning to feed upon the things of the world; they ſeem to be dead, that is, the ſhallow of them ſeems ſo, but the bottome ſtill is alive to the world, that is not ſet upon God. Beloved, a man may ſet the *ſhallow* of his affections upon a thing, which the *bottom* of his affections does hate. See this in *Ammon*, his affections were to *Thamar*, and he loved her. O he would ſeem to be ſick for her. I, the ſhallow of his affections were to her, but anon out comes the bottome: when the bottom of his affections once did come out, then he did hate her. He hated her worſe then he loved her. 2 *Sam.* 13. 15. dive down then to the bottome of thine affections, and labour with all might to get up the bottome, and ſet them upon God. Here's a man, he hath good affections to repentance and amendment, good affections to be godly and have grace; he reforms much, and he profeſſes much: you would wonder to ſee this man a year hence to perſecute the Miniſter, and to oppoſe Gods people, and make a mock of the power of Religion: but this you may ſee, if the bottome of his affections be not got up and ſet upon God. Get up the bottom, and ſet that upon God, or 'tis nothing.

There be three means to get up the bottome of thine affections, and ſet them upon God.

Meanes to get up the bottome of the affections.

1. *Be humbled after thy turning to God.*

First, *Be humbled after all thy turning unto God*, this will get up the bottome of thine affections to God. A wicked man before he is turned unto God may be humbled; as *Ahab* was humbled, and *Judas* was humbled, and *Pharaoh* too, and many other ſinners they are humbled before ever they have turned from their ſins. When once they have turned from their profaneneſs, and their impieties, then they begin to think well of themſelves, now they are well, think they: indeed before they are turned, they may be humbled. Thus a drunkard and a whoremonger may be humbled, thus a mocker and a prophane perſon may be humbled, their conſciences may pull them by the throat as long as they live in theſe ſinnes, and then their affections are ſtirred exceedingly: they may weep, and ſigh and groan, and tremble, and be aſhamed of their doings; they may be humbled thus before they are turned: but when they are once turned from theſe ſins, then they begin to be quiet and ſecure, and to hope well. Alas, alas the bottome is not up yet. But if thou wouldeſt get up the bottom of thine affections, be humb-

led after all thy turnings to God. So it was with good *Ephraim: ſurely after that I was turned, I repented, and after* that I was inſtructed, I ſmote upon my thigh, I was aſhamed, yea even confounded. *Jer.* 31. 19. *Ephraim* was humbled after that he was turned. It was not before he was turned, but after that he was turned, he repented and was humbled. This got up the very bottome of his affections, and all unto God. See how full of affections he was. He ſmote upon his thigh, he was in a holy rage at his own ſoul, he bluſhed, he was aſhamed, yea he was even ſmitten with confuſion of face before God. All the bottom of his affections was up, his *zeale*, his *ſorrow*, his *ſhame*, and the whole bottome of all came up then, becauſe he was thus humbled.

2. *Keep no cloſe cloſe luſt unmortified.*

Secondly, *Keep no cloſe luſt, no corruption, in ſecret unmortified.* As this is a meanes to get up all the bottome of our affections, and ſet them upon God, ſo it is a ſign too whether we do ſo or no. For when a man is willing to be ſearcht, who may be was ſuſpected of ſtealing, if he be *willing to be ſearcht*, to have his pockets, and his houſe ſearcht, and his cofers ſearcht, and all his haunts ſearcht, ſearch me, ſayes he, I have it not: He that is willing thus to be ſearcht, it's a ſign he hath not ſtollen it. So it was with the *Pſalmiſt*; for having ſaid that his affections were ſet upon God, and againſt them that were againſt God: he bids God ſearch him, and ſee if he could find that it was contrary. *Search me O God*, and know my heart, or as ſome tranſlations have it, and try the ground or the bottome of my heart, ſee if there be any way of wickedneſſe in me. *Pſal.* 139. 23, 24. As if he had ſaid: If I have any ſecret corruption that I favour my ſelf in, I confeſſe the bottome of mine affections is rotten, but I am willing to be ſearcht, ſearch me O God, and try the ground or the bottome of my heart, and ſee if it be not ſo as I profeſſe it to be; I ſay, as this is a means, ſo it is a ſigne too. A meanes it is to get up the bottome of the affections, and ſet them upon God. For as long as a man hath any ſecret luſt, any bottome corruption which he favours himſelf in, he can never ſet the bottome of his affections upon God,

Vid. v. 21, 22.

3. *Conſider God will ſhame thee one day if the bottome be not ſound.*

Thirdly, conſider *God will ſhame thee one day, if the bottome be not ſound*; thou mayeſt have good affections for the while, and be held for a very good Chriſtian, and a forward profeſſor: but if thine affections be not ſolid and ſound at the bottome, God will ſhame thee. Though the *Apple* look never ſo well, yet if it be not ſound at the core, at laſt 'twill be manifeſt. Though the Egge look never ſo lovely, yet if it be addle within, at laſt it ſhall appear. God will unmaske thee one day and make it appear thine affections were never right at the bottome. This *David* uſed as a meanes to provoke him to get a ſound heart at the bottome. *Let my heart be ſound in thy ſtatutes, that I be not aſhamed. Pſal.* 119. 80. The affection of ſhame a man would be loth to be put to, and he knew he ſhould be put to it ſome time or other, if he were not ſound at the bottome, And therefore he labours with God that his heart might be ſound in his ſtatutes, he was not content to have good affections that way, but he labours to have ſound and ſolid affections that might be ſound at the bottome. That I be not aſhamed, ſayes he; what a ſhame will it be to ſee thee a damned Goat at Chriſts left hand, that now art eſteemed a good Chriſtian? if thou beeſt not right at the bottome, ſo it will be. *Give me leave to tell you one thing that occurred in an experience of mine owne.* I was once a ſaying to a Gentleman who was exceedingly affected at the word, and profeſſed great love to my Miniſtery, and that he would defend it, and make much of the word. O ſaid I, there be many that yet ſeem very forward to approve of the word, and to defend it, &c. that when the word comes to meet with their boſome-ſinnes, and gives them no reſt in their conſciences, I feare me will ſet againſt Miniſter and word and all ere

be

be long. O no, God forbid sayes he, I were unworthy to live, if I should do so; well, well said I, I pray God it may not be so as I say: but mark it, and peradventure you shall see it with your eyes. Within one fortnight, this Gentleman that seemed to be such a friend at my first coming to the Parish, being met with in a Sermon, and feeling his sin (a sin I little imagined he was guilty of) to be reproved and condemned in the Pulpit, he never would be known to me more, but opposed me as long as I stayed there: he was affected, but his affections were not sound at the bottome, and therefore he came to this shame: God grant it have humbled him by this time, if now he be alive. Its a good rule in morality. *Affectus mendaciter se subjiciunt rationi.* The affections will feigne a submission to right reason. It is as true in Divinity; the affections will seeme to submit unto grace, when they do not. For as long as the bottome is not sound, they cannot be set truly upon God; they are nothing but flashes, like plashes of water after a shoure, that are dried up quickly. This is the eight meanes to set our affections on God, to get up the bottome of our affections, and set them on God.

Regula moralis.

Beloved, these are the means whereby ye may set your affections on God: now see how nearely it concernes you *to use all these meanes*, and to make conscience of this duty; and this will appeare, if ye consider these two things.

It concerns us to use all these meanes.

First, *the affections are the bonds of the soul*, that is wicked, whereby it is fast bound unto sin: thou canst never repent nor be saved, as long as thine affections are not turned. Can a prisoner go that is fast bound in the Stocks? Thine earthly and carnal affections fast binde thee in sin; if these bonds be not broken, thou canst never go to God. When *Peter* saw a carnal affection in *Simon Magus* the Sorcerer, presently he tells him, *I perceive thou art in the gall of bitternesse, and in the bond of iniquity*, *Acts* 8. 23. He does not say onely, in iniquity, but also in the bond of iniquity; for his carnal affection was a bond, and he was fast bound in his sins. The Prophet preaches hell and damnation against such men, and such women; for alas how can they get out, when they are bound and corded to their pleasures and the things of the world? *Wo unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope*, *Isa.* 5. 18. Great Carts are drawn by the cart-ropes; so all a mans sins are drawn to him by these cords. *Chrysostome* expounds these words, both of their sins and their woes; they draw both them. The cords of our affections are the hearts tyers to sin, they do even tye the soul unto sin, that it cannot get loose. Wo is to them, sayes the Lord. Be the affections all like unto bonds, and cords, and cart-ropes, to tye the heart to sin? what a woful case are ye in, till your affections are set right! look what ye tye them unto, that do ye draw after you; if you fasten them on the things of this life, them ye draw after you; if you fasten them on grace, and on Christ and his Word, them ye pull after you. Never was *Sampson* so fast bound with *Delilahs* withs, as he was with his affections to *Delilah*, sayes *Gregory*. Ah poor slavish soul, thou art in the Devils stocks; as long as thine affections are not fastened aright, thou art heart-bound, and soul-bound, and conscience-bound, thou art fast bound in his cage. How neerely then concerneth it you all, to get your affections to be set upon God? Ye are even the slaves and bond-slaves of hell; and therefore as ever you desire to flie from the vengeance to come, use all these meanes with all conscience, that ye may set your affections on God.

1. *Because the affections are the bonds of the soul.*

Chrysost.

Greg.

Secondly, *earthly affections are the forestallings of the heart*; the heart is prepossest already with the things of this life, and is prejudicate against the things that are above, and therefore there is no hope to perswade you, as long as your affections are set upon the things of this life. When our Saviour Christ perceived how the Pharisees affections hawkt after credit and honour from men, being prepossest with desire of humane applause, he

2. *Because earthly affections are the forestallers of the heart.*

tels them plainly, they could never believe, nor ſeek the honour of God. Ye cannot believe, ſayes he: how can ye believe which receive honour one of another, and ſeek not the honour that cometh from God onely? *John* 5. 44. It is a grievous thing to be prejudicate and prepoſſeſt with another good beſide God. It is a miſerable task to be to reaſon with a prejudicate man; he will not yeild, no; by no meanes will he yeild, when once he is prejudicate. As long as our affections are ſet on the world, our hearts are prejudicate; and therefore go we about the meanes preſcribed, whereby our affections may be ſet at rights; never till then can we hope to convert you, or to work any good on your ſoules.

The VII. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

Miniſters muſt labour to ſtir up the affections of their hearers.

ARE the affections the motions of the heart, and muſt we ſet them on God? this may teach us one leſſon by the way; we that are Gods Miniſters muſt take notice from hence how to qualifie our preaching, *namely, to ſtir up the affections of mens hearts*. Every man, ſayes *Rodolphus Agricola*, that hath any learning at all, is able to teach; but *concutere affectibus audientem, to ſhake mens affections*, and turne mens hearts, he is an extraordinary man that can do this: after this manner was the preaching of our Saviour, he did ſo move the affections of his hearers, that the Text ſayes they were *aſtoniſhed at his Doctrine*, *Matth.* 7. 28. Why ſo? the Evangeliſt makes anſwer in the next verſe, *for he taught them as one having authority, and not as the Scribes*; that is, *non ita frigidus ut Phariſæi*; he was not ſuch a *frigid* and *cold* teacher as the Phariſees and Scribes were; the people ſat like immoveable ſtocks in their ſeats, when the Scribes were a teaching, they were not moved a jot; but our Saviour was a powerfull teacher, he taught them as one having authority, and not as the Scribes; his Sermons were *moving* and *forceable*. *John* the *Baptiſt* wrought ſtrongly on the affections of his auditors, they could not poſſibly hold, but they cried out-right, as they heard him. The people aſkt him, *what ſhall we do*? the Publicans cried out, *Maſter what ſhall we do*? the Souldiers alſo, whoſe affections are as hard to be moved as anyes, yet they cried out too, and *what ſhall we do*, *Luke* 3. 14. This uſe is plainly grounded on my Text. Gods Miniſters ye know are Gods inſtruments to bring men to faith and repentance, and reconcile them to God; and therefore if this be your duty, to ſet your affections on God, we muſt labour to work on your affections to provoke you to do it. The reaſons of it are theſe.

L. 1. de invent. c. 1.

Keck. Eccl. Rhet. l. 1. c. 3.

Reaſons.

1. Becauſe the Word is full of affections.

First, becauſe *the word is full of affections*; full of affections of love to woo a man to God; full of affections of pity to yerne upon men in their miſery; full of affections of terror to terrifie the wicked; and therefore that Miniſter that preaches not affectionately, preaches but one halfe of the Word

he preaches but the dead corps of the truth, as I may call it; he does not preach the life and the ſoul of the truth. The affections of a ſpeech are the ſoul of a ſpeech, both make up the whole of the Word. Is not my Word like *unto fire*, and *like a hammer*, that breaketh the rocks in pieces? *Jer.* 23.29. If the Word be a fire, he that delivers it coldly, delivers the Word otherwiſe then it is. Would not you ſay that man were ridiculous, who when a neighbours houſe is on fire, would go and coldly adviſe the Pariſh in this manner, O my dear neighbours, you ſhould do well to look to your houſes, leſt fire fall upon them, as now of late I underſtand it hath done; I pray let me perſwade you to provide water, otherwiſe all your goods and mine too will be conſumed to aſhes: it is true that this man ſayes; but would not men deeme him a foole? the truth, is a truth of affection, and he leaves out the affection of the truth. Nature hath taught us another courſe in ſuch a caſe, he would run crying into the ſtreet, fire, fire, help, help, for the Lords ſake; water, water, in all haſte, alas, alas, we are undone, quickly, ſpeedily, run for ladders; pull down this ratter here, cut down that beame there, untile the houſe; what mean you? ſtir hands, armes, legs, hie thee for water, run thou for iron crooks, crowes, hooks, buckets, haſte, haſte, we are all undone. Here now is the affection of the truth: the like muſt a Miniſter do, who knowing his people wallow in ſin, in the ſtate of hell and damnation, as many as go on in their courſes; he ought not with filed phraſes and mellow-mouthed words, nor with cold exhortations admoniſh his hearers, but he muſt put in the affection of the Word in his Sermons: he muſt cry *fire, fire*, the fire of hell beloved is among you; the fire is kindled, ſin is entred into the ſoul: O the *water of teares*, teares, repentance, repentance, help your ſelves for Gods ſake: the devil ſtands ready to devour you, death watches unawares to ſtrike you, hell-mouth gapeth to ſwallow you; look about you, ſtir your ſelves and conſider, or ye periſh in a moment. Leave off your riots, down with your pleaſures, away with your vanities, put on Chriſt quickly, work out your ſalvation with feare and trembling. See ye not men die daily before you on a ſudden, falling to hell? haſte, haſte, flatter not your ſoules, time is uncertaine, the danger is too certaine, the puniſhment eternal, damnation is intolerable. Thus muſt a Miniſter preach this truth. It is a truth full of affection, the affection muſt be delivered as well as the body of the truth. All the imaginations of the thoughts of mans heart are onely evil, &c. *Gen.* 6. 5. As this is a truth, ſo there is a great deale of affection in this truth, the affection of loathing. Do we think when the Lord ſaid it, he ſaid it coldly and nakedly; *all the imaginations*, &c. No, he ſaid it with a great deale of affection, of loathing, &c. *O Jeruſalem, Jeruſalem*, &c. *O that thou hadſt known*, &c. As this is a truth, ſo there is a great deale of affection in this truth; affection of pity. There is a great deale of affection in every threatning, a great deale of affection in every command, a great deale of affection in every promiſe, in every truth. Chriſt does not bid us preach the letters, and ſyllables, and propoſitions of his Word, but his Word. Now my VVord is like fire, ſayes God: fire is the *ſtirringeſt element* of all elements, and therefore if there be any feeling at all in you, the VVord is able to ſtir you, even as if ye had a fire in your bowels. Beloved, either we that are Gods Miniſters are unskilful to handle the VVord, or elſe ye are ſenſleſſe and ſtupid if ye do not *ſit upon hot coales* for to hear it: it will make the drunkards heart ake to hear what this Word ſaies to him: it will make the worldlings heart ake, and the ſecure Chriſtians heart ake. The Word is a fire. *Did not our hearts burne within us, while he opened to us the Scriptures?* *Luke* 24. 32. The Word did ſo inflame their affections, that their hearts burned to hear it. Does not thy godly heart burne to hear the ſweetneſſe of Gods promiſes? and burne when the Scriptures are opened to direct thee?

And

And ſo on the other ſide, does not the Uſurers heart burne, when the Scriptures are opened that rip up his ſins? Does not the carnall profeſſors heart burne now and then as he ſits, when the Scriptures are opened to ſhew him his rottenneſſe? there be ſuch ſcorching texts in the Word; texts of death, texts of judgement, texts of hell and damnation; they may well make a wicked heart burne for to hear them; and therefore the VVord being ſo full of affection, a Miniſter that preaches it, muſt needs be an affectionate preacher, if he be a true preacher, otherwiſe he does not preach the whole word.

2. *The word looks to be obeyed with affections.*

Secondly, as the Word is full of affection it ſelf, *ſo it lookes that a man ſhould be full of affection that obeyes it.* God loves no other obedience, but obedience with affection; he loves a *cheerful giver*, 2 *Cor.* 9. 7. So God loves a cheerful obeyer, a cheerful repenter, a cheereful believer; what ever we do in his ſervice, he loves we ſhould do it with affection. Should a Miniſter preach without any affection; happily he may reaſon men out of may of their ſins, and prevaile with them to take up the duties of Religion, but all would be *formality, without any affection.* It is a good ſaying of *Auſtin*, the godly muſt have affections in obedience, otherwiſe they are not obedient. There be two things in every Commandement of God.

Firſt, the duty commanded to be done, Feare God and keepe his Commandements. This is the whole duty, *Eccleſ.* 12. 13. That is, there is never a duty that a man hath commanded him, but it is within the compaſſe of the Commandements of God. So that in every Commandement there is a duty.

Secondly, the ſtrength of affection wherein the Commander commands it, and therefore the Commandement is called *Gods will. Teach me to do thy will, O God, Pſal.* 143. 10. It is called *Gods pleaſure, Bleſs the Lord ye miniſters of his that do his pleaſure, Pſal.* 103. 21. It is called Gods *deſire. Thou deſireſt truth in the inward parts, Pſal.* 51. 6, Becauſe the ſtrength of Gods will, and deſire, and pleaſure, and affection lies in it. Theſe two things being in every commandment of God, it follows of neceſſity, that a man muſt have his affections in obedience, otherwiſe he is not obedient. As God does not only command me, but alſo with affection he commands me: ſo I muſt not only do the thing he commands, but with all affection I muſt do it, or elſe I never obey him. *Virtuti immiute furorem*, ſayes *Hor. Adde affections to thy vertue*; Vertue is no vertue without the affections, prayer is no prayer without thine affection be in it, repentance is no repentance without thine affections be in it. Whatſoever duty thou doeſt, if thou doeſt it not with all thine affections, it is abomination to God: and therefore the miniſter that preaches muſt ſtir up affections: if he do not ſtir up affections, the religion he begets in the hearts of his hearers, is likely to be little better than wretched formality.

3. *Men are very dull in affections to embrace the Word.*

Thirdly, as the Word is full of affection it ſelfe, and requires affection in them that obey it, *ſo men are very dull in affection to embrace it*; they are *dull of hearing, Heb.* 5. 11. They have dull ears, and dull hearts, and dull affections: tell them they ſhall periſh becauſe they do not repent; they will be damned becauſe they will not obey: they ſhall be ſaved that will; they are like *Gallio*, they care for none of theſe things; and therefore now we that are Miniſters, muſt ſtrive to make them care whether they will or no. *Cry aloud*, ſayes God, *ſpare not, lift up thy voyce like a trumpet. Shew my people their tranſgreſſions, Iſa.* 58. 1, Do not onely ſay a Sermon to them, but *cry it*; not onely ſo, but *cry aloud*; they are deafe, ſpare not, thou wilt never ſtir them if thou ſpareſt. Spare not, ſpare neither rich nor poor, neither great nor ſmall, *lift up thy voice like a trumpet*, that is, preach ſo, that if it be poſſible, thou mayeſt move their affections. It is a ſimilitude taken from the trumpet in battel, though the Souldier be faint-harted, it will ſtir him up with affection

to

to fight. Great *Alexander* was ſo ſtirred up at the trumpeting of one *Antigenida* an admirable Trumpeter, that all his couragious affections were up, and his fingers did itch to be fighting. So lift up thy voice like a trumpet, ſtir them up, if by any meanes thou canſt. O they are verie dull, and ſenſleſſe, and hard to be affected, and therefore we muſt ſtudie how to work on their affections.

If yee ask mee how; how muſt the Miniſter ſtir up affections? I anſwer.

First, negatively; not with the enticing words of mans wiſdome, 1 *Cor.* 2. 4. Some men indeed out of theſe words do gather, that S. *Paul* condemned all eloquence & affectionate preaching. But this cannot be, that he ſhould condemne that which he moſt ſhewed himſelfe, moſt of all the Apoſtles of Chriſt. He was ſuch an eloquent golden mouthed man, that the *Lycaonians* thought he had been another *Mercury*, he was ſuch a ſweet ſpeaker, *Acts* 14. 12. He was ſuch an *Affectionate Orator*, that he made *Agrippa's* bowels even earne to be a Chriſtian, and *Fœlix* to tremble. S. *Auſtin* conceived him to be gifted with ſuch an admirable power this way of Almighty God, that it was one of his three wiſhes, if he might have it for wiſhing; namely to hear Saint *Paul* to *preach in a pulpit*; and therefore he does not condemne all affectionate and eloquent preaching; but he condemnes that *flattering kind of affected Rhetorick*, whereby men that preached themſelvs, tickled mens ears, and delighted them with *luſcious phraſes of Oratory*; handling ſuch points as might pleaſe the phantaſies of their hearts, rather than to convince them of their ſins: thinking it too preciſe and too baſe to preach of mens damnable eſtate and condition in ſin, the curſe of the law that all men are under till they be new creatures in Chriſt; the taking up of Chriſts Croſſe; to be hated and mocked, and perſecuted of all men, for Chriſts ſake and his Goſpel. Theſe points, they either thought to be too ruſtick, and burly and auſtere, or they ſugred them over with their comments, and tickled the people with more *velvet-like* paſſages of mercy. I ſay, this kinde of eloquence, and this kinde of preaching, with the enticing words of mans wiſdome, does the Apoſtle condemn, and therefore I do not mean this. How then muſt a Miniſter ſtir up affections? I anſwer, he muſt ſtirre up affections five wayes.

A miniſter muſt not ſtir up affections by the enticing words of mans wiſdom.

1.

First, *by preaching to the life.* As a Painter then paints a man well, when he paints him to the life; he paints it ſo to the life as if it were a living man indeed. So then does a Preacher preach affectionately, when he preaches to the life; when he preaches of hell, he preaches to the life, as if hell were before mens eyes; when he preaches of heaven, as if the people did ſee it with their eyes as it were. As *King James* ſaid of a good preacher in this Kingdome, this preacher, ſaies he, preaches *as if death were at my back*: ſo a good preacher preaches to the wicked, as if vengeance were at their backs as if hell were at their backs, he preaches to the godly as if Chriſt were at their backs, and heaven at their backs. If this kind of preaching will not worke on mens affections, their affections are bewitcht, *O fooliſh Galatians, who hath bewitcht you, that ye ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you?* *Gal* 3. 1. *Paul* among them had preached Chriſt to the life; ſo evidently, and ſo plainlie had hee preached Chriſt crucified, as if they had ſeene him crucified before their eyes. Certainly thought he, theſe peoples affections are bewitched, that are no better wrought on. When *Galba* would perſwade the Spaniards againſt *Nero* for his cruelty, he ſet out ſo vifibly his cruelty, that they might even ſee it with their eyes. *Lycurgus* ſo expreſſed the difference of good education and of bad that the people might even ſee it with their eyes. Not as though preachers ſhould do as they did, or as ſome that I have read of, have done; who brought

A Miniſter muſt ſtir up affections by preaching to the life.

A ſaying of King James

a dead skull into the pulpit, that the people might ſee death even with their eyes. We have no ſuch warrant in Scripture; but they muſt doe it with the lively teaching of the truth. And therefore the Apoſtle ſaies, that true preaching *is in the demonſtration of the Spirit*, 1 *Cor.* 2. 4. When the truth is demonſtrated with evidence.

By being full of affections himſelfe.

Secondly, *By being full of affections himſelfe.* For affection in the ſpeaker is likely to beget affection in the hearer. It cannot be otherwiſe, ſaies *Cicero*. *Cicero* being an excellent ſpokes-man, whenſoever he pleaded before the people of *Rome*, to beget any affections in them, he would be ſure to put on thoſe affections himſelfe. If he would move them to griefe, he would be full of the affection of grief. When to pity, he would be full of the affections of pity. When to anger, his countenance would be ſet full of anger. The *higheſt point of moving the affections in another*, is to be endued with thoſe affections, thy ſelfe, ſayes *Quintilian*. It is an old maxime in Oratorie, and in all moving of the affections of others, *Pectus eſt quod facit diſertos*. It is a mans owne breaſt that makes him to be affectionate and eloquent. If a mans own breaſt be piteous, and full of compaſſion and bowels, that man is an eloquent perſwader to pity. If a mans owne breſt be loving, and kind, and full of affections, that man is an eloquent ſpeaker to move love: *Si vis me flere dolendum primum ipſi tibi*: If thou wouldeſt have me to weep, weep thy ſelfe firſt. What mean you to *weep and break my heart*, ſayes the Apoſtle, *Acts* 21. 13. it burſt his very heart to ſee others ſtand weeping about him. There be many *clamorous Preachers*, ſayes *Calvin*, who declaime againſt the ſins of the people, and thunder againſt the iniquities of their Pariſh, and make as though they had a great deal of zeale, that never move a jot; the affections of the people are not ſtirred up a whit, becauſe the people ſee plainly through all their actings and vehement enforcements, that ſuch Miniſters are not affected themſelvs, but onely exerciſe their ſides and their throat, as if they would act it on a ſtage. But O, ſayes he, labour to mourne for their ſins in thine heart, before thou labour to move them. Be thou more affected thy ſelfe, than thou undertakeſt to affect them. S. *Paul* did ſo move the affections of *Dionyſius* and *Damaris*, and others at *Athens*, that the Text ſaies, they clave to S. *Paul*. Certain *men clave to him and beleeved*, *Act.* 17. 34. He preached ſo movingly, that their affections did even cleave to him as he preached. How came it about that he ſtirred up affections in them? look into the 16 verſe, and there you ſhall ſee he was greatly affected himſelfe. His ſpirit *was ſtirred* in him, ſayes S. *Luke*, when he ſaw the Citie wholly given to idolatry. He could not have ſtirred up affections in them, if he had not been filled with affections himſelfe. O beloved, our hearts are grievouſly ſtraightned, and our ſouls are wofully ſtopt that we are not more affected our ſelves at your miſeries than we be: would it not fetch teares from our eyes, and groans from our bowels, to ſee how deſperately ye are hardened, but that we are too little affected our ſelves? you know the damned abuſes in your Pariſh, the curſed ſins that raigne in your houſes, and the ſtupid ſecurity ye are in, yet nothing can move you. Your conſciences cannot be ignorant ye are carnall, and are not yet *Saints*, nor born again many of you; your conſciences can tell you ye are Saints, or elſe ye are hell-hounds, and if ye die as ye are, ye have no evidence for Heaven, but ye may be damned ere long for all that ye know. Ye can hear this every time ye come to Church, and yet no reformation, no ſhew of humiliation, no ſhew of grace nor repentance nor any thing. πῶς ταῦτα Σιμωνίδης δρηνήσῃ, what weeping *Simonides* can weep ſufficiently for theſe things? *Paul* knowing ſome abuſes among the *Corinthians*, that many of them were like to be damned for ever, out of much affliction and anguiſh of heart ſayes he, *I wrote unto you with many tears*, 2. *Cor.* 3. 4. *pene quot ſyllabas, tot lachrymas*, as *Haymo* ſpeaks, that is, he ſhed as many tears as

Summa movendorum affectuum in eo eſt, ut prius ipſe ſis motus. Quintil. Horat. de art. Poet. Com. in 2 Cor. 2. 4. Calv. Multi ſunt clamoſi reprehenſores qui in vitia declamitando vel potius fulminando mirum zeli ardorem præ ſe ferunt, interea ip. ſi ſecuri ut videantur perluſũ latera et guttura exercere vellet at Chriſtiani paſtoris eſt flere ſecum priſquam alios ad fletum provocet. & plus apud ſe retinere doloris quam aliis faciat. Dabis voci tuæ vocem virtutis, ſi quod ſuades prius ipſe tibi perſuaſiſſe cognoſcaris. Bernard.

Simonides apud Ariſtid. Epiſed.

Haymo

as he wrote syllables, he could hardly write for wetting the paper with teares which he wrote on. O that we who are Gods Ministers could be so affected! The Lord lay it not to our charge that we are not: but O that our heads were water, and our eyes were a fountain of teares, that we might weep day and night for these things. Ye thinke your soules are safe, alas, we know they are desperate. We know that *your drunkennesse will* damne you; and your *swearing, and lying, and* company keeping will undoe you. We know *your pride and your hardn,esse of heart* are symptomes and infallible marks of such as are yet no better than reprobates. Ye hope your crying Gods mercies will help you, we know they cannot. Ye hope that Gods mercies will relieve you, we know they will not, unlesse ye be new Creatures. Ye trust God wil not be so strict as we say, we know he wil. Ye imagine ye are not led by the Devill, though ye sin thus and thus, we know ye be, and the Devil, the God of this world, rules in your minds, and your consciences. Neither are ye able, unlesse ye be *Atheists* and *Devils* incarnate, to deny God to be God, and his Scripture to be Scripture, ye are not able to deny it. O that we could sigh, and *sob, and groan in our pulpits*, O that we could even wet our cushions with tears, and yearn over your souls as we preach; I beseech you consider, will ye never beleeve, nor be affected till ye feele it? *Lord, when thy hand is lifted up, they will not see, but they shall see and be ashamed, and the fire shall devour them*, Isa. 26. 11. I protest unto you, I could finde in my heart to fall down on my knees to every one of you all, were it profitable, to beseech you to consider this, now Gods Hand is lifted up, and he calls to you, and ye will not heare, he shewes you your sinnes, and ye will not see, you shall see sayes he, and be ashamed, and the fire of Hell shall devour you. Take heed ye see not too late. O that thou hadst known *at least in this thy day*, before they be hid from thine eyes. God will hide his grace from thine eyes, and his spirit from thy heart, if nothing can move thee. I pray God affect our hearts with these things, that wee who are your *Ministers, may be more touched our selves*.

This is the second meanes whereby we might move you, if we were affected our selves.

Thirdly, *By being godly our selves.* As we must be affected our selves, so if ever we meane to stirre up affections in the heart, we must be godly our selves. *Aristotle* requires this in an *Orator*, that hee be a *good man*, κυριοτάτην ἔχει πίστιν τὸ ἦθος, the good manners and the *life of the speaker* have the greatest power to perswade the affections. Hence is that usuall saying of the vulgar, He that preaches well, and lives ill, pulls that downe with one hand which he built with the other. Nay commonly a man loathes a *good saying out of a foule mouth. Let a drunken Minister* exhort to sobriety, for the most part the people do loath it. Let an adulterous, or covetous Minister exhort to be godly and religious, for the most part they abhor it. Let a loose Minister preach of *strictnesse of* life and conversation, and zeale and puritie, *Solomon* sayes it is like a lame mans leggs, when one is shorter than the other, *Prov.* 26. 7. that is an ill sight: A wicked Minister can never stir up the affections of the people aright. *Gregory Nazianzen* would have a Minister, ἢ μὴ διδάσκειν ἢ διδάσκειν τῷ βίῳ; Either *not preach at all*, or preach by a *good and godly life*. Otherwise the people will have little affection to hear him: nay, which is lamentable, it is usuall in the world, not onely to set their affections against a wicked Ministers preaching, but also to loath the verie Ordinance it selfe: when *Eli* his sons were wicked, and sons of *Belial*, the Text sayes, *the people loathed Gods offerings. The sinne of the young men was verie great before the Lord, for men abhorred the offering of the Lord*, 1 *Sam.* 2. 17. At the best, the people, though never so greedy otherwise for to heare, yet if the Minister doe not as he sayes, they have small affection to heare him.

A Minister may stir up the affections of others by being godly himselfe: L. 1. Rhet. c. 2.

Quis tuleris Gracchos &c. Juvenal.

L. 1: Sent. Spiritual. tetrast. 4.

Our Saviour Chriſt knew this well enough by his Diſciples, who were willing to hear him, whenſoever he preached, but he knew they had little affection to heare a Sermon of the Phariſees, who ſaid and did not. And therefore he was faine to command them not to be offended at that, but to heare them. It was not then in vaine, that the Apoſtle exhorts *Titus* to look to his owne life. *In all things ſhew thy ſelfe a pattern*, ſayes he, a patterne of good works. For if the Miniſter that preaches be not a good patterne to *his people*, his Sermons will not be ſo able to ſtir up affections in their hearts. *Paſco verbo, paſce exemplo*, ſayes *Gregory*: we muſt feed them by doctrine, and feed by our example: this is the way to ſtir up affections in our hearers. It is true, the people ought to be ſtirred up by the Word, in whoſe mouth ſoever it be, and it is their fault that they be not, but yet it will never be ſo: the Miniſters contrary life in any particular, as it is curſed of God, ſo likewiſe it is a ſcandalous thing unto others, and an infinite occaſion of offence, and takes off the edge of the Word. Yea commonly it does more hurt, then all the preaching can doe good. For thus men will argue, if it be neceſſary *to live as he ſayes*, then why does not he live ſo himſelfe? He hath more learning than I, and the like: nay, they call the Word into queſtion, and hoodwink their ſoules with preſumptuous pretences. Thus millions of ſouls are gone to Hell with their Miniſter for company: *Malus Miniſter eſt niſus Diabolus*. It is a true ſaying of a Father, An evill Miniſter is the Devils Gos-Hawke or Spar-Hawke. He goes a *birding for Hell*. But why ſpeake I of theſe things among you whom it concerneth not? Yea, it concernes you much every way; For as it is a curſe to a Pariſh that a Miniſter is wicked, ſo is the Pariſh tied as ever they love their own ſoules, to pray unto God that he would ſanctifie their Miniſter more and more, that the word may run and be glorified, for the life of the Miniſter hath a great hand in moving the affections. The holyeſt Miniſters move moſt.

Tit. 2.7.

Gregory

A Miniſter may ſtir up affections by his voyce.

Fourthly, *by the due carriage of their voyces*, when the Miniſter is affected himſelfe: I do not ſay it is alwayes ſo, for ſome have not the ſame command of themſelves through accident all reaſons: but commonly when the Miniſter is affected himſelfe, the inward affections of his own breaſt diſpoſe the voyce into ſome gracious manner of expreſſing the ſame. As *Paul* that was full of griefe and ſorrow for the peoples ſins, hee for the moſt part preached with a weeping voyce, *Many walke*, ſayes he, *of whom I have told you often, and now again tell I you even weeping, they are enemies of the Croſſe of Chriſt. Whoſe end is deſtruction. &c. Phil.* 3. 18. 19. And truly if we conſider the iniquities of the times, and the ſins of moſt men, how lamentable their conditions be, no other affection better ſuits than this. *Loquere flebiliter*, ſayes *Bucolcerus* to a preacher, ſpeake mornfully, and ſorrowfully, the very voyce it ſelfe will ſomewhat *modifie the affections* of the people. Certainly it is an ordinance of God, and very moving, to ſpeake according to the point in hand. To ſpeak compaſſionately in points of pity. To ſpeake rejoycingly in points of comfort; to ſpeake moſt terrible in points of terror. As *Cato* adviſed that ſouldiers ſhould terrifie their enemies with terrible voyces. Neither is it amiſſe, that when the Miniſter threatens the judgements of God againſt rebellious ſinners, he ſhould compoſe his voice accordingly. I know not what *hidden occult influence* the voice hath into the affections ſaith St. *Auguſtine*, but a great influence it hath. When a Miniſter goes dreamingly on, the people ſit careleſly, and regard it not, and let him ſay never ſo good matter, they heed it not; let him threaten, or comfort, or command, or reproove, they reſpect all alike, for they ſee no difference in the Miniſter; I know the people ſhould not doe thus, but ſuch is the corruption of men, thus they will doe; now God hath given many of his meſſengers more wakening voices as petty

inſtruments

inſtruments to provoke mens affections ſomwhat the more. And truly we are bound to make conſcience thereof, that our very voyce may be a comment upon our matter; 'twas a pretty ſtory of *Demoſthenes*; when one told him that he was beaten and miſuſed exceedingly by ſuch a companion. It ſeems he told it to by rote as we ſay, ſhewing no affection at all in his telling. Why ſayes *Demoſthenes*; hath he beaten thee? I do not beleive he hath beaten thee. No? ſayes the man. He was much troubled to hear him deny it, and ſo he ſpake angerly and in a chafe, I am ſure he beat me, thus he did, and thus he did, & do you not call this beating? now I believe ſaies *Demoſthenes*; I believe now he hath beating thee indeed, now I hear the voyce of a *man that was beaten*. So if we ſhould dreamingly uter our voice, and reprove our hearers, they ſcarce beleeve they are reproved, becauſe they do not hear the voyce of a reprover. Let us deliver *uſes of terror* to them, they hardly beleeve any terror in it, becauſe they doe not hear the voyce of terror. But when the Miniſter is affected aright, and his affections direct the carriage of the voyce along, the voice it ſelfe does more ſignificantly expreſſe the matter: and this no queſtion is very moving. *Plutarch in Demoſthene*

But then let me tell you, if this be it ye look for, and if ye can be carping at a Miniſter for the want of this, what the Lord accompts of you. He ſets it as a brand upon the wicked *Iewes* that they were affected with the Prophet *Ezekiels pleaſant voyce*, when they were affected with little elſe, *Ezek.* 33. 32. even a rare and a worthy *Moſes* may be defective in this caſe, and wo is the people that findeth fault. But how ever be the voyce of a godly Miniſter never ſo meane, yet there will be ever ſome hidden grace in it, whereby more or leſſe, it appears unto the conſciences of them that have ears to hear. This is the fourth thing whereby a Miniſter may ſtir up affections by the due cariage of his voyce.

Fifthly, I might adde *by a decent action*. For my part, I have little reaſon to name it, but verily it is a bleſſing of Chriſt to them that have it, for they have a great advantage over the affections of their hearers. *Cicero* ſaies ſome were eſteemed *viri diſerti*, eloquent, and moving men, but for want of action they could not put their gifts in practiſe, *habiti ſunt infantes*, they were eſteemed infants in this profeſſion, ſayes he. Action we ſee it much employed in the Preaching of the Prophets and the holy men of God. *Ezechiel* was commanded to *ſtamp with the feet*. *Iſaiah* commanded to *goe naked*. *Ieremiah* commanded to *put a yoke on his necke*. *Iohn Baptiſt* was *totus vox*. He was all-voyce; *The voyce of a cryer in the wilderneſſe*, *Matth.* 3. 3. his eyes ſpake, and his face ſpake, his hands ſpake, and his body ſpake, yea, his life, and dyet, and all ſpake, he was all-voyce The Prophets ſtretched forth their hands to the people in fulneſs of affection. *I have ſpread forth my hands all the day unto a rebellions people*, *Iſa.* 65. 2. *S. Paul ſet his eyes upon Elymas* the ſorcerer. *Act.* 13. 9 O full of all ſubtilty, and all miſchief; thou child of the Divell, thou enemy of all righteouſneſſe, wilt thou not ceaſe to pervert the right waies of the Lord? the Lords hand is upon thee, and thou ſhalt be blind, &c. Its counted a grand ſinne in old *Eli*, that he did not *frowne on* his ſonnes, 1. *Sam.* 3. 13. why does the Text expreſſe *Elies* not ſeverely threatning his ſonnes, by this action of frowning? but onely becauſe they that doe ſeverely threaten, do uſe to frowne. Thus ye ſee how that Gods Miniſters have uſed action to move affections. *By a decent action*

The VIII. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

It is a great sin to set our affections on the Earth

Arguments to convince this truth are foure

MUst our affections be set upon God? then this reproves them, *who set their affections on the Earth*. The matter is reduceable to foure heads.

The first, is the multiplicity of the affections, they are very many in number.

The second is, the ἐπιπλοκὴ or the checkerwise order of the affections. As they are many, so they are complicated and platted one within another, that look what they are set on, they knit the heart to it.

The 3. is, the degree the affections are in, in regard of other acts of the soul.

The fourth is, the extremity of the affections, which is zeale. From all these foure heads I will shew you the wofull aggravation of this sinne, not to set our affections on God.

If a man sets his affections on the earth, he sets all his affections on it.

First, from the multitude and multiplicity of the affections: a man cannot set his affections upon earth, but he must set them all upon earth: the affectious they all go together and are many. Not onely *foure*, as *Boethius* does count them; nor onely *five* as *Galen* does reckon them; nor only *eleven*, as *Aristotle* does number them; nor only *twenty*, as *Cardan* does summe them; but they are like a swarme of Bees, as *Lælius Peregrinus* does compare them for multitude. *Plato* sayes they are innumerable, without question they are many. Now what a woeful aggravation is this of this sinne, to set thine affections on the earth! Thou settest all thine affections thereon, if thou settest one, thou settest all; for they all go together. Like the Angels that sinned, they all fell together. So when the affections fell off from God, they all fell together. Like the two eyes of the body, they both look one way; like the two eares, one doth not heare one sound, and another an other. If thou lovest those things that are carnall, it is certaine thy desires are all carnall, thy joyes, and delights, and thy hopes, are all carnall, thy feares, and thy griefes, and thy sorrowes are all carnall; if one of them be set on the things here on earth, all are: were there but one affection that way, it were the lesse; but if thine affections be set upon these things, not one, nor two, nor tenne, but numberlesse multitudes, whole swarmes of affections are all earthly. *Thou art altogether brutish and foolish, Jer.* 10. 8. That is, thine affections are altogether brutish and beastly, altogether filthy or stinking, for so the word signifies, *Ps.* 14. 3. That is thine affections are altogether stinking & noisom affections. I proved before, that when the affections are carnal, they all like so many devils do bewitch thee. O foolish *Galathians*, who hath bewitched you? It is grievous enough to be plagued with one devil. He must needs run whom the *Devil drives*: one devil wil drive thee fast enough to hel. One affection if it were single, will hurry thee fast enough unto hell: what then are the whole legeon of affections?

Gal. 3. 1.

they

they like the legeon of Devils that entred into the ſwine, the Herd ran violently downe a ſteep place into the ſea, *Luke* 8. 33. They ran with all violence to be drowned, when a *legeon of devils* did drive them. So thou muſt needs run with all violence downe into the lake, when a *legeon of affections*, like a legion of devils does hurry thee. *Sua cuique Deus fit dira cupido*, ſayes the Poet. The very heathen man ſaw this, that every mans evill affection was his devill; and therefore the whole legeon of affections are a legion of devils. Doe ye not ſee how ye are toſt up and down all the day long, *tanquam pila Diaboli*, as the Devils Teniſ-bals, as *Odo* ſpeaks: from worldly delights unto wordly deſires, from deſires unto fears, from fears unto melancholies, from melancholies to angers and vexations; from them again unto carnall comforts; theſe are all like a legeon of devils that hurry thee up and downe till thou art hurried to hell, &c. If thine affections be carnall, they are a legeon of devils to drive thee. It is a *merry devill* that makes thee ſo greedy of pleaſure and of mirth; a *ſurley devill*, that makes thee ſo cholerick and touchy; a *giddy devill*, that makes thee ſo fearfull and timorous; an *unclean devil*, that makes thee ſo deſirous of drinking, and company-keeping. Anger and wrath is a devil; *Let not the Sunne goe down upon thy wrath, neither give place to the devil. Epheſ.* 4. 26. 27. That is, do not give way to thy wrath. When thou giveſt way to thy earthly deſires, thou giveſt way to the Devil. When thou giveſt waie to thine earthlie delights and thy ſorrow, and thy melancholy, thou giveſt way to the devil. Look how many earthlie affections thou haſt that thou giveſt the way to, ſo many devil are in thee. Doeſt thou think thou art a childe of God, when thy conſcience tels thee, that ſuch and ſuch earthly affections have way in thy heart? alas, thou haſt a devill. Be ſober, for your adverſary the devill, 1 *Pet.* 5. 8. Mark, every giddy affection is a devill, our adverſary the Devill comes with it. Yea ſo many earthly affections, ſo many devils: and wilt thou ſet thy affections upon things that are earthy? if thou doeſt, thou haſt a legeon of devils within. This is the firſt head, the multitude and the multiplicity of the affections, the affections are many.

The ſecond head is taken from the ἐμπλοκὴ *or the checker-wiſe order of the affections*: as the affections are many, ſo look where they are ſet, there they are platted, and woven, and hampered together. God that firſt created man upright and good, he gave him affections ſo to twiſt and hamper his heart upon good, that it might be the harder to looſen it. He gave him the affection of *love* to imbrace good. If the good were wanting, he gave him the affection of *deſire*, to hunger after it. If the good were poſſible to get, he gave him the affection of *hope* to expect it: if the good were once gotten; he gave him the affection of *joy* to delight in it. If there were any danger to loſe it, he gave him the affection of *fear*, to be afraid of it. If the good were once loſt indeed, he gave him the affection of *grief*, and of ſorrow to lament it. If he ſhould meet with any thing that would hinder him in the proſecution of good, he gave him the affection of *hatred* to oppoſe it, &c. Thus God embroidered the affections and wove them together, that ſtill mans heart might be knit by the affections to good and to God. And wilt thou now ſet thine affections on the things of this life? thou little thinkeſt how thou twiſteſt and hampereſt thy ſoul about theſe things, thine affections will make thee live and dye a carnall wretch. Had not *Eraſiſtratus* cured *Antiochus* of his carnall affection, it had coſt him his life, for he was ſick of it unto death. *Galen* ſayes, he met with many ſick patients, if he had not cured their affections, he had never recovered them. The affections *hamper the ſoule unto death*. So if thou ſet thine affections on the things here on earth; they will ſo hamper thy heart, that unleſſe thine affections be cured, thy ſoule is deſperately uncureable; they entangle thy ſoule, thou canſt not get free.

2. *Affections hamper and intangle the ſoul.*

He was in love with his Neverca. *L. de ludo parvæ ſphæræ.*

And

And therefor S. *Peter* calls falling into earthly affections, he calls it, intangling *If after they have escaped the pollutions of the flesh they are again intangled*, 2 *Pet.* 2. 20. That is, if after they have once gotten out they fall in again because they cannot fall in again but their lusts and affections will intangle them again Be not *intangled again with the yoke of bondage*, *Gal.* 5. 1. *Paul* knew if the *Galathians* were addicted to the ceremonies of the Law, they would affect them more, then the Commandements of Christ. And therefore hee gives them advise no further to use them, because their hearts would be intangled if they did: no man that warreth, *intangleth himselfe with the affairs of this life* 2 *Tim.* 2. 4. A souldier had not need to have a new married wife or a new-borne childe, or a new-purchased ground, a new-planted vineyard, a new suit at law in the Chancery: alas, then his affections would be a gadding, when he should be fighting, O my wife at home, and O my childe at home, and I would I might taste of my vineyard at home, and O that I could follow my cause in the Court; this were to intangle him in warre, he could not fight valiantly. Thus the affections doe intangle a man. So if thine affections be earthy, they will intangle thee, thou canst not be free for the seeking of heaven, or of Christ; thine affections are so complicated and hampred, thou canst be in no place, in no estate nor condition, but some affections or other will intangle thee. Thou lovest thy land and thy living, and thy things in the world; O how are thine affections intangled, what case soever thou art in? thine affections lye checker-wise and will have thee. If thou beest rich, the affections *of pleasure, or delight*, or security, there they will have thee. If thou beest poore, the affections of *desire* and discontent; this thou desirest and that that thou wouldest faine have; there thy wishings, and wouldings, and carkins will have thee. If thou beest crossed, or troubled, or afflicted, the affections of *griefe, and of sorrow*, and of melancholy, these there wil have thee. If thou beest injured, abused or provoked, which fals out very often, the affections of *anger and revenge*, these then will have thee. If thou beest in danger of sickness or distresse, or losse of this or that, the affections of *fear* and the like, they lie in ambush to catch thee. If thou comest to the Word, and there thou art told thou art a damned man as long as thou livest as thou doest, the affections of vaine hopings and trustings, they lie in scout for to take thee: thus thou art entangled, when thine affections are earthy, in what case soever thou art in, they intangle thee. Sometimes thou art merry and jocant for a pang, anon thou art melancholy and sad for a fit. Sometimes thou art angry with a servant, or a childe, or a wife, or a neighbour, anon thou art pleased. Sometime a danger comes and fears thee, anon it is gone, and thou art secure. Sometimes one affection, sometimes another. Sometimes a hating and sometimes loving; sometimes desiring, and sometimes hoping. Thus thou livest, and thus thou diest, and perishest for ever through intanglements.

The third head is taken from *the degree the affections are in, in regard of other acts of the soule*. And here is a subdivision of heads.

The first is, the affections provoke thoughts; and therefore if the affections be earthy, the thoughts are all earthy.

Secondly, The affections increase lusts and therefore if the affections be carnall, the lusts are all carnall.

3. *The affections are in a high degree in regard of the acts of the soule*

Thirdly, the affections infer purposes and resolutions, and therefore if the affections be to the things of this life, the purposes and resolutions of the heart are so too.

Fourthly, the affections inferr devisings and contrivings, and therefore if the affections be vain, so are the devices. From all which thou mayest see the infinite miserie thou art in, if thine affections be set here below. First, because if thine affections be set here below, so

are

are thy thoughts. When *Saul* had a treacherous affection unto *David*, he made as thought he did affect him so well, as to make him his son in law; it was a treacherous affection: but the text sayes, to were his thoughts. *Saul* thought to make *David* fall by the hand of the *Philistines*, 1 *Sam.* 18. 25. As his affections were treacherous, so his thoughts were in like manner treacherous. The affections *are the feet of the soul*, as I told you; now when these feet run to evil, so do the thoughts. Their feet run to evil, their thoughts are thoughts *of iniquity*, *Isa.* 59. 7. So that look what thine affections are to, to that are thy thoughts. You may remember what was proved to you of the thoughts: if thou doest habitually set thy thoughts upon the things in this world, to be thinking of thy sports and thy pleasures, thine apparel, and thy fashions, thy meat and thy drink, thy meanes and thy living; if thy thoughts be set hereupon, thou art a man that never hast repented since thou wert borne; thou hast yet no part nor interest in Christ, thou art yet no better then a damned wretch, heire apparent of hell and everlasting destruction. Thus it is with thee, if thy thoughts be habitually thus set; but if thine affections be set here below, so without question are thy thoughts.

1. *As the affections are, so are the thoughts.*

First, because *if thine affections be earthy, so are thy thoughts*: the affections provoke thee to be thinking of such things as thou hast most minde to. *Haman* did mightily affect honour, and therefore his thoughts ran upon his honour, and promotion. The King had no sooner said, what shall be done to the man whom the King delighteth to honour? but presently his thoughts were a gog. *Haman* thought in his heart, whom would the *King honour but me*, *Esther* 6. 6. When *Haman* was affected with wrath against *Mordecai*, instantly such were his thoughts. He thought scorne, sayes the Text, *Esther* 3. 6. *David* speaking of his enemies that were ill affected against him, he says that their thoughts were against him, all their thoughts *are against me for evil*, *Psal.* 56. 5. So that if thine affections be carnal, thy thoughts are carnal, and thou canst not think seriously of the good of thy soul. Come and let me think seriously, how do I think to be saved? may not a reprobate pray as well as I pray? Hear the VVord as well as I hear it? believe as well as I believe? Did not wicked *Esau* that sought a place for repentance, carefully with teares, repent as well as I? Had not cursed *Balaam* as good meanings as I? he would not for a house full of silver and gold go beyond the Commandement of God. Alas, alas, your carnal affections will not suffer you to think seriously of your soules. Hast thou ever thought seriously, whether thou beest a new creature or no? whether Christ be in thee yea or no? what if I should dye now? have I evidences for heaven yea or no? The Scripture sayes thus and thus, so and so they must live that look to be saved: do I live so? God sayes such and such shall be damned, namely all that live in any known sin; God cannot lye; is there never a sin I know I live in? poor wosul soul, thy carnal affections have not suffered thee to think seriously of these things since thou wert borne. May be now and then thou hast some loose thoughts of some such matters, stragling thoughts, glancing, running thoughts of thy soul, and of heaven, and of death, but thou never doest seriously think of them. No, thine earthly affections do provok thy thoughts otherwise, the affections have such influence into the thoughts, that *Macarius* cals them affections. Is not this then a pitiful condition to set our affections here below? to be drawn away from *thinking seriously* of our souls? they drive thee to hell, and will not permit thee to think seriously whither thou goest, till thou art there. O grievous condition! will a Prisoner that is condemned to be hanged to morrow, be thinking how he may get him new cloathes, and a new suit? will he be thinking how he may purchase? how he may have a good supper? If he be thinking on such things when he shall be han-

ἀγαθοὶ λογισμοὶ ἐοίκασι λίθοις τιμίοις καὶ μαργαρείταις. *Macar. hom.* 16.

τὰ πάθη τῶν διαλογισμῶν. *Macar. hom.* 16. *Thinking is* ὁ ἐντὸς τῆς ψυχῆς φεὺς αὐτὴν διαλογισμός. *Pla. Sophist.*

hanged to morrow for all that he knows; he is ſure he is condemned, and the gallowes is built, and the halter is provided, and if he get not a pardon, it is certaine he ſhall be executed, and he knowes not yet whether ever he ſhall get it: may be he may, if he ſeeke hard; if he now be thinking of pleaſures and profits, and the like, when his life lies at the ſtake, you'le ſay he is wofully affected with theſe things, and wilt thou be ſo affected with the things of this life, when thou mayeſt be in Hell to morrow? thou art ſure the ſentence of damnation is upon thee yet, and thou ſhalt ſurely be damned being as thou art; wilt thou, I ſay, be thinking of eating, and drinking, and playing, and buying, and ſelling, and trading, and ſuch like? alas, thou art yet but a damned man? Take no thought, ſayes Chriſt, *what ye ſhall eat, and what ye ſhall drink, but ſeek ye firſt the Kingdom of God.* Matth. 6. 33. Let not the condemned priſoner take thought for a ſupper, but take thought how he may ſave his necke from the rope. This is the firſt: if thine affections be carnal, ſo are thy thoughts.

2. *If thy affections be carnal, ſo are thy luſts.*

Secondly, becauſe *if thine affections be carnal, ſo are thy luſts.* Its true, a godly man hath carnal luſtings, for he is partly fleſh: but then he hath good *luſtings too*, for he is partly ſpirit: the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh; and theſe two are contrary the one to the other, ſo that he cannot do ſo well as he would. *Gal.* 5. 17. he hath ſinful luſtings, but he hath ſpiritual luſtings to crucifie them: but if thine affections be earthy, thy luſts be all earthy, nay thy luſts they are ripened, and ſtrengthened. The carnal luſts properly and eſpecially are the *firſt offers of the heart unto carnal affections.* So that when they are come to be carnal affections, they are ripened. And therefore the Apoſtle does uſually call the carnal affections by the name of luſts. The *Gentiles* walked in luſts, exceſſe of wine, revelings, &c. 1 *Pet.* 4. 3. that is, they walked in their carnal affections; becauſe *the luſts* are then ſtrengthened when they come *to be affections.* Now beloved conſider what a hideous condition it is, to ſet our affections on the Earth, it ſtrengthens our luſts. We give a knife to a *cut-throat to ſtab us*, cheriſh a company *of vipers* in our boſome to *poyſon* us. We encourage fierce enemies to battel againſt our ſouls. So *S. Peter* can tell us. *Dearely beloved, I beſeech you as ſtrangers and pilgrims abſtaine from fleſhly luſts which war againſt the ſoule.* 1 *Pet.* 2. 11. they war againſt the ſoul, they are the Divels Infantry, yea Cavalry too, they are his Souldiers to murder the ſoule with ſpiritual death and eternal damnation. If ever thou loveſt thine own ſoul, thou wouldeſt kill ſin in the cradle, ſupplant it and take it *by the heele*, as *Jacob* did *Eſau* in the wombe, thou wilt never overcome it elſe. *Deny it the firſt entrance*, as the Angel ſhut the door upon the *Sodomites*, caſt out the bondwoman with her brat too, as *Sarah* did *Hagar*, and her little one, as *Gregory* ſpeakes. Thou wilt never be able to ſubdue it otherwiſe. Thou wouldſt crucifie thy luſts, and marke the firſt riſings thereof, thus thou wouldſt do, if thou hadſt a care of thy ſoul. But wilt thou let thy luſts grow, and get armour to kill thee? wilt thou let them gather ſtrength and ripeneſſe to damne thee? there's not a luſt of them, but it comes like an armed man to fight againſt thy ſoul; now if thou ſet thine affections too on the things of this life, thou doeſt ſtrengthen it, and weapon it yet more. What a wretched miſery is this! thy luſts war againſt thy ſoul to undoe it, and yet thou doeſt ſtrengthen them, yea thou doeſt increaſe them, helpeſt their forces. O fooles, when will ye underſtand? do we not ſee how we are overpowred by our luſts? do they not every day conquer us in the open field? There's not a prayer we make, but deadneſſe of heart gets the day like a Conquerour. Not a duty we performe, but lukewarmeneſſe proves victor. Nay our luſts do not onely overcome us, but they lead us in triumph. Some of our luſts carry us up and down from *gaming* to *fretting*, from fretting to *revenging*, from revenging to *ſwearing*,

They are like Rirpis fibræ, as Chryſoſtome compares them, like the ſtrings at the roots of the Tree. Apud Damaſcen. 2 parall. c. 27.

Gregory.

ſwearing, from ſwearing to *lying*. From one ſin to another, as they liſt. And our luſts are ſo ſtrong, that war againſt our ſouls, that we are not aſhamed to lay down our bucklers, and ſay, we cannot reſiſt. I was angry, alas, it is my nature, and I cannot maſter it. I rap out an oath now and then, alas, I was provoked, and I cannot helpe it. I muſt ſay and do as ſuch an one would have me, he's my friend, I cannot deny him. Thus our luſts have given us mortal wounds, and have murdered our ſoules, and all this is becauſe our affections are earthly, for they increaſe all our luſts, and make them more able to vanquiſh us.

Thirdly, *if thine affections be carnal, ſo be thy purpoſes.* Men purpoſe according as they affect. He that affects ſuch a good bargaine, will purpoſe to make it; he that affects pleaſure, will purpoſe to take it; he that affects any thing, will purpoſe to have it. Firſt men conceive a thing to be good, then they affect it, and then they ſpend thoughts of it, and then they purpoſe to have it if they can. *Barnabas* exhorted them all *that with purpoſe of heart they would cleave unto the Lord*, *Acts* 11. 23. He joynes theſe two together; their purpoſe and their affection to God: becauſe they could never cleave unto the Lord, but it muſt needs be with the purpoſes of the heart. Well now; conſider what enemies we are unto God, what enemies too to our own ſoules, that ſet our affections here below; we can never have reall purpoſes to amend or turne unto God. We may purpoſe and purpoſe a thouſand times over, but ſtill we are broken off from our purpoſes, they all come to nothing, as long as we affect the things of this life. Can the *fire* have a *purpoſe to freeze*? can the ſtinking dunghil have a *purpoſe* to ſmell well? can a Swine have a *purpoſe* not to wallow in the mire? No. How can this be, when they are affected with contrary qualities? there is no counſel in ſuch purpoſes as theſe. Without counſel *purpoſes* are diſappointed, *Prov.* 15. 22. If thou doeſt purpoſe to do this or that, and not conſult whether thou be able to do it yea or no, no wonder though thou beeſt diſappointed of thy purpoſe. Thou art carnal, and haſt a purpoſe to be ſpiritual, thou art full of earthy deſires, and haſt a purpoſe to hunger after Chriſt; Thou art a company keeper, a worldly and a proud foole, thou haſt a purpoſe to be otherwiſe: alas, ſuch purpoſes as theſe will ſurely be diſappointed, becauſe they are purpoſes without counſel: thou ſhouldeſt firſt take counſel how to crucifie thine affections: if this thou wouldeſt do, thy purpoſes would ſtand. What an egregious ſin is this then, to ſet thine affections on things that are carnal? thou art *vaine, and haſt no purpoſe* to be otherwiſe; thou ſecure, and haſt no purpoſe to ſhake off ſecurity: no purpoſe to give over thy carnal appetites, and thy cuſtomes, and the luſts that thy conſcience does know of: thy own conſcience can point thee out many luſts that thou liveſt in, and thou haſt no purpoſe to leave them; O how does this provoke the Lord Jeſus to wrath! Which of us does thus purpoſe in his heart? I abſolutely purpoſe henceforth to uſe all the meanes under heaven for the ſaving my ſoul. I have guld it to this day, now I purpoſe to do ſo no more; now I will every day examine my conſcience, every day keep company with the godly; I will never ſort with my old company more. I have uſed my body like an idol, now I purpoſe to mortifie it, &c. Alas, our affections will not let us. It is certaine, thou never haſt a good purpoſe to God for thy ſoul, as long as thine affections are earthy. All thy purpoſes are *inſtar palea*, ſayes a Divine, they laſt for an hour, or a day, or a health, like the chaffe which the windes drive away.

3. *If thine affections be carnal, ſo are thy purpoſes.*

Car. in Pro. 15. 22.

Fourthly, becauſe *if thine affections be carnal, ſo are thy devices and contrivings.* When a man ſets his affections on any thing, as he ſpends many thoughts thereupon, and purpoſes to have it if he can, ſo he deviſeth with himſelfe whereby to attaine it, *Davids* enemies whoſe affections were ſet againſt him, they deviſed how they might croſſe him. *All that hate me, a-*

4. *If thy affections be carnal, ſo are thy devices.*

gainſt me do they diviſe my hurt, *Pſal.* 41. 7. What a company of devices hath the glutton to ſatisfie his palate? the revengeful perſon to ſatisfie his wrath? the covetous perſon to ſcrape himſelfe maintenance? its endleſſe to recount what innumerable devices men have to compaſſe what their heart does affect. *Phalaris* deviſeth new torments; *Nero* deviſeth new cruelties; *Sardanapalus* propounds a reward by a Cryer to him that could deviſe out new pleaſure; the wicked Lawyer and troubleſome Pariſhioner deviſeth new *quillets and put-caſes* to fetch over his poor neighbour, the proud Minion deviſeth new *paintings of the face*, new waſhings of the body, new curlings of the haire, new deckings of their neck, new ſangled attires, and the like; the covetous deceiver deviſeth new couſenages, new cony-catchings, polings, rackings, gullings, &c. the Uſurer new uſuries, new covenants and reaches. It were long to rehearſe what deviſes are in men to fulfill their unruly affections. Theſe wretches are abhorred of the Lord. *Solomon* ſayes there be ſix, yea ſeven things, which the Lord hates and abhorres, *Prov.* 6. 16. And in the next verſe ſave one, he ſayes that a *heart that deviſes wicked imaginations* is one of them. The Lord numbers theſe men among the damned crew of the Heathen, *inventers of evil things*, *Rom.* 1. 30. Wo unto them that *deviſe iniquity*, ſayes the Prophet *Micha* 2. 1. Now ſee thy woſull condition; who ever thou art, whoſe affections are carnal, thy devices are all carnal, thou doeſt not deviſe how thou mayeſt beſt ſerve Almighty God, how thou mayeſt beſt overcome ſinne, how thou mayeſt beſt glorifie Chriſt. Which of us does ſet his head a work every day, how he may beſt pray, and beſt repent, and beſt heare, and beſt do every good duty? alas there is little ſuch deviſing among us, becauſe our affections ſtand not this way. If our affections were ſet upon God, we would be ſtudying and contriving how to purge all our families, how to propagate the glory of God in the Pariſh, how to exhort, and reprove, and provoke one another to godlineſſe. A liberal man *deviſeth liberall things*, *Iſa.* 32. 8. he deviſes how he may relieve Gods poor Saints; how he may ſet the poor on worke, how he may help forward the Goſpel with his purſe, if he can finde how: an humble man deviſeth humble things, a peaceable man deviſeth peaceable things, a holy man deviſeth holy things: if our affections were ſet right, we would all lay our heads together how the Pariſh may beſt be reformed, how our ſcandalous houſes may beſt be removed, how the Word that we heare from Sabbath to Sabbath, may beſt be put in practice among us: thus it would be, if our affections were ſet upon God. But becauſe our affections are not ſet ſo, hence it comes to paſſe our devices are carnal.

Sueton. c. 27.

Qui præter uſitata mala, alia excogitant. Baſil. Theodoret, & alii in locum.

The

The IX. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

THere remaines the fourth head, which is the extremity of the affections, and that is zeale. *Zeale is due onely to God, and the things of his worship*; and therefore hence we may see, how infinitely they sin, that set their affections on things here on earth, because they rob God of his due; zeale, which is the extremity of the affections, is due only to God and the things of his worship. *Phineas was zealous for his God, Num.* 25. 13. he gave the zeal of his affections to no other but God. Now, what is zeal?

The extremity of the affections is zeal. and it is due only to God.

Zeale is a high strain of all the affections, whereby the heart puts forth all its affections with might upon that which it absolutely affects; five things therefore there are, which concurre to the making up of zeale.

Zelus *quid.* 5. *Things in zeal.*

First, *a high measure of the affections*. Every measure of the affections is not zeal, a man may affect a thing coldly and luke-warmely, that is not zeal. As a covetous man may have luke-warme good affections to the word. But this is not zeal. I say, zeale is a high measure of the affections. Zeal is a metaphorical word in the Original, it's taken from the *seething of water over the fire*. Every measure of heat in the water is not seething. No, seething hot is a high measure of heating. The Apostle confesses how the false Apostles affected the *Galatians*. They *zealously affect you*, sayes he, *Galat.* 4. 17. he confesses they did affect the *Galatians*, and he confesses they did highly affect them, in a very high measure, if it had been as well, as it was high: they zealously affect you, that is, they highly affect you. *Clavasius* a *Casuist* for the Pope, having run through all the Alphabet of questions, in the end of his Book concludeth with zeal. Zeal, sayes he, is a high measure of heat of affection, such an one sayes he, as I have shewn unto Christ in writing this Book. It's a most devillish saying, for his Book is little else then a hellish rhapsody of blasphemies to Christ, and magnifyings of his holy father the Pope. But therein he sayes right. That zeal is a high measure of affection.

1. *A high measure of affections.*

Clavasius *his fervor Divinæ charitatis.*

Secondly, as zeal is a high measure of the affections, so it is *of all the affections*. I do not say any one of the affections alone, or of sundry together. But it is a high measure of all the affections. *Bonaventura* and other of the Schoole make it only of *love*; *Ludovicus Vives* makes it to be compounded of two affections, *indignation and pitty*. Others to be mixed of *anger* and *love*: this is not not so; for zeal is a high strain of all the affections. And therefore the Apostle sets it as a generall height of the affections in generall. It's good to *be zealously affected in a good thing*, *Gal.* 4. 18. he does not onely say, it's good to be zealous in love, or zealously angry, but generally it's good to be zealously affected in a good thing. *Sorrow* for sinne is good, and therefore it's good to be zealously affected with it, *Desire of grace* is good, and therefore it's good to be zealously affected with it. So that then we may be said to be zealous for God; when our *love* to him is earnest,

2 *Zeale a high measure of all the affections.* *In prol. sen. dub.* 3.

neſt, our *deſire* of him is earneſt, our joy in him is earneſt, our *indignation* againſt what ever may diſhonour him or diſlike him, is earneſt: when we think nothing too good, nothing too dear, nothing too much to beſtow upon him. A man may love God in a *luke-warm meaſure*, hate ſin in a luke-warme meaſure, grieve for his corruptions, deſire faith and repentance, delight in good duties, pity the miſeries of others, fear to tranſgreſſe Gods Commandment, a man may have all theſe affections thus in a luke-warm meaſure: as this is diſpleaſing to God, ſo it is not zeale. Zeale is a high meaſure, the higheſt ſtraine of all the affections.

3. *With all the might of the ſoule.*

Thirdly, as zeale is the higheſt meaſure of all the affections, ſo it is *with all the might of the ſoule.* For when a man does zealouſly affect any thing, his affection is mighty upon it. Thou ſhalt love the Lord thy God with all thy *heart*, and with all thy *ſoul*, and with all thy *might*, *Deut.* 6. 5. that is, thou ſhalt love him zealouſly. *Nimrod* was a *mighty hunter*, *Gen.* 10. 9. that is, he was zealous at his hunting. Woe unto them that are *a mighty to drink* Wine, *Iſa* 5. 22. that is, that are greedy and zealous in the purſuit of their appetite in that kinde. *David* danced before the Lord *with all his might*, 2 *Sam.* 6. 14. that is, he did it zealouſly. Zeale is, when the heart raiſes up its affections with all its might on a thing. And therefore luke-warmneſſe is called negligence in the Scripture: Curſed is he that doth the work of the *Lord negligently.* As he that fights negligently, ſhewes not all his might in his fighting, ſo he that goes about any duty of Gods ſervice negligently, his heart does not ſhew all its might in it. It puts not forth all the might of its affections upon it. Lukewarmneſſe then is the negligence of the affection, and curſed is the man that does the work of the Lord negligently, ſayes the Text. But zeale is the might of the affection.

4. *The putting forth of all the affection.*

Fourthly, as zeale is with all the might, ſo it is the *putting forth of all the affections.* When the heart affects a thing, and puts forth all its affections upon it, reſerving no part of its affections for any thing elſe, this we call zeale. *Herod* affected the preaching of *Iohn*, but he did not affect it zealouſly, he did not put forth all his affection upon it, he reſerved a main part of his affection for his pleaſure. And therefore he was not zealous in hearing. Hence it is that the Scripture calls *luke-warmneſſe deceitfulneſſe*, as Divines do obſerve; Curſed is the deceiver, *Mal.* 1. 14. that is, curſed is the luke-warm perſon that offers God leſſe then he hath; offers ſomewhat, and reſerves back ſomewhat, that puts not forth all his affections upon God and his Service. Zeale is the putting forth of all the affection. As when the heart affects God, and affects nothing in competition with him, this is to be zealouſly affected towards God. When the *Iewes* had crucified Chriſt, and perſecuted *Paul*, and forbidden him to preach; the Text ſayes, the wrath of God was come upon them *to the utmoſt*, 1 *Theſ.* 2. 16. That is, the zeale of Gods fury, and anger and vengeance was on them. He kept nothing back, he was *not angry a little*, nor wroth a little, but he put forth the affection of his wrath to the utmoſt upon them. So when the heart puts forth the utmoſt of its love upon God, and the utmoſt of its delights upon his Word, and the utmoſt of its fear on his name, and the utmoſt of it's affection on his Commandements, then it is zealous; But if he keeps back ought to beſtow it elſewhere, its a deceiver and a luke-warm heart.

5. *Upon a thing that the heart does abſolutely affect.*

Fifthly, as zeale is the putting forth of all the affection, ſo it is upon a thing which the *heart does abſolutely affect.* A man may affect a thing, when he does not affect it abſolutely. He affects ſuch or ſuch a thing, but he affects it not abſolutely. He affects it perhaps with a degree of affection, as farre as twelve pence will go, he places may be a groats worth of affection upon a quire of paper. If he be aſkt five pounds of ſilver for a quire of paper, he does not affect it at that rate, and therefore he does not affect it abſolutely. But if a man

a man have a true zeal of affection to a thing, he affecteth that thing with abſolute affection; *Let it coſt what it can, he affects it*; let it coſt him all charges, and all pains, and all difficulties, yea though it coſt him his life, he will have it, when he does abſolutely affect it. So that then is a man zealous for God and for grace, when his affections ſtand abſolutely that way. May be hee'l be glad ſo he may get it at an eaſie rate; but if he cannot, alas, he muſt have it, he concludes upon that, though it coſt him ſighes, groanes, every dayes ſtrivings, every dayes labour, praying, meditating, repenting, parting with all his luſts, although never ſo dear. O his ſoul does affect it on that manner, he muſt and he will have it, rather then life. This man is zealouſly affected towards grace, and towards God, becauſe he affects it abſolutely. Thus *Job* was zealous in affecting Gods Word, he eſteemed it *above his neceſſary food*, *Job* 23. 12. He does not ſay above his daily food, for ſo he might do and not be zealouſly affected therewith; but he affected Gods Word above his neceſſary food, above all food abſolutely, without which his life could not conſiſt; without which a man dies: ſuch food as this, comes neareſt of all outward things to be abſolutely affected. A man affects it above *lands*, and above *livings*, above his *ſilver*, and his *gold*, above all his *pleaſures* and *gamings*, a man will part with them all, rather then part with his neceſſary food. Yet *Job* affected Gods Word above it. And therefore he affected it zealouſly. This is the laſt thing in zeal. It is upon that which does abſolutely affect.

Albeit, now it may partly appear by the very definition of zeale, that it is due only to God; a man muſt not be zealous about any thing, nor zealouſly affected with any thing, but only with God and his worſhip. Nevertheleſſe we may yet further prove it.

Zeale is due only to God.

First, becauſe *zeal is the religious part of the affections of the ſoule*. Now the religious part of them are due only to God.

1. *Becauſe it is the religious part of the affections.*

I profited in the *Iewes* Religion, being *zealous of the traditions of my Fathers*, ſayes *Paul*, *Gal.* 1. 14. he makes zeal the character of his Religion. Seeſt thou a man zealous then after profits, and moſt earneſt to get means and maintenance and the things of this life? that man makes gain his Religion. Seeſt thou a man zealous after any thing? that's his Religion. Zeal is the religious part of the affections, and therefore it's due only unto God.

2. *Becauſe zeale is the moſt of every affection.*

Secondly, as zeal is the religious part of our affections: So alſo it is the *moſt of every affection*, and therefore only due unto God. Zeal is the moſt of every act that a man does. That which the mind *minds moſt*, and *ſtudies moſt*, that it minds zealouſly; that which the memory *remembers moſt*, which the heart *wills moſt*, it wills zealouſly. That which a man feares moſt, and loves moſt, and *deſires moſt*, that it does zealouſly. Now if zeal be the moſt of every act of the ſoule, it muſt needs be *Idolatry* to place it any where elſe but in the ſervice of God. Doeſt thou meditate moſt, and think moſt of the World? thy thoughts are idolatrous. Doeſt thou talke moſt and conferre moſt of the things of the World? thy words are idolatrous. Doeſt thou earke moſt and care moſt? doeſt thou love moſt, and rejoyce moſt in any things of this life? thine affections are idolatrous. Doeſt thou ſorrow moſt for croſſes, and loſſes, and diſgraces, and the like, more then thou grieveſt for thy ſinnes? thy grief is idolatry. That's the hearts Idoll, which it doth affect moſt. How often is God in Scripture called the *moſt High*? the moſt High, *Acts* 7. 48. If he be the moſt high, then the moſt high of every act, and of every affection muſt be for him. The very Heathen call God, *Deus Optimus Maximus*, God the moſt good, and the moſt great: ſo likewiſe he is the moſt terrible, and the moſt holy, and the moſt juſt; and therefore the moſt of our affections muſt needs be due unto him. Zeale is the moſt of every one of the affections, and that onely is ſuitable

ſutable to God. The affections muſt be ſutable to the thing we affect; but nothing of all the affections is ſutable to God beſides zeal; for zeale is the moſt of every one of them.

3. *Zeale is the peculiar pitch of every affection.*

Thirdly, as zeal is the moſt of every affection: So it is *the peculiar pitch of every affection.* There cannot be two moſts. The ſuperlative degree cannot be two; *Doctiſſimus* properly is a term peculiar to one body. The moſt learned man in the World, is a peculiar word, peculiar to one. There may be ten learned, a thouſand learned, there maybe many learned, but moſt learned is a peculiar title. So zeal being the moſt of the affections, it muſt needs be *peculiar to ſome one thing*, which cannot be any other but God. Chriſt gave himſelf for us, that he might redeem us from all iniquity, and purchaſe to himſelf a peculiar people, *zealous of good works*, *Tit.* 2.14. Thoſe people that are zealous of good works, ye ſee they are people peculiar to Chriſt. They can be no other people but Chriſts people thatare zealous of good works. No people under Heaven are truly zealous of good works, but only his people. This is peculiar to Chriſt, to have ſuch people: Becauſe zeale is peculiarly due unto him. Thou canſt not poſſibly be one of Gods people, if thou beeſt not zealous for God. *A zealous beleever*, and a *zealous repenter*, and a *zealous profeſſor*: Zealous in *praying*, and zealous in hearing the Word. Zealous people are peculiar people to Chriſt. Under-love, and under-joy, and under-hope, and under-fear, are not peculiarly due unto God. For I may love my health too, and I may delight in the bleſſings of this life, and I may fear a temporary evil, I may lend mine under-affections to ſome things elſe beſides God; but my zeal being the moſt of my affections, muſt be given to God; zeale is peculiar to him. Thou art a worldling then, thou art none of Gods if thou beeſt not zealous for him. Thou art of thy father the Deviil, thou art none of Gods, unleſſe thou be zealous to him. Zeal is his peculiar.

4. *Zeal is the moſt ſpending part of the affections.*

Fourthly, as zeal is the peculiar pitch of every affection: So it *is the moſt ſpending part of the affections.* A man muſt ſpend himſelf upon nothing but God; nothing elſe will quit charges. Now zeal is the ſpendingeſt ſtrain of every affection: It moſt ſpendeth the ſpirits, it moſt buſieth the body; you may gather what a ſpending thing zeal is, by the paſſage in the Pſalmiſt. *David* ſayes thus, *My zeale hath conſumed me, becauſe mine enemies have forgotten thy words*, *Pſal.* 119.139. *David* was ſo zealous for God, that he did even ſpend himſelf to ſee how his enemies diſhonoured his God. A childe of God is like a faithfull ſervant to his Maſter, he is willing to ſpend himſelf in his ſervice. So he is content to ſpend himſelf in his employments for God. *Paul* when God employed him for the ſoules of the *Corinthians*, he ſayes thus, I will *gladly ſpend and be ſpent for you*, why? what was the reaſon? I abundantly love you, ſayes he, 2 *Cor.* 12.15. that is, he was zealous in his love to their ſoules; God had employed him for the good of their ſoules, and he was ſo zealous in this employment, that he could even ſpend himſelf, and be ſpent for them. And indeed zeal it ſelf is a very ſpending thing. *Thou art the Deville Martyr*, that ſpendeſt thy ſelf upon the things of this life; thou art ſo wedded thereto, that thou ſpendeſt thy parts, and thy wits hereabouts, thou ſpendeſt thy thoughts and thy time hereupon, thou ſpendeſt thy ſpirits, and thy ſelf this way. The voluptuous man ſpends himſelf as much at his ſports, as a Miniſter ſpends himſelf in a Pulpit, as a godly man ſpends himſelfe in good duties. As for Gods Service, thy prayers are ſo cold and ſo negligent, thou ſpendeſt thy ſelfe not at all in them. Thy repentance is ſo overly, it ſpends thee never a jot to go thorow it: thou art ſo eager after thy pleaſures, they ſpend thee; ſo earneſt after the world, that ſpends thee, becauſe thou art zealous about ſuch things. But it is otherwiſe with thee in the Service of God. This is another ſtrong reaſon, why zeale is due properly to God, becauſe a

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man must spend himselfe upon nothing so much as upon pleasing of God, and doing his will, and seeking his glorie. It is true he may spend himselfe in his calling. But the greatest part of the spending lieth in this, that he may walke with God in his calling. He spendeth himselfe in belabouring his heart to work in obedience, to follow his businesses with faith, to goe about his earthly employments as before God, to glorifie God in all his wayes. A man may *ground himselfe upon nothing so much as upon God*. Zeal to God makes him a kind of Martyr for Christ.

5. *Zeal is the impatient part of the affections.*

Fifthly, as zeal is the spending part of all the affections, so likewise zeal is the impatient part of all the affections. It is true, we may desire a good report among men, but our affection must not be impatient; if we cannot have it without bating an inch of a good conscience, our desire must be patient without it. We may grieve for a losse or a trouble, but our affection must not be impatient: if we see Gods providence hath sent it, our griefe must bee patient under it. Wee may affect these outward blessings of God, but our affections must bee patient of a privation, but our affections must be zealous to God; because *zealous affections are impatient of the contrary*. We must so hate sinne against God, as to be impatient to endure it: so feare to offend him, as to be impatient of any boldnesse that way: So love the glorie of God, as to be impatient of any dishonour to his Name: So zealous to reprove sinne in a neighbour, as not to suffer sin in him. *Thou shalt rebuke thy neighbour, and not suffer sin on him*, Leviticus 19. 17. that is, thou shalt be zealous in rebuking. *An high looke and a proud heart I will not suffer*, Psal. 101. 5. that is, I will be zealous against it. I have not suffered my mouth to sin, Job. 13. 30. that is I have been zealous in the ruling of my tongue. Zeal is the impatient part of all the affections, look what thine affections do zealously affect, they will not suffer the contrary. And therefore the zeale of thine affections must be unto God. Indeed if thine affections be lukewarme to God, thou mayest *wish* that God might be glorified; but if he be not, thou canst *endure it*: Thou mayest pray to God for grace to heal thee of thy deadnesse; though he do not, thou canst bear it. But if thine affections were so far hereto, as to be zealous they would be impatient, thou couldst never endure it. Zeal is the impatient degree of the affections, whereby when the soule does affect a thing, it is impatient without it. And therefore zeale is due only to God. Thus ye discerne the evidence of this truth, that the zeal of our affection is due properly to God.

The X. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

THE Uſes of this are theſe.

Uſe 1. God demands the zeale of our affections.

First, hence we may learne, *that God demandeth the the zeale of our affections.* If the zeale of our affections be due unto God, I beſeech you take notice that God demandeth his due. Give unto the Lord the glory due unto his Name; and ſo God demandeth his due in our affections. If I be a Father, *where is my honour? if a maſter, where is my fear? Mal.* 1. 6. he does not only call for ſome honour, and ſome love, and ſome fear, but he calls for his part. Where is my part? ſayes he. Where is my fear? Gods part of thy fear, as I have ſhewed, *is the zeale of thy feare*; Gods part of thy love, and thy joy, and thy hope, and the reſt, *is the zeale* of the ſame. This now God demands of thy ſoule; where is my feare? may be thou loveſt him a little, and his Commandements a little, may be thou feareſt him a little, to offend him and diſobey him, thou feareſt a little; this is not Gods part. The zeale of thine affection is Gods part; and he calls for his part. Where is my feare?

We are bound to give God our affections.

Secondly, hence we may learne, that *we muſt upon paine of Gods infinite diſpleaſure, give him the zeale of our affections*, whenſoever we pray, to pray to him zealouſly, bleeding for our ſins, and melting under our wants, and yearning for his graces. Whenſoever we praiſe him, to praiſe him thus zealouſly, rejoycing in his mercies, and admiring his goodneſſe. Whenſoever we enter his Courts, to enter with zeale, reverencing his footſtoole, trembling at his Word; in all our wayes ſeeking how we may be *moſt zealous of his glory*; for if God demand the zeale of our affections, there is no keeping back. *Ananias* was ſmitten dead for keeping back a little peece of mony, when God did demand it. Curſed is he that keeps back a blow when God does call for it, God demandeth our zeale, and wo is us if we keep back.

Ier. 48. 10.

3. *On paine of damnation*

Thirdly, hence we may gather that we are *in the ſtate of damnation*, if we doe not give God *the zeale of our affections*: if God require it, upon paine of damnation, and we are bid to give it him upon paine of his everlaſting diſpleaſure, then certainly we muſt needs be in ſtate of damnation if we doe not give it. Now this is proved by foure arguments.

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First, *that man is in the ſtate of damnation that never repents.* I need not prove that, ye know it well enough; he is ſure to periſh that never repents. Though thou haſt taken up all the outward duties of religion, thou never repenteſt unleſs thou be zealous; if thou be zealous, then thou haſt drawn out of Chriſts wine-ſeller, as *Bernard* obſervs on the *Canticles*, *Introduxit me rex in cellas*

In Cant. Serm. 39.

Iam vinariam, the King hath brought me into his wine-seller, he expounds it of the souls drawing of zeal from Christ: but if thou beest not zealous in repentance, thou never repentest. *Be zealous and repent*, *Rev.*3.19. First, he sayes be zealous, and then he saies repent. First, thou must resolve to be zealous, or else thou doest not repent: if a man have wrong'd a neighbour though never so mean, he must be sorry for it, or else he does not repent of it: if a man have wrong'd a Noble-man, he must be more sorry: for as the wrong is the greater, the greater the party wronged is, so the greater is the sorrow that is required to repentance. If a man have wronged the King, it must be greater sorrow yet, till the sorrow be somewhat answerable to the greatnesse of the King who is wronged. But if a man have wronged a God, this must be the greatest sorrow of all sorrowes, otherwise thou doest not repent. Repentance *is the rending or breaking of the heart*, so sayes the Prophet *Ioel*, it is not a luke-warme, or a little griefe that will break the heart. Repentance is the humbling of the soule, sayes *David*, it is not a little bowing, and a little bending will humble it before God. Repentance *is the mortifying or the killing of sinne*, as *Paul* calls it: alas, sin is like the heart of Oke that will be a hundred yeeres a dying, so sin will be long a dying, it is not a little pricking and a little compunction will kill it. Repentance is called repentance unto life, in the Scripture; it is not a little chafing, and a little rubbing, and a little *aqua vitæ* will fetch a man from death unto life: No, no, Beloved; thou never repentest unlesse thou be zealous. And therefore the Apostle makes zeal a part of repentance, 2 *Cor.* 7.11. No zeale, no repentance: no repentance, no salvation.

2. That man is *in the state of damnation that is not a beleever in Christ*; if a man be not in Christ by a lively faith, he cannot be saved. The Prophet prophesying of Christ saith thus. Unto us a child is borne, and he shall be called wonderfull, the Prince of peace, and the zeale of the Lord of Hosts shall performe this, *Isa.* 9.6,7. Never is Christ conceived in any man under Heaven, but the zeale of the Lord of Hosts does performe it: Does he enlighten the mind, or purge the the heart, or cleanse the conscience? zeal does performe it. Can I be so in love with Christ, as to deny my selfe for him, and not be zealous to him? Can I count all my parts, and all my gifts, and all that I have, as *Paul* did, to be drosse and dung, for the worth I find in Christ, and not be zealous of him? Can I hunger after him, and pant for him, and be sick of love till I have him, and not be zealous towards him? Thus we must do, otherwise we are not in Christ. And therefore *Moses* confounds faith and zeal, as if they were all one, and both in one. *Phinehas* was zealous *for Gods sake*, *Numb.*25.11. That is, he was zealous and faithfull both, for so the Psalmist expounds it, that was counted to him for righteousnesse, sayes he; that was speaking of his zeal in executing of judgement, that was counted to him for righteousnesse. Now ye know nothing can be counted to a man for righteousnesse, but only faith, and therefore by *zeale there is meant faith*. This is an undeniable argument, if a man have faith. hee is zealous, otherwise he hath no faith. If he have no faith, he cannot be saved

Thirdly, that *man is in the state of damnation that loves not God*. He that loves not the Lord Jesus Christ, let him be *Anathema Maranatha*, that is, let him be accursed and accursed, for it is the greatest curse in the world, it is the curse of the Gospel, Let him be accursed and double accursed, that loves not Christ. Now a man never loves God, if he be not zelous; *qui non zelat, non amat*, He that is not zealous in love does not love; love is tearmed zeale in the Scripture. *Iehu*, indeed the truth was, he had no love to God, he thought he had though; and therefore when he would tell *Iehonadab*, he had love to God, he tels it in these word. Come and see my Zeale I have to

the Lord of Hoſts, 2. *King*, 10. 16. That is, ſee the love that I bear to the Lord of Hoſts; *zelus debet eſſe non modò in affectu, verumetiam in intellectu*, is a ſaying; zeale muſt be in the minde, and zeal muſt be in the affections, both are required to this zeal that I ſpeak of. If thou beeſt not zealous it is moſt certaine, thou haſt not a *jot of true love*. Zeal is more ſeen in that affection then any, if there be any; and therefore if there be no zeale in thee to God and his wayes, there is no love, thou art yet under wrath.

Auguſt.

Fourthly, that man is in the ſtate of damnation, *that was never taught of God*: Chriſt promiſes that all that are his ſhall be taught of God; taught of God to be holy as he is holy; taught of God to love one another; taught of God to walke in all newneſſe of life. Every man look what he is taught in, therein he is zealous. *Paul* before he was converted, he was taught in the ceremonies and traditions of his Fathers, and therefore therein was he zealous. I was taught, ſayes he, according to the perfect manner of the Law of the Fathers, and was zealous, *Acts* 22.3 Alas poor ſoul had he been better taught, he had been better zealous. I doe not ſpeake of the outward teaching of the care only, but alſo of the inward teaching of the heart, his very heart; ſuch was the policy of Satan, his very heart was taught in thoſe things, and therefore he was zealous of them. The covetous mans heart is taught to be earthy, therefore he is *zealous for the world*. The proud mans heart is taught to be provd, therefore he is *zealous for his credit and eſteem*. The voluptuous mans heart is taught to be vaine, therefore he is *zealous of his pleaſures*. Alas, ſuch were never taught of God. The Devill teaches them, and their luſts teach them, and the examples of others teach them. Alas, if thou beeſt not taught of God, how to walke in newneſſe of life, thou canſt not be ſaved; it is better to be unborne then untaught; and this as you ſee, cannot be without zeale unto God.

Sapit unuſquiſque quod didicit.

Prov.

Fifthly, that man is in the ſtate of damnation, that cannot yet be pittied. If thou beeſt zealous for the things of this life, and not zealous for Heaven, zealous for thy pleature, and not for Gods glory, thou art not to be pittied; and thou wilt have pleaſures, take them, and thou wilt to Hell, go, who will pittie thee; *Deformitas ſceleris aufert miſericordiam*. It is true, it would pitty a mans heart to ſee a poor ſoul weeping and howling for his ſins, and yet goe to Hell. It would pitty a man to ſee a blind Papiſt, whipping himſelfe, praying on his Beads, giving all his goods to the poore, confeſſing his ſins to his Confeſſor, faſting and afflicting his body, zealous in his blinde ſuperſtition, and all to ſave his poor ſoul, and yet goe to Hell; it would pitty a mans heart I ſay, to ſee ſuch a man go to Hell, as how can he otherwiſe? yet it would pitty a man, becauſe he is zealous for God, in the blindneſſe of his zeal: As it pittied the Apoſtle to ſee his brethren goe to Hell, that were blindly zealous for God. *Brethren, my hearts deſire, and prayer to God for Iſrael is, that they may be ſaved; for I bear them record, they have a zeale of God, but not according to knowledge*, Rom. 10. 1, 2. It pittied him that ſuch as were blindly zealous for God ſhould periſh. But whom will it pitty to ſee thee go to Hell, thou haſt no zeal at all, that way? No, no, thou art zealous after the things of this life, and after thy luſts, as God told Jeruſalem, *Who ſhall have pitty upon thee O Jeruſalem? Thou haſt forſaken me, ſayes he*, Jer. 15.5. Who will pitty our drunkards and our whoremongers? who will pitty you that are zealous in your ſins and abominations? ye are not ſo much as the objects of pity.

Is it ſo, that the zeale of our affections is due only to God? Is it ſo that God does demand it? and that we are bound upon pain of death and damnation to give it to God? Is it ſo that we never repented, we never beleeved, never were in Chriſt, never loved God, never were taught of God, never can be pittied, unleſſe we give the zeale of our affections unto God? Then, O then, let us conſider the lamentable condition we are in, as long as the zeale of

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our affection runs otherwiſe. I beſeech you conſider theſe eight things, which may convince you what a wofull condition ye are in.

Zeal is the fire of the ſoule.

Firſt, *zeal is the fire of the ſoul.* Look what thou art moſt zealous upon that ſets thy ſoul in a fire. Every man and woman in the world is ſet on fire, either of hell, or of heaven. Now if heaven have not ſet thee on fire, hell hath ſet thee on fire, thou art ſet on fire of one of theſe two. As it is the bleſſedſt thing that can be to *be ſet on fire of heaven*, to be zealous for the glory of God, and the laving ones ſoule; zealous for the getting of grace, and zealous in the duties of Religion: ſo on the contrary, it is the curſedſt thing that can poſſibly be, to be ſet on fire of Hell. Thou which art a ſwearer, a lyar, a filthy ſpeaker, whoſe mouth talketh of vanity, thy tongue is ſet on fire of Hell; *the tongue is ſet on fire of Hell*, ſayes the Apoſtle, *James* 3. 6. Thou which art a voluptuous man, that loveſt thy pleaſures, and delighteſt in vanity more then in better things, thy heart is ſet on fire of Hell: Thou which yeeldeſt to the temptations of Satan, the Devil tempts thee to goe proudly in thine apparell, and thou yeeldeſt: the Devill tempts thee to ſmother thy conſcience, and thou conſenteſt. The Devill tempts thee to put off thy better obedience till another time, and the temptation takes hold; there is ne're a temptation of Satan but it is a *fiery dart*, the fiery darts of the Devill, *Eph.* 6. 16. Well does the Apoſtle call them fiery darts of the Devill, ſays Saint *Chryſoſtome*, τοιαῦται γὰρ αἱ ἐπιθυμίαι; for ſuch, ſayes he, are the ſinfull luſts and affections; they are all fiery, ſet on fire of Hell; this is one miſery, and this not a ſmall one; zeale is the fire of the ſoule; and if it be not ſet upon God, it is ſet on fire of Hell. *Chryſ.*

Zeal is the running of the ſoul.

Secondly, *zeal is the running of the ſoule.* If thou beeſt not zealous for God thou runneſt away after the things of this world; thou doeſt not onely go after vanities, but thou *runneſt*; not onely goe after thy pleaſures and thy profits, but thou *runneſt*. As the affections are the feet of the ſoule, ſo zeale is the *ſwift running pace of theſe feet*. *I will run the way of thy Commandements*, ſayes *David*, that is, I will be zealous in it. It is a long way to Heaven, eſpecially now ſince the fall, it is a very long way to Heaven, and death will overtake us before ever we can get there, unleſſe we run; and therefore Saint *Paul* commands us to run faſt enough, leſt we never get there. *So run that ye may obtain.* 1 *Cor.* 9. 24. Now had we not need to ſet our zeal right for that way we *run*, that our zeal ſtands. If the zeal of our affection ſtand to Godward's, we run on-wards to Heaven; but if it ſtand to the things here below, we run on-wards to Hell. I reade of *Tiberius Nero*, who, when his brother *Druſus* lay ſick in *Germany*, he ranne two hundred miles in twenty foure houres to viſit him. But we may finde ranker runners then ſo in ſinne; ſome in drunkenneſſe and good fellowſhip, as they call it; others in ſecurity and hardneſſe of heart: others in one ſinne, and others in another; and as they runne themſelves, ſo if there bee any that are ſtricter then themſelves, they wonder that they runne not with them to the ſame exceſſe of ryot, 1. *Peter* 4. 4. Marke, runne not with them, where note, themſelves runne into ryot. May be ſometimes, they have ſudden and violent affections to good, as if they were all on a fire for the preſent, like the young man in the Goſpell, he came *running* to Chriſt, and kneeled downe to him, ſayes the Text, *Marke* 10. 17. O he was all upon the haſte, he does not goe to him, but he runs; as many men and women have very good moods and violent pangs of goodneſs now and then, but alas, it was nothing but a flaſh, for by and by he was as ready to be gone, as ever he was haſty to come; and then he ran on in his ſecurity and covetouſneſſe of minde. Do ye not ſee how faſt many of you run on in arerages with God? If we could ſee Gods debt-book, might we not there read. *Item*, ten thouſand oathes thou haſt ſworne. *Item*, mil- *Tiberius Nero.*

lions of millions of filthy words thou haſt ſpoken. *Item*, a hundred millions of millions of wicked thoughts thou haſt thought. *Item*, a thouſand lazy prayers thou haſt made. *Item*, twenty hundred Sabbaths thou haſt prophaned. *Item*, forty Sacraments thou haſt unworthily received: Thus ye have run on, as if ye thought every day ſeven yeares, till ye are in Hell. Thus it is with you, when your zeal is ſet any where elſe then on God.

Zeal is the predominant element in the ſoule.

Thirdly, *zeal is the predominant element in the ſoule.* Look what the ſoule is zealous unto, that is the predominant temper of the ſoule: if thou beeſt zealous for God, Chriſt is predominant in thee: if thou beeſt zealous for the things of this world, the world is predominant in thee, *Non datur temperamentum adpondus*, ſayes the Philoſopher, there is no temper but ſomething is predominant. You never heard of a ſoule that had as much of the world in him as of Chriſt, and of Chriſt as of the world: No, as he is zealous to one thing, ſo one thing or other is predominant in him. Men pleaſing is predominant in one; pride predominant in another, and pleaſure predominant in a third. Whatſoever a man is zealous unto, that is his predominant element: Now if thine affections, if the zeal of them be not ſet upon God, then ſomething or other in the world is predominant in thee. O what a miſery then is it to be leſſe zealous for God then for the world! the world is predominant in thee; this is the Character of one that yet is no better then a reprobate; *Lovers of pleaſure more then lovers of God*, 2 *Tim.* 3. 4. when pleaſure is predominant and not God. *He that loveth father or mother more then me, is not worthy of me.* &c. ſays Chriſt *Mat.* 10. 37. when carnal relations are predominant, and not ſpiritual, this I ſay, is an evident character of a wicked man: for what difference is there between a godly man and a wicked man? both have ſin in them; this is the difference: a godly man hath ſin in him, *but grace is predominant*; and therefore he is called a godly man: A wicked man hath many good graces in him, but ſin and wickedneſſe is predominant, and therefore he is called a wicked man; the denomination is from the part that is predominant. The beaſts of the earth, becauſe the earth is predominant; the fiſhes of the Sea, becauſe the water is predominant; a Brick-houſe, not as though there were no wood in it, but becauſe Brick is predominant. Marke all thy thoughts, which is predominant in thee, the world or Chriſt; marke all thy ſpeeches, which is predominant earth or heaven; mark all thy cares, which is predominant to buſie thee moſt? O what a wofull eſtate art thou in, when ſin and corruption is predominant in thee? If thou be more zealous after the things of this life then after grace and holineſſe, without which no man ſhall ſee the Lord: Thou canſt never enter into Gods kingdome, becauſe ſin is predominant in thee.

4. *Zeale is the ſelf-cruelty of the ſoule.*

Fourthly, *zeale is the ſelfe-cruelty of the ſoule*: If thou beeſt moſt zealous to God, thy zeale is a holy cruelty to thy ſelfe. Maſter, ſpare thy ſelfe, ſayes *Peter* to Chriſt, Get thee behinde me Satan, ſayes Chriſt; he was zealous for the redemption of the world, and he would not ſpare his own life. Zeal is a *holy cruelty of the ſoule*, it will ſpare nothing, nor life, nor credit, nor living nor any thing. M. *Fox* that was zealous in his love to the poor, he was in a holy manner cruell to himſelfe, to give the very cloathes off his back, rather then the naked ſhould not be covered. *Love is as ſtrong as death and as cruell as the grave*, *Cant.* 8. 6. *Durus ſicut inferi zelus*, as *Ambroſe* expounds it; zeale is as hard as the grave. A man that is zealous, is a hard man to himſelfe that he may be free unto God; not as though true zeale were hard and cruell indeed unto his own ſoule, but I meane, to his owne fleſhly deſires and reſpects, he is the merciſulleſt man to his owne ſoule, under Heaven. Now then ſee what a wofull eſtate thou art in, if thou beeſt not zealous for God: For if the zeale of thine affections gad any where elſe, thou art the cruelleſt man to thine owne ſoule in very deed, and in truth, as poſſibly can be: Thou

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squandrest away Gods mercies, thou treasurest up Gods wrath, thou livest in those sinnes which thine owne conscience can tell thee are sins, thou bestowest thine affections upon the things of this life, which should be given to God, thou damnest thine owne soule. That time which God vouchsafes thee to get grace in, thou wastest it away upon vanity; thou art more earnest for the good of thy carkase then for the everlasting weale of thy soule; thou partest with Christ, rather than with thy lusts: O thou art *durus ut inferi*, thou art as cruell as Hell to thine own soul. Thou knowest that whosoever comes to the Sacrament *unworthily* or *unpreparedly*, or not a new creature, he eats and drinks his own damnation: thou knowest this well enough, thou knowest that the Lord sayes so in his Word. Yet thou art so cruel to thy own soul, that for all this thou wilt venture: thou knowest that he that comes to this supper without a wedding garment, shall be cast into utter darknesse, where is weeping and gnashing of teeth; thou knowest this full well, and thou canst not deny it. Yet thou art so cruell to thy own soule, as to come hither without it: thine affections are so eager after the things of this life, the very zeal of them all, that thou art even cruell to thine owne soule, *Durus ut inferi*, as cruell as Hell it selfe to thy selfe. O the cruelty of thine earthly zeale; it makes thee fearlesse, and witlesse to sin against God, which the Angels of Heaven durst not doe for a thousand worlds. It makes thee sinne against Christ, and cast off his yoake without which thou canst be never saved; it makes thee choak the motions of Gods Spirit, and strangle thine owne conscience, *Durus ut inferi zelus*, may we well say; this zeale is as cruell as *Hell*, and yet it is in every one of us all, that is not zealous for God.

5. *Ambrose Zeal is the brand of the soule*

Fifthly, *zeale is the brand of the soule*. When a man is zealous in any passion, what ever it be, we see it sets a brand upon a man; we call him a *choleriek man*, that is zealous with anger; he is very touchy, say we. We call him a *fretfull, envious* man, that is zealously given thereunto. We call him a *melancholy* man that is much in his sadnesse. Zeale which is the Much of every affection, it sets a brand upon a man. So when a man is zealous for good, it sets a good brand upon a man, as *Æmilius* for his goodnesse, was called *Æmilius* the good. *Antoninus* for his piety was called *Antoninus* the pious: so in Scripture one *Barsabas* was called *Justus* the just. So it should seem too, that *Simon* was a noted man for some passionate and affectionate forwardnesse, and therefore he was called *Simon Zelotes*, that is, *Simon* the zealous, *Luke* 6. 15. And so we see though it be counted a mockage by the ignorant world, it is observed by them which are without, that Gods people are zealous. Look what ever a man is zealous in, that is able to brand him. Now if thou beest zealous for the world, or zealous after thy pleasures or any thing else in the world, it brands thee in the forehead for a carnall wretch: as *Elymas* the Sorcerer, *Judas* the Traytor: It stigmatizes thee for a worldling, or a drunkard, or a company-keeper, or voluptuous, or what ever it be thy zeal is most in. Every man is more zealous for one thing then he is for another, either for God, or something else in the world: the question is, whether art thou most zealous for? if thou beest more zealous for any thing else then thou art for God, it brands thee for a wretch. Such an one a very wordling; such an one a very muck-worme; such an one a very spend-thrif; such an one a very gamester and a royster; such an one a very tatler; such an one an *Orlando Furioso*; such an one a hard man: Look where thy Most is, that does truly brand thee before God and good men that are able to discerne thee. Acts 1, 23.

The

The XI. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

zeal is the tranſporting of ſoul out of it ſelfe.

THE ſixth is, zeale is *the tranſportation of the ſoule out of it ſelfe.* When a man is zealous in a paſſion, he is tranſported out of himſelfe, the paſſion hath command of him, and not he of his paſſion. As a man that is all on fire with anger, or with choler, it tranſports him out of himſelfe, and he is under the command of his anger, his anger rules him; it is well for him now if his anger be good; but if it be carnall, what a wofull condition is he in! If a mans zeal be good and for God, he is happy. As *David* was zealous for God, he was tranſported out of himſelfe, he was not his owne man. No, ſayes he, I am thine, Lord ſave me, for I have ſought thy precepts, *Pſal.* 119. 94. he ſought Gods precepts with ſuch zeal, that he was not his owne man, he was under the command of his zeal, his zeal was to God, and it did captivate him to God. I am thine, ſayes he. *He* was at Gods diſpoſe, not at his owne, for his zeale tranſported him out of himſelfe. *H*imſelfe would tranſgreſſe, but his zeal would not let him. *H*imſelfe would be careleſſe, but his zeal would not ſuffer him. *He* muſt doe as his zeal would have it. *He* had not the command of himſelfe. No, he was at the command of his gracious zeale. It was well for him it was good: for now on the contrary, if a mans affections be ſet upon the things of this life, he muſt have pleaſures, and he muſt have his living and his maintenance, and he muſt have this, his affections are ſet on't, he is zealous after them: this man is not his owne man, he is a ſervant of his luſts. As *David* ſaid, *I am thine Lord*: So he may ſay on the contrary, I am thine *world*: I am thine, *pleaſure*, I am thine, *Satan*, I am at thy command and thy ſervice. As the text ſayes, *Paul* a ſervant of Jeſus Chriſt, *Jude* a ſervant of Jeſus Chriſt, for they were zealous for Chriſt, and their zeal made them not their owne men: ſo I may ſay of a wicked man. *Eſau* a ſervant of ſinfull pleaſure and delights, *Demas* a ſervant of this preſent World, *Diotrephes* a ſervant of his own ambition; for they were zealous of theſe things, and their zeale made them ſlaves thereto. *Whoſoever committeth ſinne is the ſervant of ſinne*, *John* 8. 34. ſayes Chriſt to the *Jewes*; ſervant? ſay they, we were never ſervants, we are free: ſervants ſayes he, yea, ye are the ſervants of ſinne, ye goe about to kill me, ſayes he. Are not ye the ſlaves of ſinne, when ye will be obedient to your luſts, to doe ſuch an ill office as to murther me? I know there be two kindes of ſlaves and ſervants; ſome that are in *arcta cuſtodia* cloſe priſoners; Such ſervants of ſin are they, that are kept ſo cloſe, that they cannot goe one ſtep beyond prophaneneſſe. Some in *libera cuſtodia*, are falſe priſoners. When a man luſts hold him in a longer chaine, like Birds in a larger Cage, which may be is free to

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be a profeſſour, and come to Church and hear, and pray, and be civil; and when he is once at the length of his Chaine, his luſts pull him backe: the former are the affections *Gally-ſlaves*, chained to their ſeates and their oares; The latter are their ſluggiſh meſſengers, to go up and down of their errand. And therefore the Devil which takes all advantages of a mans affections, is ſaid to hold him *captive at his pleaſure*, 2 *Tim.* 2. 26. O ſayeſt thou, I am not the Devils captive at his pleaſure, I will not ſweare, nor ſwagger, nor be drunken as ſome will; alas, alas, it is not the Devils pleaſure to have thee a drunkard or a ſwearer, it is his pleaſure to uſe his ſervants ſome for one ſervice, ſome for another: it is not his pleaſure to imploy thy tongue in ſwearing? no, He'l imploy thy tongue onely in talking civilly of the things of the World. It is not his pleaſure to uſe thee for drunkenneſſe and whoredome, but to go on in ſecurity, and formality, and preſumption. O what a hideous caſe art thou in, the zeale of whoſe affections is not ſet upon God! What will not thine affections command? and then if they command, thou art not thine own man, thou muſt obey. Let covetouſneſſe command; how wilt thou curtaile thy prayers to God in the morne? how ſeldome wilt thou be thinking of God all the day? how wilt thou carke, and pinch, and ſpare? Let mirth and jollity command thee, how wilt thou jeſt, and toole, and hoyt, and play, and giggle, and mock, any thing for paſtime? Let revenge command thee, how angerly wilt thou look? how ſnappiſhly wilt thou ſpeak? how churliſhly wilt thou bend thy fiſt? or how baſely wilt thou ſtudy to do a diſpleaſure? how apt to miſconſtrue what thy neighbour doth? how ready to entertaine any flying rumour of him? thus thou art not thine own man, but haraſed, and hurried up and down by thine unruly affections, till they have undone thy ſoul for ever. O conſider then the wofulneſſe of this thy ſlavery, when the zeale of thine affections is thus disjoyned from God. Conſider quickly if thine affections keep thee in ſervice long, they'l keep thee ever; the longer a man ſtayes in ſervice, the more foole he is. Proverb. *Alterius ne ſit, qui ſuus eſſe poteſt*; In the Law of God it is written, that if a ſervant after ſeven years bondage did ſtill love his Maſter, the Law ſayes thus, let his Maſter boare his eares, and make him ſerve for ever, *Exodus* 21. 5. well, take heed, thou loveſt to live on as thou doeſt, and thou likeſt thy ſlaviſh courſes too too well, take heed, I ſay, leſt thine eares be nailed to thine affections, and thou be made a ſlave for ever. I feare me, we have many of ſuch ſlaves, their eares boar'd with an awle, and their ſoules then bound prentice for ever to the wayes of Death.

ὅτι χαλεπὸν τὸ δουλοις, *ſayes Ariſtotle, ſervants have no leiſure.*

Seventhly, *zeale is the ſtrength of the ſoule*, zeale carries all the ſtrength of the ſoul with it, leaves none behinde. And therefore the Scripture puts theſe two things together, ones zeale and his ſtrength. *Lord where is thy zeale, and thy ſtrength?* ſayes the Prophet *Iſa.* 63. 15. If he aske where his zeale is, he askes where his ſtrength is? for zeale is the ſtrength of the ſoul. Ye know *Jacob* wreſtled with God for a bleſſing, and his effectual fervent prayer prevailed, but how does God expreſſe it? he expreſſes his zeale thus. By his ſtrength, he had power with God, *Oſe.* 12. 3. his prayer was a zealous prayer, and therefore it was a prayer with ſtrength, by his ſtrength he had power with God. He prayed, and he prayed with ſtrength, he laid all his ſtrength that he could on the duty, and by his ſtrength he had power with God. Look what a man is zealous unto, all his ſtrength goes to it, he leaves none behinde. O the miſery of a carnal heart, that is not zealous for God, he hath no ſtrength at all left for God, or the ſaving of his ſoul. Would he pray? alas, he hath no ſtrength to pray with. His prayers are as weak as bul-ruſhes. Would he reſiſt ſin? he hath no ſtrength to reſiſt it with. His ſtriving to reſiſt it is nothing able. O how hardy is he to commit ſin, the charges and the coſt that is in drinking does not terrifie the drunkard from his drunkenneſſe, the coſt

7. *Zeale is the ſtrength of the ſoul.*

that is in gariſh apparel does not terrifie the proud from their vanity in cloathes. The diſgrace that is in ſin does not terrifie the Adulterer from his luſt. The fear of fathers and mothers diſpleaſure does not terrifie the ſpendthrift from his ryot. No, wicked men are hardy that way, becauſe their zeal goes that way. But to that which is good, *How weake is thy heart? Ezek.* 16. 30. *nihil metuendum videt, metuit tamen*; the leaſt croſſe look of a father, or a mother, or a great man ſcares him. One twelve penny charges affrights him. One petty difficulty damps him, becauſe his zeale ſtands towards another point; take him at the plough, there he can be ſtrong to labour, he'l toile, he'l ſweat, he'l hold out. Take him at prayer, he is as weake as water; take him at a Tale or a Story, he'l remember it well, and repeate it after you, his memory is ſtrong; take him at a Sermon, his memory failes him; take him in a buſineſſe to manage, his wit is ſtrong, his parts ſtrong, he hath an excellent reach; but take him in mortification, he is as weake as a man without underſtanding. This is the miſery of thy ſoul, when thy zeale is not ſet upon God. The Devil is the ſtrong man, *Mat.* 12. 29. and thou haſt no ſtrength to encounter him; thy luſts are ſtrong to inthrall thee, and thou haſt no ſtrength to be free, and yet thou piſſeſt at theſe things: Men think nothing of the Devil, as though he were nothing but a ſcare-crow, they defie him every hour in the day, they jeſt at him, ſaying, the Devil is a foole, they'l paint him on their wals, and call for him as though they would give him a challenge. I remember a pretty Proverbe, that I read the *Germans* have, *Non pingendus eſt Diabolus in pariete, quia ſponte ſuâ venit.* Paint not the Devil on the wall, he'l come ſoone enough of his own accord. I am ſure, he comes too ſoone to beguile men, too ſoone to bewitch and befoole men, too ſoone to diſarme men from all ſtrength to that which is good. If he can once ſet thine affections on the things of this life, he hath gotten the victory, and thou art not able to recover.

8. *Zeale is the confidence of the ſoule. Superant omnes quæ cupiunt nimis, ſayes* Lucian.

Eighthly, *Zeale is the full confidence of the ſoule*: that does a man chiefliеſt truſt to, which he is zealous upon. He that is zealous for the world he truſts to the world, otherwiſe he would not be zealous for it. He truſts to have pleaſures, and he truſts to have goods, & he truſts to be eſteemed one that is zealous about them. What, do you truſt to beare all before you? as we uſe to ſay, when we ſee a man hot and zealous upon any thing; the ſoul would not be zealous but that it verily truſts to prevaile. Thus ſhall mine anger be accompliſhed, and they ſhall know that I the Lord have ſpoken it in *my zeale, Ezek.* 5. 13. God was confident of the fulfilling of his wrath, why? becauſe he had ſpoken in his zeale. Indeed God may well be ſo, were he never ſo little angry; but the words do expreſſe the nature of zeale. It's the full truſt of the ſoul to ſpeed. A wiſe man will not be hot upon any thing, unleſſe he truſt to go through ſtitch. If zeale then be the full truſt of the ſoul, what a mad man art thou not to be zealous for God? Thou truſteſt to the World, and truſteſt thy pleaſures, and truſteſt thy paſſions, thou doeſt not truſt God. If thou truſtedſt the Lord God, thou wouldeſt be zealous for God. Alas, alas, thou canſt not truſt God, thou never laboureſt to pleaſe him. He that depends on a man, and muſt be for to truſt him for help and aſſiſtance, he will not offend him. Alas, what truſt can he have to him, if he offend him continually? when the *Sydonians* and the *Tyrians* had offended King *Herod*, their Country being nouriſhed by the Kings Country, *Acts* 12. 20. they laboured to pleaſe him again. So if thou wouldeſt truſt Almighty God, thou wouldeſt labour to pleaſe him, and to be zealous for his Name, and not make him thine enemy by thy ſins and iniquities. Thou which blaſphemeſt his Name with thine oaths, and abuſeſt his Creatures with thine intemperance, and prophaneſt his Ordinances with thy careleſneſſe and neglect, & diſpleaſeſt him al the year long, Alas, how canſt thou truſt him? thou makeſt him thine enemy; canſt thou truſt one that he'l befriend thee, that vowes he will hang thee? canſt

thou

thou truſt he'l help thee at all hands, that is provok't to undoe thee? thou art a damned man, if God do not pardon thee. Thou art a woful wretch, better thou hadſt never been borne, if God give thee not grace. And canſt thou truſt God he will be good to thee? what and diſpleaſe him day by day? offend him every foot? No, no, thou mayeſt truſt him, he'l confound thee. Thou which art a lyar, thou mayeſt truſt him what he ſayes in the *Apocalips*. All lyars ſhall be caſt into the lake of *brimſtone*. Thou which art a ſwearer, mayeſt truſt him, he'l never hold thee guiltleſſe. Thou which art a drunkard, and a company-keeper, and a whore-monger, mayeſt truſt him, thou ſhalt never inherit the Kingdom of Heaven; Thou which talkeſt idly and improfitably, mayeſt truſt him, he'l call thee to an account at the day of judgement. Thou which hardeneſt thy neck againſt the reproofes of the word, mayeſt truſt him, he'l deſtroy thee without remedy; this he hath paſt his word he will do, and herein thou mayeſt truſt him: thou canſt never truſt him for mercy or grace or any good thing; thou diſpleaſeſt him daily, and makeſt him thine enemy. And how canſt thou truſt him? what thinkeſt thou? does not he know how little thou careſt for his Commandements? how little thou reſpecteſt his Ordinances? how baſely thou uſeſt him in thy wayes? indeed if thou wert zealous for his glory, and zealous to pleaſe him in holineſſe of life, and zealous to obey him, and ſeek him, then thou mightſt truſt him. Thou canſt never truſt him otherwiſe. By this time thou mayeſt ſee what a woful condition thou art in, if the zeale of thine affections be not ſet upon God. Rev. 21. 8

But many poor ſoules may demand, how then ſhall I know whether the zeale of mine affections be ſet upon God? I anſwer thee: There are ſeven ſignes whereby thou mayeſt know it. *Signs whether the zeal of the affections be ſet on God.*

The firſt, *if thine affections be not able to God-ward*: a man may have a little hope, and a little griefe, and a little joy, and a little pitty, and no body ſee it. But if it be zealous, it will quickly be notable; every one, when once it is zealous, every one will note it. When *Epaphras* was zealous to ſave ſoules in *Coloſſe*, what ſayes Saint *Paul* of him? I beare him record, he hath a great zeale for you, ſayes he, *Col.* 4, 13. *Paul* could not but note it in him; he ſaw ſo many ſtrong expreſſions of it. 1. *Sign, if thine affections be notable to God-ward.*

This holineſſe and forwardneſſe is very remarkable. But if on the contrary there be no notable expreſſions of grace in you, alas, there may be ſome goodneſſe, ſome pitty, ſome griefe, ſome motions; but this is no zeale, it is not remarkable. If a man be zealous for the World, his ſcraping and ſparing is notable, his toyling, and ſtudying, and talking that way is *very notable*. I will beare him record, he is a worldling; the world is ſo much in his ſpeeches, the world is ſo much in his courſes, and ſo much in his face. Look upon his wayes, he is ſo combred with thoughts of the world: Look into his family, there be ſo few good duties of grace, and ſo many tokens of the world: Look upon his meetings, his diſcourſes of edifying are ſo ſcarce, and of the world are ſo copious, I will beare him record, he is a worldling. Were we zealous for God, there would be divers ſignes and expreſſions of our zeal unto God. Saint *Paul* when he would make it plain to the *Corinthians*, that he was an Apoſtle to them, he tels them, truly the ſignes of an Apoſtle were wrought among you, 2 *Cor.* 12, 12. If we were zealous for God, ye might anſwer, truly the ſignes of true zelots are wrought among us: ye that profeſſe Chriſt, what ſignes of true zelots are there in you? if your brethren be ſecure and grown dull, do ye labour to quicken them? if the Goſpel do not thrive, do ye labour to further it? if grace be little ſtirring in the Pariſh, does Heaven ring with your groanes and your prayers? if zeal were exiſtent among you, it would be notable and remarkable among you, we might ſay, I beare you record it is ſo, nay the wicked without would obſerve it; we beare them record, they keep a great ſtir about Heaven; our lives would convince them. May be they would hate us and reproach us the more; but this is certaine,

our lives would convince them, as Chriſts did the Centurion, doubtleſſe this is a righteous man, *Luke* 23.47. So your lives would convince all their conſciences; doubtleſſe they are ſtrict men, doubtleſſe they are humble, and meek, and religious. Thus it would be, were we zealous. But if our Religion be not notable, hardly notable to our ſelves, we can hardly tell whether we have true faith, and repentance, and zeal at all, yea or no: much leſſe notable to others, it is to be feared ye are not zealous for God.

2. Signe, if thou beeſt impatient of ſin.

The ſecond ſigne of zeal towards God is, to be impatient of ſin. Zeal, as aforeſaid, is the impatient part of the affections: if a man do affect a thing but a little, he can be patient without it; but if he affect it very deep and with zeal, O his affections are ſet on it, and he is impatient if he ſpeed not. So that if thou beeſt zealous againſt ſin, thou art impatient of ſin, thou canſt not ſuffer it. Zeal is impatient of what ever is contrary to it. That this is the nature of zeal, you may ſee by the poor blinde zeal that was in *Paul* before his converſion: he was zealous to God, as he thought, and thinking that the Church of Chriſt were contrary to all men, enemies to God and man, therefore now in the blindneſſe of his zeale he perſecutes that way unto death; Concerning zeal, I perſecuted the Church, *Phil.* 3. 6. It was a woful kinde of zeal to perſecute the Church, but yet there you may gather the nature of zeal, it cannot abide that which is contrary; and therefore if thou beeſt zealous againſt ſin, thou canſt not abide ſin; bitter journey, riding, ſtudies, prayers, exhortations, any courſe thou wilt uſe, rather then abide it: thou canſt never abide any thing that is diſpleaſing to God, but reſiſt it to the utmoſt, and this reſiſting will be,

1. Zeale cannot abide any ſin.

Firſt univerſal: if thou beeſt zealous, there is no ſin thou canſt poſſibly abide. Nothing is cold but the fire does reſiſt it; ſo nothing is ſin but zeal does reſiſt it to the utmoſt. I eſteem all thy precepts concerning all things to be right; I hate every falſe way, *Pſal.* 119.128. This is zeal indeed, there is never a falſe way that a man can abide that is zealous. To be zealous againſt one ſin, and luke-warm againſt another, this is not zeal.

2. In any perſon.

Secondly, general in all manner of perſons.

1. In friend.

Firſt, *in a friend as well as in an enemy*. If thou beeſt zealous, thou wilt finde fault with thy friends when they ſin, as well as obſerve a fault when thine enemy offendeth. Men are apt to obſerve when their enemy ſinneth, O how unconſcionable is he! thus he hath done, and ſo he hath done; but if thou beeſt zealous, when thy friend does tranſgreſs, thou wilt not abide it. Fire will not only labour to conſume the water that comes to put it out, but alſo the wood that comes to maintain it. So it is with zeal, *Do not I hate them that hate thee?* ſayes *David* to God, *Pſ.* 139.21. He could not abide to count them his friends that were not friends unto God, though otherwiſe they were very friends unto him, and may be ſaved his life, and were patrons and benefactors unto him, he could not wink at their ſins, becauſe they were his friends: though thy friend be a *ſwearer* or a *carnal wretch*, yet if he be thy friend, and thou dependeſt upon him, thou canſt ſee it and not ſee it; but if thou beeſt zealous, all his ſins thou wilt count *diſcourteſies* to thee.

2. In childe.

Secondly, in ones *childe* as well as a ſervant; you ſhall have many, they are angry at every ſin a ſervant commits, but if their children do ſin, they connive; it was no ſuch great fault, alas, he did it unwittingly, and what would ye have a childe do? ſay they: they can excuſe it in their children, and leſſen it; but if thou beeſt zealous, thou canſt not abide ſin in thy ſon any more then a ſervant, thou wilt correct him, and curb him, and threaten him, and counſel him, and never endure he ſhould ſin, if thou canſt poſſibly help it. What my ſon, and be wicked? what do I love God, and ſhall I ſuffer my loynes to diſhonour him? Son, know thou the God of thy father, otherwiſe I count thee a baſtard, and no ſon. This brake old *Eli's* neck, becauſe he ſuffered his ſons to be wicked, when he by godly ſeverity might have remedied it. A zealous

man,

man when his son hath committed things worthy of death, will not spare him, *Zach.* 13. 3.

Thirdly, in ones *own wife*, or *husband*, or father, or mother, as well as in a neighbour, zeal cannot abide it; husband, thou doest not love me, as long as thou livest thus; wife, thy heart is not with me, as long as thou doest thus; how canst thou love me, when thou doest not love God, nor thine own soul? This is the meaning of our Saviour: *If any come to me, and hate not father and mother, and wife, and children, and brethren, and sisters, yea, and his own life, he cannot be my Disciple, Luke* 14. 26. A zealous man cannot abide to yeeld to sin, for the best of them all. 3. *In wife or husband.*

Fourthly, in a *rich man as well as in a poor man*: if thou beest zealous, thou canst not abide sin, neither in the rich, nor in the poor: if poor men offend, and if beggars be idle and ungodly, then thou wilt complaine; On, the poor are so wicked, they break down our hedges, who would relieve them? they will not be orderly, they lye drinking in Ale-houses, and spend it a way on the por, therefore who would relieve them? But if the rich be keepers of company, and vain in their pleasures, thou art not so zealous against their sins, alas, this is no zeal: but let a wicked man be as great as King *Ahab*, *Micaiah* will deale roundly with him. *Nehemiah* will not spare Lords nor Nobles when they sin, *Neh.* 13. 17. For a Magistrate to punish poor Malefactors, and not the Gentry, when they do transgress, is this zeal? no it is cursed partiality. 4. *In a rich man.*

Fifthly, *in ones self*, rather than in any body else: true zeal is more zealous against sin in ones self than in all the world besides; otherwise, sayes our Saviour, it is *hypocrisie, and not zeal. Thou hypocrite, first cast out the beame out of thine own eye, and thou shalt see cleerly to cast out the mote out of thy brothers eye*, *Matth.* 5. 7. Zeal I say, is *like unto fire*, it is hot it self first, before it heat others: may be the fire meets with many other things that it is not able to heat, as the bottome of a kettle of water, the fire cannot heat it, nevertheless the fire will be sure to be hot of it self. So it is with thee: if thou be zealous against sin, thou wilt be like unto fire, rather suffer cold to be in any other, than suffer it to be in it self; so thou wilt rather suffer sin in any body else, than suffer it in thy self: thou wilt not suffer sin any where else by thy good will, but above all things thou wilt not suffer it in thy selfe. This is the second signe of zeale towards God, it is impatient of sin. 5. *In ones selfe.*

The third signe of zeal towards God is, *it cannot be quiet till it is assured of Gods favour, and of Christ.* Thou art never earnest for God, if thou canst possibly be quiet without assurance of Christ and of Heaven: the reason is plain, I need not expresse it. I know many a childe of God is not assured hereof, but there is never a childe of God under Heaven, but he is *restlesse* till he be. Alas, he is never zealous for God, if he be quiet without assurance of Gods love in Christ Jesus. Can I zealously love him whose love to me I am not assured of? for all that I know he will cut my throat, he will turne the forest enemy I have, I cannot zealously love him. No more canst thou zealously love God, as long as thou art quiet without the assurance of his love. For all that thou knowest, God does not love thee, God he may damn thee and cast thee to hell for ever, and turne the forest enemy in the world to thy soul, for all that thou knowest, and therefore thou canst not zealously love him: if then thou be a zealous lover of God, either thou art assured of his love, or thou canst never be quiet without it: give diligence, sayes the Apostle, to make your *Calling and Election sure, for if ye doe these things, ye shall never fall*, 2 *Pet.* 1. 10. ye shall never fall if ye make it sure, but if ye can be quiet without the assurance of Election and Gods love, yee may fall, and for all that I know, breake your necks for ever, and perish for evermore. Goe to then, examine your selves, what does your conscience tell you, are yee not sure of Gods favour, nor your election to life? yee hope well yee say, but yee are not as- 3. *Signe of zeal towards God, it cannot be quiet without assurance of Gods favour.*

sured of it, neither does it break your sleep a jot, nor hinder your sports, and your pleasures, and your mirth, it is certaine ye were never zealous for God. What a woful thing is this! hast thou but one soul, and art thou no more careful of it? art thou to live either for ever in Heaven or Hell, when thou diest, in all torture and torment world without end? and art thou no more diligent to make sure work before hand? *perhaps thou mayest be saved*; yea, but *perhaps thou mayest be damned*. And hast thou no more love to thy soul, than to be quiet with uncertainties? O how many be there among us that have no assurance from God, what he means to do with them? whether to save them, or to destroy and to damne them? how many go blundring on in an *uncertaine opinion*, and *conjecturall* hope of Gods favour, and have no certainty at all of the same? how many that are haunted with feares and terrours, and doubts this way, and never labour to be sure? how many that have had pretty assurances a good while ago, and now they have lost them, and yet they sit idly, and go dreaming on in the duties of religion, as if they could shift well enough, though they never recover again? this is no zeale: if thou beest zealous, thou canst never endure to be under uncertainties, never to be quiet till thou hast gotten the assurance of Gods love.

4. Signe, gladnesse to further, & be furthered in the wayes of God.

The fourth signe of zeal towards God is *gladnesse to further, and to be furthered in the wayes of God*. If thou beest zealous, thou art glad to be reproved, and told of thy sins; glad that the Minister should meet with thy corruptions, and rip them up in the Pulpit: as a Patient is glad that the Physitian should hit right on his disease. When *Peter* had met with those three thousand in the *Acts*, and told them plainly they were murderers of Christ, as ye may read in the Chapter, the text sayes, *they gladly received the Word*, *Act.* 2. 41. *Peter* laid a greater sin to their charge, then we have unto yours. We have told you that some of you are adulterers, and some of you drunkards, &c. which is bad enough, and ye are offended hereat; but *Peter* told them they were murderers of Christ, and they gladly received the Word; they were not angry with *Peter*, but with themselves, and were glad to be told of it, a signe they were zealous. A zealous man is glad to further, and to be furthered in all goodnesse, he is glad to meet with the godly, that so he may be quickned by conference; glad to hear news of a Sermon, that so he may go to it and be edified; glad of every opportunity both of doing and receiving good; glad to go to a Sacrament, which is Christs feast: so were the good Israelites glad at the Sacrament of the Passeover, they kept that feast with *great gladness*, 2 *Chro.* 30. 21. Glad that there was one, glad they were at it, they were very glad, sayes the text. If thou beest zealous, thou wilt be glad of a Communion, and glad to be at it. When thou hast been at a Sermon, thou wilt be glad that ever thou wert at it; O the Word does thee such good, that thou goest home with all gladness of heart, yea, though the Word did never so much *contradict thy corruptions*. As the good people in *Nehemiah*, when they had been reproved, and rebuked in the Congregation, and told of their sins, and made to cry out unto God, they went home and eat their meat with all joy, glad that thy understood the words that were told them, *Nehem.* 8. 12. Thus thou wouldest do if thou wert zealous towards God: but if thou goest about the duties of Gods worship, as sorry pieces of businesse, if thou doest not delight in prayer and in hearing the Word, if thou canst sit wearisomely, and when will the Minister have done, a man may see it in thy countenance, thou art not joyful to heare, this is a signe thou hast not one scruple of zeal towards God. The poor impotent man in the *Acts*, when *Paul* was a preaching, he lookt so merrily and so greedily upon him, as if he would faine have it faster than *Paul* could deliver, he was a faithful hearer: The same heard *Paul* speak, and *Paul* stedfastly beheld him, and perceived he had faith to be healed, *Acts* 14. 9. He perceived he had faith; how did he perceive it? he perceived it by his *countenance*, he could give a shrewd ghesse

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by his looks: while *Paul* was preaching, he looked so *cheerfuly* and so *greedily* upon him, as if he drunk-in every point that he said. The man without doubt was *zealous to heare*.

The fifth signe of zeale towards God, is *rejoycing to see the forwardnesse of others*. I rejoyced greatly, sayes *John* to the elect Lady, I rejoyced greatly, that I found of thy children walking in the truth, 2 *Ioh.* 4. Nay, if you be zealous, though it may seem a disparagement to thee, that others should be as gracious and famous as thy selfe, yet thou wilt joy in it: it seemed to be a disparagement to *Moses*, that *Eldad* and *Medad* of low rank in the Church, that such as they should prophesie in the Camp. Before *Moses* was counted the only Prophet of the Lord, but now *Eldad* and *Medad* prophesie as well as he: this I say, might have seemed a disparagement to him, yet he was so far from repining thereat, as that he was glad for to hear it; *would God that all the Lords people were Prophets*, *Num.* 11. 29. I confesse a good man may be discontented hereby at the first, flesh and blood was striving in good *Joshua* himselfe at that time, *Moses forbid them*, sayes he. But a godly soul will check himself, and pull down his spirit, and force his heart to be glad, and rejoyce in the goodnesse of others, though it be a seeming disparagement to him. A good Minister rejoyceth to hear of another Ministers gifts, that out-strips him. A good man rejoyces to see others that are better, and better beloved than himselfe, though younger and inferiour, and meaner otherwise. But if thou doest not joy to see men zealous for God, it is certaine thou art a wretch: may be thou thinkest much, thine eye is evil, because they are so good & so godly, and the like; this is an argument of a graceless heart: may be thou art apt to judge hardly of such and such, because they are holyer and precisер than thy selfe. O but if thou wert zealous, thou wouldest rejoyce for to see it. Hast thou a better gift than another? thou art bound to help him; hath he a better gift than thou? he is bound to be helpful to thee. It is a good saying of *Austin*, *Tolle invidiam, & tuum est quod habeo; tollam invidiam, & meum est quod habes.* Take away envy, and look wherein I excel thee, is thine. I will take away envy, and then look wherein thou excellest me, is mine. If thou be zealous; thou wilt rejoyce howsoever. Be he a childe, thou wilt rejoyce that he is better gifted than thy self; nay, for that may a carnal heart do, and be proud, he may rejoyce that his childe is better memoried, better witted, better gifted than himself. O thinks he, this is my childe, this is my son, this is my daughter, never a father or mother hereabouts can say they have such a childe. This is nothing but pride. But be it a servant, yea, be it a stranger, be it one whom thou counteſt thine enemy, thou wilt rejoyce in his gifts; so God may be glorified, no matter though I be disgraced, yea, I count it my honour, that my shame in the world may be the stirrup for Gods honour to get up: thus thou wilt reason, if thou hast a spirit of true zeale. It is greatly to be bewailed how many symptomes of atheisme are amongst us in this regard: For men are so far from rejoycing in the forwardnesse of others, that they grumble, and they thunder at nothing so much, as that any should be forward and zealous for God; they had rather have an hundred boone companions, than one zealous man, rather be acquainted with twenty that are carnal, than one one that is holy in his wayes. I thank God, sayes one, we have ne're a Puritan in our Parish. I am glad we can say, we have none of these singular fellowes in our town, sayes another. I speak not of such as the Law does count Puritans, enemies to the State and the Church, it is a blessing indeed there be none such: But of the godly, that are called Puritans by the impure tongues of the wicked; the State hath no better friends under heaven, the Kingdom no better subjects in the world, than are they: for these are they that pray away God's judgements from the Land, that are earnest with the Lord in prayer for the King and Council, and the Church, while the men of

5. Signe, Rejoycing to see the forwardnesse of others.

Comment in Joh.

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the world by their drunkennesse, and whoredomes, and covetousnesse, and security, and contempt of Gods word, are pulling down vengeance on the Nation and provoke God for to plague us. But these are they that most people have little joy in. O my brethren, where we have ten or twenty such Puritans in our Parish, I would to God we had an hundred. I tell you the day will come, that the worst drunkard in the towne would give a world, if he had it, he were such a Puritan. In this sense the very Heathen may sayes, that every good man is a Puritan: *Integer vitæ scelerisque purus*, An entire man of life, and a pure man, pure from the sins that others do live in. Had ye any zeale towards God, ye would be glad that all the Country were such Puritans.

6. *Zeale to Gods Church and people.*

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heart look upon God and his wayes, let his commandements be ever in ſight, they will heare thee: whenſoever thou *prayeſt*, meditate with thy ſelfe; if I pray luke-warmely, God will ſpue me out of his mouth. Whenſoever thou *heareſt* the Word; meditate with thy ſelf, I muſt take heed how I heare, otherwiſe my hearing is abominable. Whenſoever the Sabbath is coming, meditate with thy ſelfe, O I muſt call it my delight, and ſpend it in Gods worſhip publick and private, or elſe God will conſume me. *While I was muſing, the fire kindled*, ſayes the Pſalmiſt: what's the reaſon thou art ſo luke-warme in good duties, as thou art? the reaſon is plaine, thou uſeſt not to meditate, thou canſt be content to hear the Word at a Sermon, and let the Miniſter warm thee for an hour, thou canſt talke of the Word; but when thou art alone, thou doſt not meditate of the word; if thou wouldeſt put the Law of God in thy thoughts, and meditate of it, when thou art ſolitary, it is a fiery law. *From his right hand went a firey law*, Deut. 33. 2. Gods law is a fiery law, and his Goſpel too is a fiery Goſpel; were it often in thy thoughts, it would heat thee. Know it for a certain, we can never have a jot of ſaving grace or of zeale, if we be not frequent in this duty: thou makeſt a Chriſt of the world, if that can have more roome in thy thoughts than Gods word; thou canſt never be zealous nor gracious at all, if thou beeſt not uſed to meditation, thou art carnal and earthly; why? becauſe thy thoughts are of that ſort; the thoughts are *incentiva vitiorum*, ſayes *Hierome*, they are the incentives and ignicles, and the bellowes to kindle ſin in thy heart, whereas were they heavenly, they would kindle zeale in thy ſoul.

Hier. *Epiſt. ad Demetriadem.*

2. *A conſtant practiſe of godlineſſe. Philoſ.*

The ſecond meanes is, *a conſtant practice of godlineſſe. Mortus eſt cauſa caloris*, ſayes the Philoſopher, Motion is the cauſe of heate. Be ever in *action*, if thou wouldſt be zealous, be alwayes ſtirring in the works of Religion and godlineſſe: you ſhall ſee men labour and toile naked in their ſhirts in froſt and cold, and be hot for al that. Labour ſtirs up the ſpirits, and heateth the blood; labour will not ſuffer a man to be cold; if *Peter* had been rowing in his boat, when he ſtood ſtill in the High-Prieſts Hall by the chimney corner, he had had little need of that fire to have heated him; and therefore, if thou deſireſt to be zealous, labour in reading of the Scriptures, labour in hearing and applying the Word to thy heart, labour in examining thy conſcience, and repenting of thy ſins, and labour in praying and calling upon God, this will kindle the heate of zeale in thee, *Aske and ye ſhall receive, that your joy may be full*, Joh. 16. 24. mark that, your joy may be full, your comfort may be full, your love may be full, and your hope may be full, that is, that it may be zealous; *For zeal is the fulneſſe of every affection in its kinde*. O ſayes one, I am ſo dull, and ſo dead, I pray indeed, but my prayers are dead; and I hear, but my hearing is dead, I ſee my corruptions, abundance of vanity in my heart, abundance of vanity in my thoughts, abundance of vanity in every thing that I do, and I am ſo dead; Lord what ſhall I do? dead art thou? and doeſt thou wonder thou art dead? thou wilt not labour to be quickened, thou art loth to be at the paines to be quickened, thou goeſt idly to work, *Otium mors eſt, & vivi hominis Sepultura*, as *Seneca* ſpeakes, Idleneſſe is death, idleneſſe is the burying of a man alive. Thou art idle, and wilt not labour with God to be quickned. When *David* was poring and blundring, and looking upon the vanity of his minde, O he was as dead as a timber-log, it deaded his ſoul quite and cleane to ſee his corruptions, but what does he do? he laboured with God againſt it; he laboured with faſting and meditating, and praying again and again, that the Lord would be pleaſed to quicken him, nine times in one Pſalme, *Turne away mine eyes from beholding vanity, and quicken thou me in thy way*, Pſ. 119. 37. *Quicken me, O Lord, according to thy word*, in one verſe. *Quicken me according to thy judgements*, in another verſe. *O Lord quicken me according to thy judgement*, in another verſe. *Quicken thou me. O Lord, according to thy loving kindneſſe.*

Seneca.

Pſal. 119. Ver. 154. Ver. 156. Ver. 149. Ver. 159. Ver. 88.

Again

Againe, *Quicken thou me after thy loving kindneſſe.* Againe, *Quicken me, O Lord, according to thy Word,* in another verſe. He never would let his heart alone, till he had gotten life and ſpirit, and quickning again. As long as thou art lazie in good duties, no wonder though thou be dead; labouring and striving in good exerciſes will heate a mans ſoule, and make it more zealous. Ver. 107.

The third meanes is keeping good company, as *Cleopas* was heated by being in Chriſts company, *Did not our hearts burne within us,* ſayes he, *while he talkt with us in the way,* Luke 24.32. As the bawdy Poet ſaid of his ſweetheart, *Accede ad ignem hanc.* Come to this fire, a whore inflames an adulterer, one wicked man heats another unto luſt and to ſin. So every childe of God is a fire for to heate thee. Would'ſt thou be zealous? ſort with Gods people, keep company with the Saints, and ſuch as excell in grace and vertue. Two are better then one, for if they fall, the one will lift up his fellow; but wo to him that is alone when he falleth, for he hath not another to help him up. Again, if two lie together, ſayes the Wiſe man, then they have heate; but how can one be warme alone, *Eccleſ.* 4.9,10,11. Doeſt thou complaine, I have no zeale, I would be glad to be zealous, but I am exceedingly lukewarme; do what I can, ſo I am, and ſo I am likely to be: alas, doeſt thou ever look to be otherwiſe, as long as thou canſt company with vaine perſons, ſuch as may be will talke of Heaven now and then, but there is no heate nor warmeth in their ſpeeches, they are dead-hearted themſelves, and ſo are their ſpeeches, dead and without life. O but I live in a place that is wicked, and there's ſcarſe one godly man in the houſe where I dwell, and I can finde none for to warme me. Doeſt thou ſo? ſo did *Obadiah* in *Ahabs* Court, there was nee'r a good Courtier to converſe with, and therefore what did he do? he made uſe of Gods Prophets in private, 1 *King.* 18.4. and though he might not be ſeen in their company for feare of loſing their lives, he hid them in a cave, and there he would have a bout with them in ſecret. Thou which neglecteſt the ſociety of the Saints, never expect to be zealous. *Thomas* was very faithleſs and full of his doubtings: One reaſon was this, the Diſciples of Chriſt had meetings together, and *Thomas* was not with them, ſayes the Text, *John* 20. 24. The coales that lie together in the hearth, you ſee how they glow and are fired, while the little coales that are fallen off, and lie by ſeparate from their company, are black without fire. If ever thou deſireſt to be zealous, make much of the fellowſhip of the Saints: thou canſt hardly come where two or three Saints are met together, but thou ſhalt finde Chriſt in *the midſt of them.*

The fourth meanes is, *Shunning the occaſions of ſin. Moſes* would not leave ſo much as a hoofe behinde him in Ægypt, *Exod.* 10.26. that there might be no occaſion for the people to turne back into Ægypt; had he left but a hoofe behinde there, that were an occaſion to go thither to fetch it. *Abraham* would not take ſo much as a thread or a ſhooe-latchet of the King of *Sodome,* when he offered him, leſt there ſhould be any hint to the fleſh, to diſtruſt in God. Thou canſt never be zealous, unleſſe thou *ſhun the occaſions of ſin*: If the heart have but an occaſion once to be vaine, its a thouſand to one, but ſo it will be, deadneſſe will ſteale on't upon the leaſt occaſion. Give a theefe but an *occaſion* of having a booty, his fingers cannot hold. When *David* had given *occaſion* to the enemies of the Lord to blaſpheme, the Lord told him he would puniſh him, 2 *Sam.* 12.14. Why? becauſe if they had but an occaſion, they would be ſure for to take it. Let no man put an occaſion to fall in his brothers way, *Rom.* 14. 13. Alas, if the fleſh have no occaſion, it will lay hold on it; it is not enough to keep out of a ſin, but thou muſt go far from it, not only from ſin, but alſo from all occaſions of ſin. *Keep thee far from a falſe matter, Exod.* 23.7. One thinks I may go ſo far and not ſin. Thus far I may do, and ſo far is this lawful; but let me tell thee, if thou goeſt ſo farre,

4. *Shunning the occaſion of ſin.*

Gen. 14. 23.

Nemo diu tutus, periculo proximus.

thine owne heart will have occaſion to goe further, and then thou art undone: *Nimia licentia ſumus omnes deteriores*, ſayes *Terence*. We are all the worſe for taking too much liberty: if once it be an occaſion to the fleſh, thou art gone. Zeale cannot abide the occaſions of evill; the leaſt occaſions will choak it.

Terent.

The fifth means, is to *eſchew the beginnings of ſin*; *Peter* did but begin to rebuke Chriſt, Maſter ſpare thy ſelfe, he *began* to rebuke him ſayes the Text. *Matth.* 16. 22. But Chriſt did ſo hate the very beginnings of that ſin, that he ſaid, *Get thee behind me Satan*. The Devill was in that beginning of ſin. The Scribes and the Phariſees *began to* reaſon, ſaying, *Who is this that ſpeaks blaſphemies*? And Jeſus condemned theſe *beginnings of reaſonings*, *Luke* 5. 21, Thoſe that were invited to the Feaſt in the Goſpell, they came not, but fell to excuſes and were caſt into utter darkneſſe for their labour. But how came they to fall into that ſin? the Scripture ſhewes plainly, becauſe they did not eſchew the beginnings of the ſinne; they all with one conſent *began* to make excuſe, *Luke* 14. 18, *principiis obſta*, ſet thy ſelfe againſt the beginning of ſin; if thou ſuffer thy heart to begin once, it will be ſure to goe farther. The Spirit of God hath a good phraſe, fall into ſin. He that ſtands, let him take heed leſt he fall: A man that ſtands upon a high rocke, if he doe not looke to the beginning of his fall, he cannot ſtop himſelfe till he is quite fallen downe to the bottom, and if not by meer hap he catch hold ſome where, which it's a thouſand to one if ever he do; if he do not, I ſay, it is a wonder if he break not his necke. Thou canſt never have the life of grace in thee, unleſſe thou take heed of the *beginnings* of ſin.

1
Meanes to eſchew the beginnings of ſinne.

Vig landum eſt maximè tentationis initio, Greg.

Exhortation to be zealous

Be exhorted all ye that fain would fear God, to be zealous.

1.

Elſe you can never be revenged on your worſt enemies.

Firſt, conſider, ye *can never be revenged on your worſt enemies*, unleſſe ye be zealous; ye would be glad to be revenged on your ſworne enemies. *Sampſon* begged hard of the Lord, that he might be *revenged* on the Philiſtims for his two eyes; but thou haſt worſe enemies than the Philiſtims were to him. *Sin*, the *World*, the *fleſh*, and the *Devil*, theſe are the worſt enemies that ever mortall man had, it is good to be revenged on them; thou canſt never be revenged on them, except thou be zealous; there is no enemy beſides that it is lawfull to be revenged on, but onely upon theſe, on theſe thou mayeſt lawfully: theſe have done thee much ſpight, they have brought thee into the eſtate of wrath and damnation, they have made thee accurſed, and lyable to hell-torments for ever, they have pluckt out the two eyes of thy ſoul; now if thou wouldſt be zealous, thou mayſt be revenged upon them. The Apoſtle puts zeale and revenge together, yea, what *zeal*, yea, what *revenge*, 2 *Cor.* 7. 11. If thou beeſt zealous, thou mayſt be revenged upon ſin that hath done thee ſo much miſchiefe: it hath troubled thy peace, defiled thy conſcience, diſabled thee from worſhipping of God, hindred many good things from thee. Never hadſt thou any hurt, or any ſorow, or any evill, but thou maiſt thank ſin for it: Juſt cauſe haſt thou to be revenged upon ſin, there is an in-bred deſire of revenge in a man upon thoſe that wrong him; the Heathen could ſay,

Juven. Sat. 13. *Eſt vindicta bonum vitâ jucundius ipſâ.*

Revenge is ſweeter than life it ſelfe: Here it is true, and no where elſe. All other revenge is a damnable premunire againſt God, *vengeance* is mine ſayes he, and who is he that revengeth himſelfe to intrench upon Gods right? but here revenge is commanded, yea it's ſweeter then life: here revenge and ſpare not, and this is the way, get zeal and be as hot as a furnace in anger againſt ſin, and beat it as *Moſes* did the Iſraelites Calfe, into duſt and powder; hath thy filthy couſening heart deceived thee ſo often, hereby thou mayeſt be revenged on it, be zealous to ſearch it, and curb it and tame it; have thy luſts been greedy, and proud, and ſenſuall; this humour they muſt have, and this

faſhion

fashion they must follow, and this pleasure they must take, and this liberty they must use. O if thou wouldest be zealous, thou mayest easily be revenged on thy lusts; hereby thou mayest be revenged on the Devill, and spight his kingdom to advance Christs; hereby thou mayest be revenged on thy *flesh*, that hath played the traitor so often with thee, thou maist afflict it, and master it and block it, and subdue it: hereby thou maist tread upon the world that hath so often entnared thee, thou mayest scorn it and contemn it, and all the glory of it, and count it as drosse and dung in comparison of Christ: hereby thou mayest trample Satan under thy feet. It is a strange thing how little men study to be revenged on these enemies; let our own brother give us but a crosse-word, we are at daggers drawing to be revenged; but the Devil may baffle us, and the Devill may tempt us, and beguile us, we put it all up: Let a servant but anger us a little, and offend us but in a peece of service, or an errand, O we are so revengefull, and ready to make them smart for it! but sin may crosse us in our souls, and rob us of Christ, and deprive us of grace, and mercy, and peace, and all; yet we are good friends with it, we take nothing amiss; alas, these men are monsters and mad men, one day thou shalt see that sin and thy lust, and Satan, whose temptations thou hast been led by, &c. they are the worst enemies in the world; and if ever thou desirest to be revenged upon them, O endeavour to be zealous.

2. *Zeal inables us to doe good unto others.*

Secondly, consider thou wilt never be able to doe good unto others, unlesse thou be zealous. When men goe dreamingly on in Religion, they can never do good upon others: what do others thinke? they think basely and meanly thereof, as if it were a matter of nothing; but when they see a man zealous, this affects them indeed, if any thing will do it. When a man is zealous at a game he laugheth exceedingly, he is as merry as he can stand on his legs: another man that shall see it, will be apt to demand what fine merry pleasant game is that? so it is with ambitious men, when a man is zealous for a living, he rides through thick and thin, through frost and snow all the night long, this friend he seeks to, and that Noble man he flyes to, to help him in his suit: what will folks say? certainly he is going about some great living or other, he is so eager about it. So if thou wouldst be zealous for God, and fervent in religion, men would be compelled to conceive better of godlinesse, and of Christ, then thou mightest provoke others to godlinesse. Zeal is provoking *grace*, *Your zeal hath provoked very many*. 2 *Cor.* 9. 2. As zeal in charity provokes, so does zeal in every good worke provoke. Where *Theodoret* observs the wisdome of *Paul*, for he provokes the *Macedonians* by the zeal of the *Corinthians*, and the *Corinthians* by the zeale of the *Macedonians*; for zeal does mutually provoke one another. O what a deal of good mightst thou do in the house where thou dwellest, in the Parish where thou livest, in the Countrey where thou art, if thou wouldst labour to be zealous! I knew an old man, whether he be dead now or alive, I know not, that used constantly to go to the labouring men in the field, and catechize them and pose them in Religion, as they were reaping and working; he would go to mens shops where he was acquainted, and stir them up to have care of their souls, and by this means, brought above forty men and women to seek out for Heaven, that before had no more care that way, then if they had been like a company of beasts. Wouldest thou not be glad to do good? thou wilt never be able to do it, except thou be zealous. *Paul* had women, and sundry private Christians that are said to labour with him in the Gospel. This, this beloved, would cause Religion to thrive here among us.

Theodoretus in locum.

3. *Peoples zeal incourageth Ministers.*

Thirdly, consider I pray you, *thou wilt discourage us that are Gods Ministers*, except thou be zealous. If men would be zealous in hearing, and zealous proficients, it would make us go cheerfully on in our callings. When *Titus* told *Paul* the fervent minde of the *Corinthians*, it encouraged the

Apostle when he told us your fervent minde, we rejoyced the more, 2 *Cor.* 7. 7. τὸν ζῆλον ὑμῶν, so it is in the Originall, when he told us your zeal. Saint *Paul* was cheared to hear that. What greater discouragement to a schoolmaster, then that his Scholars should be dull and not profit? What greater disheartning to a Captaine, then that his souldiers should be faint-hearted, and without life? and what greater *grief to a Minister*, then that his people should be sensleſse and liveleſse? It made *Jeremy* weary of his life: It made the Prophet *Micah* lament bitterly. Woe is me, I am like the Grape-gleaners: It made the Prophet *Isay* cry out, I have laboured in vain. On the contrary, when the people are zealous and forward, and drinke in the words of eternall life with all greedineſs, and bring forth fruit with abundance, this makes a Minister go merrily on in his function. *Zelo Ecclesia Dei congregatur*, saith Saint *Ambrose*; It is zeale that does gather a Church, the zeal of the Minister, and the zeal of the people; the Lord quicken us in his mercy, that we may encourage one another daily: Let us be encouraged by you; when ye are reproved, be not offended. You think the Minister spights you, alas, we have no reason to wish any of your fingers to ake, much lesse to wish that your souls should perish. When S. *Paul* commanded that the incestuous *Corinthian* should be delivered to Satan, did he wish him any hurt? No, deliver him unto Satan, sayes he, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, 1 *Cor.* 5. 5. οὐδεὶς οὕτως ἐφίλεσε τὸν πεπτώκοτα ὡς Παῦλος, &c. sayes *Chrysostome*. No mortall man loved that offender in *Corinth*, more than *Paul* did, sayes he, when he would have him delivered unto Satan. It was onely that he might know he was a damned wretch unleſse he amended, and that the devill should have him unleſs he were humbled. What was his reason? his reason was this, *that his soule might be saved* in that day. O the Minister preaches damnation so often, he is unmercifull to our soules. O my brethren, we intend you the greatest mercies of heaven in so saying, it is, that ye may not run into damnation, but may repent and believe the Gospel. Do not thus discourage us whom God hath sent to you as his Ministers to labour in the word and doctrine among you, but stir up your selves to be zealous in hearing and obeying, that we may give up an account of your soules unto God with all cheerfulneſs.

Mic. 7. 1.

Ambrose

Chrysost.

4. *Zeal makes a man excell.* Proverb.

Fourthly consider, *you can never be excellent if ye be not zealous.* A Christian should strive to excell: *aut Cæsar aut nullus*; nothing but the best should suffice a Christian. Wouldest thou then be excellent? get this same zeal: zeal runs after the best things; *Covet earneſtly the best things*, 1 *Cor.* 12. 31. The Word in the Originall is ζηλοῦτε, Be zealous after the best things: wouldest thou be excellent in prayer, and excellent in the duties of religion? be zealous therein. A Christian is like fire: fire mounts up absolutely aloft, and ascends above all. So does a Christian: he is better than all the men of this world put them all together: like *Iob*, there is none like him in all the earth. Every man elſe faine would be excellent, a *wordling* strives to excell others in wealth, a *politician* to excell others in wisdome, a *scholar* to excell others in learning, a *tradesman* to excell others in his profession. He is of a base spirit that does not desire to excell in some thing: and shal not a Christian then desire to excell in grace?

5. *Zeal makes men like Angels.*

Fifthly, consider I pray, who ye may be like if once ye be zealous; *ye may be like unto the Angels of heaven, they are spirits and flaming fire*, sayes the Apostle *Heb.* 1. 7. If thou art zealous for God, thou art a bodily Seraphim; though thou canst never be without sin as long as thou liveſt in this world, yet as *Gregory* speaks, in the mouth of zeale, thou mayest swallow up thy sins; nothing will devour and consume sin so well as true zeal. O get a coale of this fire then from Gods Altar, and heat thy heart with it, and while thou mayest be like the blessed Angels of God, be not like the brutish sons of

Gregor.

the

the old *Adam*. Zeale is it that maketh an Angel to be an Angel. *Angeli ſine zelo nihil ſunt*, ſayes *Ambroſe*, the Angels are nothing without zeale. If thou hadſt zeale unto God, then thou mighteſt be like unto Angels. Ambroſ.

Sixtly, Conſider what infinite need thou haſt of true zeale. Suppoſe a great froſt, and a tedious cold Winter were a coming, and then no firing were to be had, would not men buy as much fewel as they could get, and ſtack it, and ſtore it, that they might have it at their need? otherwiſe they were not able to live, nor to dreſſe their own ſuſtenance, they would certainly ſtarve if they ſhould have no firing in ſuch a cold time. Beloved, I ſpeak to ſuch as have eares to hear, ther's a cold time of Religion a coming, and the wrath of God is ready to break forth, to plague mens ſoules with key-coldneſſe this way, becauſe they have deſpiſed the zeale of the Lord, and no firing to be had then, God knowes how ſoon the power of Gods Word may be taken from us. You who love your own ſoules, look about, lay up ſome firing, and be not ſlothful in all this buſineſſe; do all diligence to ſtore up grace for your ſelves, this will help you to zeale, *not ſlothful in buſineſſe, fervent in ſpirit*, *Rom.* 12. 11. ζεοντες, ſo it is in the Original, zealous in ſpirit. If ye will not be ſlothful in buſineſſe, ye ſhall quickly be zealous in ſpirit. O get quickly the ſpirit of prayer, to be zealous in prayer by faith, it will be the beſt ſtring to your bow, it will be your onely thing left; nothing left you but prayer in ſecret unto God, had not ye need to be diligent for that? When a poor cripple hath nothing to truſt to but onely his begging, he will ply that. When a poor day-labourer hath never a foot of ground, nor any thing but only his fingers ends to maintaine him and his family, he will be ſure to imploy them; alas, if he ſhould have a wound in his hands, or he ſhould loſe the uſe of his fingers, what ſhall he do? when a mans houſe leanes mainly upon one pillar, he will look to that pillar. Thus it is with thee. Thou ſhalt have little elſe beſides prayer, thou muſt get it out of thy fingers ends. Now we that are Gods Miniſters ſtudy all the week long to quicken you here when you come to Gods Houſe, while ye are thinking of other matters; but if God ſhould once take away us from you, all the work lies upon your backs, and ye have little elſe beſides Prayer and Gods Word for to help you. O therefore be not ſlothful in this buſineſſe, get a ſure hold in Chriſt, that ye may be able to hold in the evil day. No matter though the world do deride you; for if ye have true zeale, ſayes *Chryſoſtome*, ye will feare praiſe or diſpraiſe no more than if you were all alone in the World, and no man beſides you. If no perſwaſions can prevaile with thee to the trading for this zeale that I ſpeak of, heare what the Lord Jeſus doth peremptorily threaten: It ſhall come to paſſe that I will ſpue thee out of my mouth.

6. *We have great need of zeale.*

The

The XIII. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

HItherto I have shewen how the affections must be set upon God, and especially the zeale of them. I have shewen the woful estate of that soul, that doth not set its affections this way, together with sundry uses of the point. Now let me perswade you with motives to this duty, namely, to set your affections on God. The Apostle in this place useth five strong perswasions hereto, as the words may also be construed.

In the context are these motives to set our affections on God.

1. Because else we deny our interest in Christs resurrection.

First, by a strong obtestation, as a mother perswades her childe, as ever thou art my childe do this for me. If *ye then be risen with Christ, seek those things that are above. If ye be risen with Christ, set your affections on things above*, q. d. as ever ye be risen with Christ, do it, as he beseeches the *Philippians, If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye me joy, Phil.* 2. 1, 2. q. d. as ever ye acknowledge any comfort in Christ, as ever ye believe any communion of the Holy Ghost, any mercies and bowels in God, fulfill this exhortation: this is a strong perswasion indeed; for if this cannot prevaile with you, ye deny all the comforts of Christ, ye deny all communion of the Spirit, ye deny all the mercies of God, and therefore it is strong; as a mother counts it a strong intreaty to her childe, as ever thou art my childe, as ever thou take st me to be thy mother, obey me in this; for if her childe will not yeeld, he must needs deny the wombe that bare him, and the paps that gave him suck. Wilt thou deny the Lord Jesus? wilt thou *deny his resurrection*, and all interest in it? if thou wilt not deny it, set thine affections on God, as ever thou art risen with Christ, be sure for to do it. Wilt thou set thine affections upon the things of this world, when Christ intreats thee as ever thou art his, to set thine affections on him?

2. Because we are dead to the things of this world.

Secondly, The Apostle here perswades by a strong argumentation; for ye are dead, sayes he, verse 3. Set your affections on things above, not on things on the earth, for ye are dead, *ye are dead to the things of this life*; will ye set your affections to those things ye are dead to? ye are dead to the things of this life, if ye be Christs, and therefore not set your affections on them; *mortui non mordent*, as we say, dead men bite not one another with slanders and reproaches; did ye ever see a dead man go up and down drinking and bowzing, whoring and gaming, and carking and caring? He as soone believe that a dead man can do this, as a true Christian. I confesse that corruption may carry a good Christian into sin, but he *is dead to these courses*, he cannot set his affections hereon, he is dead; and will ye set your affections on the things of this world, now ye are dead? Bring a childe of

God

God to your drinkings, and your whiffings, his affections are dead, he hath no heart to them: bring him to your sportings, and your vain merriments, and your fooleries, you shall see him so dead to them that ye shall have no delight in his company. S. *Paul* makes this an argument *ab absurdo*. How shall we that *are dead to sin, live any longer therein*? *Rom.* 6. 2. How is this possible? I shall as soon believe it, as that a dead man should walke along your streets in a winding sheet: What? know you not this, sayes he, what a Christian, and yet his affections on such courses as these? this is impossible, how shall we &c. So that this is another strong perswasion, because ye are dead therefore set not your affections below.

3. *Because Christ is our life.* *Ut vitam redimas.* Horat.

Thirdly, the Apostle here perswades by a strong reason, Christ is your life, verse. 4. Life is sweet, it is true, and a mans affections are strong to his life, *vestes ac omnia vendes*, thou wilt part with cloaths, and part with moneys, and part with lands, and part with all for thy life: thine affections are strong set to life. Now Christ is thy life, or else thou art but a damned wretch: if thou beest a true Christian, Christ is thy life, and wilt not thou *set thine affections on thy life*; his Commandements are thy life, his Word is thy life, his ordinances are thy life, his promises, his favours, his bloud, are thy life, and wilt thou not set thine affections on thy life? If thou beest a true Christian, thou'lt pray for life, and repent for life, and sanctifie the Sabbath for life, and put up an injury, and be obedient to God for life. All thine affections conspire together for life: thou lovest thy life, and thou desirest thy life, and thou rejoycest in thy life, and thou feares't that which is hurtfull to life, and hatest that which is contrary to life; all thine affections will be to thy life; and therfore set thine affections on Christ, for he is thy life.

4. *Because Christ will bring us to glory.*

Fourthly, The Apostle here perswades by a strong deduction. When Christ shall appear, then ye also shal appear with him in glory, verse 4. this is an excellent motive to set thine affections on God, *because he will bring thee to glory*, every man affects glory. Now all the glory of this world is *a blaze*, as our proverb is, a good proverb it is, it is but *a blaze*, and not worthy thine affections, none but base hearts will affect this; thou art the child of wrath and damnation from the cradle to the coffin, thou art going to hell and confusion, if thou beest not a new creature in Christ: and wilt thou affect to be a Gentleman, affect to be a King or a Lord? wilt thou affect to get credit, and honour, and repute among men, to be praised by mens mouthes? this is even as if a theefe should affect credit as he is going to the gallowes. Set thine affections then *upon God and upon Christ*: when he appears hee'l help thee to a Kingdome of glory. Christ is the King of glory, who is the King of glory? It is the Lord of hosts, he is the King of glory; set thine affections on him then. The vulgar have a pretty saying, He that is in favour with the King, is halfe a King. What may not such an one doe? what may not such an one have? if he be in favour with a King? *potens potentum amicitia*, Potent is the favour that a man hath with him that is potent. And therefore set thine affections upon Christ, let thine affections be in favour with Christ; what is that then thou canst not have? thine affections are potent, if they be in favour with him; all power is given to me in heaven and earth, sayes Christ, *Matth.* 28. 18. Christ is very potent: if thine affections be not set on him, he is potent enough to damn thee; if they be, he is potent to save thee, and when he appears, then shalt thou appear with him in glory.

5. *If our affections be not set on Christ, they are out of order.*

Fifthly, the Apostle here perswades by a strong illation or inference. Mortifie therefore, sayes he, mortifie your earthly members, inordinate affection, &c. verse 5. Marke, he cals the affection, when it is not set aright upon God, he cals it *inordinate affection*; if thine affections runne more after the things of this life, than after Christ and his VVord, and

his commandements, and his Ordinances, thine affections are diſorderly, they are all out of order. Order is to be obſerved in all things, and wilt thou ſuffer diſorder break in upon thy ſoule? diſorder turns all topſie turvie; diſorder will undoe a whole Kingdome: if a Kingdome be out of order, it muſt needs go to wrack. If a family be out *of order*, it muſt needs be brought to nought; nothing can ſtand without order; no art can conſiſt without order; and certainly thy ſoule cannot ſtand without order; if thine affections be out of order, thy ſoule is in civill wars, and cannot ſtand, but muſt periſh. Now if thine affections be not ſet upon God, they are all out of order. VVhat's the reaſon that men are ſo forgetfull of their ſoules? if their bellies do hunger, they remember to fill them; if their backs be naked, they remember to cloath them; if their markets be not made, they remember to diſpatch them; but their ſouls may periſh and be damned, they doe not remember them. What's the reaſon of this? their affections are out of order. *Ordo eſt mater memoriæ*, order is the mother of memory; a man can never remember his buſineſſes, if all be out of order. Saint *Paul* rejoyced to behold their *Order* in *Coloſſe*, *Colos.* 2.5. He was glad to ſee that all their affairs were in order; why? then he hop't all would go wel with them. *David* prays God to *Order* his ſteps: *Order my ſteps in thy Word, and let not any iniquity have dominion over me Pſal.* 119. 133. He knew that his luſts would be like maſterleſſe hounds, he ſhould have no hoe with them, if his ſoule were out of order. Order my ſteps in thy word, ſayes he, and let not any iniquity have dominion over me. If thine affections be out of order, alas, every luſt will dominier, every corruption will be like a maſterleſſe hound, as we ſay. *Job* ſaith, that death is out of order, *Iob.* 10.22. And *Aquinas* and other Divines thence do obſerve that hell is out of order; and wilt thou ſuffer a *diſorder* to come among thine affections? alas they will be ſo buſie about the things of this life, that thou ſhalt find no while for better imployments, no while for repentance and amendment, no while for bethinkiug thy ſelfe of thy wayes to provide for thy ſoul. Diſordered perſons are buſie bodies, ſayes the Text. *We hear there be ſome among you that walke diſorderly and are buſie-bodies*, 2. *Theſſ.* 3. 11. If thine affections be diſorderly, they will be ſo buſie, that thou ſhalt never finde leaſure to traffick for Heaven, or the ſalvation of thy ſoule. Beloved, this muſt needs then be a ſtrong perſwaſion to ſet your affections above, becauſe otherwiſe thine affections are all out of order. Thus farre the Apoſtle here helps us with motives expreſſed in the context.

Other motives to ſet our affections on God.

That which the Apoſtle begins, let the theme of my Text go further in the ſame. Many and ſweet motives there are that may be ſtirred up to this duty by, to ſet our affections on God.

1 *Becauſe it is eaſie to proſecute that we affect.*

The firſt motive is taken from the *eaſineſſe that our affections put us in, to proſecute any thing we affect*: if our affections be ſet on a thing, they make it eaſie to proſecute; if thou affect the things of the world, thine affections make it eaſie to labour and to toyle, eaſie to riſe early, eaſie to ſit up late, eaſie to travell, and go through any other difficulty: the *covetous* man thinks his labour to be eaſie, ſo he may gain and get profit; the *voluptuous man* thinks it eaſie to hunt and to hawk, and ride himſelf out of breath, ſo he may have pleaſure and delight. Take thine eaſe, ſayes the Rich man in the Goſpell, *Take thine eaſe, eat, drinke, and be merry*, *Luke* 12.19. He thought it eaſie to pull down, and to build up, eaſie to gather in his harveſts and his wealth, eaſie to be an Epicure and a drunkard, and voluptuous, why? becauſe his affections were ſet hereupon: Is it ſo that thine affections are able to make any buſineſſe eaſie? O ſet thine affections upon God, *repentance* will be eaſy, *mortification* will be eaſy, and ſelf-denial will be eaſie, and to ſuffer all the reproaches of Chriſt wil be eaſie, if once thine affections were ſetled that way;

knowledge

knowledge is easie to him that understandeth, *Prov.* 14.6. The scorner seeks it, sayes *Solomon*, and he cannot finde it, the worldling seeks it and he cannot finde it; it is hard, sayes one, to know how to pray and be holy, it is hard sayes another to know how to repent and give over my sinnes, and be strict, and I cannot do it. No? that is, *because thine affections are bent another way*: but if thine affections were set upon Heaven, this knowledge were easie. Come unto me ye that labour, sayes the world, I will make it easie to travell, and carke, and care; come unto me, sayes pleasure, I will make it easie to be merry and to laugh: come unto me sayes the flesh, I will make it easie to be revenged on him that does wrong thee; I will make it easie to obtain this and that. So sayes the Lord Jesus, *Come unto me ye that labour, and I will give you rest, my yoke is easie, Matth.* 11.30. What ever thou affectest come to it, and thou shalt finde it to be easie. A man would wonder how the labouring man will sweat and worke till he is faint to get a little maintenance, the reason is this, *he affects it*. One would wonder what dangers *Alexander* did run through to enlarge his kingdome and his power, the reason is this, *he affected it*. One would wonder how *Baals* priests cut themselves after their manner with knives, and with lancers, till the blood gushed out upon them, 1 *Kings* 18.28. the reason was this, *they affected will-worship*. Any thing is easie when a man does affect it: wouldest thou perswade a man to any hardship under Heaven? do but turn his affections unto it, and thou hast prevailed: *Flectere est victoria*, sayes *Austin*, do but bend a mans affections, and thou hast prevailed with him. O sayst thou, I find it so hard to be zealous, so hard to be heavenly, so hard to depend upon God; what is the reason of this? thine affections are earthly; if thine affections were set right, it would be the easiest of ten thousand. My heart hath such a haunt, and I find it so hard to break my selfe of it; I am cholerick, and I find it so hard for to bridle it; I am poor and afflicted, and I finde it so hard for to beare it; alas, alas, it is the easiest thing in the world, if thine affections were to it. Wouldst thou not be glad to count it to be easie to serve God, easie to walke in all holinesse? no such treasure as to live at ease, as we say. I know thou wouldest be glad to finde it easie to abandon thy corruptions, and please God better than thou doest: O labour then to set thine affections on God, and all things are easy. Should we perswade thee to part with thy geegawes, thou art so loath, it is a hard task to perswade thee, that is, because thou wilt be proud still: should we perswade thee to discard wicked company out of thy house, thou keepest an Alehouse, and thou art loath to thrust them forth of thy house, that is, because thou wouldest fain have their custom, thine affections are that way, and therefore it is not easie to perswade thee, but set thine affections aright, and every difficulty is easy.

Lactant. de dott. Christ.

2. *A man is not ashamed of what he affects.* Agesilaus. Philopam.

The second motive is taken from the *shamelessenesse of the affections*: if thou beest once deeply affected with any thing, thou wilt never be ashamed of it: See a proud *phantasticall fool that* affecteth his long locks, and his love-lock. Every one that is sober-minded and sees him, is ready to say, what a humerous fool is yonder man, what a ruffian he is? how like a Mastiffe or a Bedlam does he look? yet the fool is not ashamed thereof, because he affects it. See a *light-headed wretch* that is ever a fooling, and ever a jesting, and ever a toying, and playing, and this sport, and that sport. Every grave man that beholds him is apt for to say, what a vain man is this? I never saw such a light-headed sot in my life; yet the wretch is not ashamed thereof, because he affects it. The *Swearer* swears and is not ashamed; the *worldling* covets, and is not ashamed; the *mocker* mocks and is not ashamed; though every man in his wits that does view them, marvels at their madnes, and how desperate they be, all cry shame on them, yet they are not ashamed because they affect it, *Thou hast a whores forhead, thou refusest to be ashamed, Jer.* 3.3.

The whore whoſe affections are ſet on her lovers, and her adulterers, cannot be aſhamed, but ſhe dares go on for all the ſhame of the earth; why? becauſe ſhe affects them. *Nero* was not aſhamed of his villanies in the open market of *Rome*. *Veſpaſian* was not aſhamed of his ſtinking covetouſneſſe by urine. If it be thus, O why doeſt thou not ſet thine affections on God, and on Chriſt and his lawes? thou couldeſt never be aſhamed hereof, if once thou didſt truly affect them. When *Davids* affections were ſtirred to dance afore the Ark of God, and put off his garment to do it the better, fie upon thee, fy upon thee, ſays *Micol*, fie for ſhame, what art thou not aſhamed to make thy ſelf vile on this faſhion? I wil be more vile yet, ſays he, if this be vileneſſe, to rejoyce before God; if this be eſteemed a vileneſſe, I will be more vile yet: he could not be aſhamed, becauſe his affections were ſet upon Gods Arke. Out you Puritan, you are a vile companion, to be ſo preciſe as you are: you muſt be reproving and talking of the Scripture upon every occaſion; out you hypocrite you, are you not aſhamed to do thus? No, no, he is not aſhamed, he can never be aſhamed: If this be to be a Puritan, to be holy and ſtrict againſt ſin, I will be more a Puritan yet; If this be to be an *hypocrite*, to be labouring to draw others from their luſts, I will be a more hypocrite yet. If this be *ſingularity*, not to do as the men of this world doe, I will be more ſingular yet; I will ſpeak of Gods teſtimonies and it were before Kings; and I will *not be aſhamed*, *Pſal.* 119. 46. Impudence, and not to be aſhamed, is a very great matter; if it be in ſin, it is deſperate, it is a ſign a man is deſperately affected towards ſin; but if it be in good, it is admirable; it is a holy *kinde of impudence*, it is a ſign a man is deeply affected towards good, ſo affected that nothing can make him aſhamed. Never will a man be aſhamed of that which he affects; fie for ſhame, will you be rich and take in ſuch profits? will you be in ſuch credit? fie, will you be a Lord and a Nobleman in ſuch honour? will you be learned and gather ſo much knowledge? He conceives they are all fools that ſay ſo; though peradventure they doe not affect ſuch things, yet he does, and therefore he will not be aſhamed of them. So if thine affections be ſet upon Chriſt, thou wilt never be aſhamed of his croſſe, never aſhamed of his badge, never aſhamed of his Word. The children of the Devill are not aſhamed of their abominations; they can drinke, and be drunken, and vomit, and reele, and not be aſhamed; they can be proud, and carnall, and have no more religion in them than the ſtock, and not be aſhamed. *Ageſilaus* will not be aſhamed of his halting, *Philepæmenes* will not be aſhamed of his deformedneſſe, when they hold it their credit to be thus as they were. O therefore *ſet thine affections on God*, and thou ſhalt never be aſhamed of his wayes.

What the affections be upon, they will hanker after that.

3. The third motive is taken from the hankeringneſſe of the affections. *Look what thou ſetteſt thine affections upon, that thou wilt hanker after.* If thou ſet thine affections on the things of this life, thy heart will ſo hanker after them, that they will haunt thee what ever thou goeſt about; they will haunt thee at prayer time, and haunt thee at Church time; they will haunt thee in the Sabbath, and haunt thee at the Sacrament; like the Flie in *Albertus* that was ever hankring after the bald head: though he flapt it off againe and againe, yet ſtill it would be hankring, he could never be rid of it, it would ſtill be a hankring. Who would be thus troubled with his affections? he cannot go by an Alehouſe, but his *affections* water to go in; he cannot ſee a paire of Tables, but his *affections hanker* after a game; he cannot meet with an injury, but his *affections itch* to revenge; he cannot ſpeak well nor do any thing which is commendable, but his affections muſt be ſwelling with pride. Who, I ſay, would be thus troubled with his affections? Though God had forbid *Lots* wife to look back upon pain of his heavy diſpleaſure, nevertheleſs her affections did ſo *hanker after* her houſe, and her countrey, and her ancient

ancient acquaintance, that she looked behinde her, *Genesis* 19.26. Her carnall affections did so haunt her every step she tooke, that they never lind, till that she lookt back. They are greedy dogs, they look to their own way, *Isay* 56.11 Thine affections if they be not set right, they are like *greedy dogs* in the Kitchin, that are ever looking to the platters, be the Mistris eye never so little off, they are licking instantly. So thine affections are ever hankring after that which thou affectest: and therefore thou art best to set thine affections on God: for look where they are set, there they will be hankring. If ever thy heart be turned to God, and thine affections converted to him, they will ever be hankring and looking after God. At that day shall a man *look to his Maker*, and his eyes shal have respect to the holy One of Israel. *Isay* 17.7. At that day, that is, when God shall convert them, then their hearts shall ever be hankring and looking after God. Oh then set thine affections on God, if ever thou desire thy heart should hanker after God. It is the brand of a wretch, thou art yet no better then a wretch, till thus it be with thee. If thine affections be ever hankring after thy pleasures and thy copemates, and thy vanities, thou art never well but when thou art at them. The Sermon is quickly tedious, and Prayer tedious, and godly discourses are tedious unto thee: why? because thy minde hankers about other gates matters, as long as it is thus, thou canst not not be saved. *Look unto me*, sayes Christ, *and be ye saved all the ends of the earth*, *Isay* 45.22. Ye can never be saved, unlesse ye hanker and look after me, sayes the Lord; as the *Heliotrope* or the turn-sol that ever looks towards the Sun, so a gratious heart does after the Lord. God counts it an honour unto him, that the soule should be ever a hankring and ever a looking after him; *Æstimari nos putamus toties, quoties aspici*, sayes *Seneca*; it is a true saying; we think we are esteemed when men do look after us; So God counts it an honour to his Majesty, when our souls do hanker and look after him. It is true, the things of this life may chance to draw away our minds now and then, and make us look after them, but if we have any grace, so much as the grain of a Mustard-seed, our souls will ever be hankring and looking after God. So it was with *Jonas*, though his corruptions had made him to look off from God, nevertheless he could not abide to be in that case, his heart is again looking and hankring after God: oh for the light of his countenance, oh for his grace and his Spirit, oh for power and strength yet to be resolute for God, *Yet will I look again towards thy holy Temple*. *Ionah* 2.4. Let God afflict me, I cannot but look to him; let God fling me into the Whales belly, I cannot but hanker after him; let him cast me into the belly of hell, yet will I look againe, sayes he: his affections were set upon God, and therefore did his heart ever hanker and look after God. This is a sweet motive to perswade us: if we would once set our affections on God, our souls would ever hanker and look after God.

Senec de tranq.

4. *Our affections spur us on to what we affect.* *Melan. in Eth. Lud Viv l. 3. de anima.*

The fourth motive is taken from the spurrings of the affections, *they spur a man on to that he affects*: they are *animi calcaria*, as *Melanchthon* does call them, they are as it were the spurres of the soule. What is the reason that men go on in any businesse like lazie jaded Asses? sayes *Vives*, because they have no affection to it. What is the reason they go so sluggishly on to good duties, they sit so senselessly still in their seats at a Sermon, they kneel so lumpishly, and dead-heartedly in prayer to God? because they have no spurs in their sides, they have no affection to these things. Now if we would set our affections on God, we would feel in our bosomes a certain spur that spurs us to every good word and work? a gracious heart is said to *stirre up it selfe*. *Exod.* 36.2. God counts those prayers no prayers, that are not full of these spurrings and stirrings; there is none that calleth upon thy name, that *stirreth* up himselfe to take hold on thee, *Isay* 64.7. Doest thou call upon God, and hast thou no spurrings nor stirrings in the duty, doest thou not spur up

thy ſelfe to pray with good life? the Lord ſayes thou doeſt not call upon his name at all. As ever thou deſireſt to be ſtirred up and ſpurred on to good exerciſes, ſet thine affections on God, they are the ſpurs of the ſoul: the ſoul goes cheerfully on, when it goes with affection.

The fifth motive is taken from the heartineſſe of the affections; and therefore the heart is many times and often in Scripture put for the affections. *My heart*, ſayes *Deborah*, *is towards the Governours of Iſrael*, *Iudges* 5.5. that is, mine affection is towards them, *O ye Corinthians*, *our mouth is open unto you*, *our heart is enlarged*, 2 *Cor.* 6,11. that is, our affections are enlarged. Look what ever thou affecteſt, thy heart is ſet upon it; this motive is ſtrong to perſwade, for if the affections be in a manner the very heart of the ſoule, this may well move us to ſet our affections upon God; wilt thou ſettle thy heart any where elſe but onely upon God? O how heinouſly does the Lord take it at thy hands, that thou haſt no more heart unto him? He gives thee his Word, and thou haſt no heart to it; he gives thee his Sabbath, and thou haſt no heart to it; he gives thee his Sacrament, and his Ordinances, and his Sanctuary, and his Commandements, and thou haſt no heart to them. O the Lord is ſo angry with thy ſoule, that he cals thee a foole and a ſot, and he repents that ever he hath vouchſafed theſe things to ſuch wretches as thou art. Wherefore is there a price in the hand of a foole to get wildome ſeeing he hath no *heart to it*, *Prov.* 17. 16. Wherefore ſayes God, and to *what end is a price put into* your hand to get wiſdome? Ye might have gotten wiſdom a long time, or ere now, how to be new creatures and in Chriſt, how to get grace, and peace, and mercy with God; ye have had abundance of prices put into your hands, a price of abundance of Sacraments, and Sabbaths, a price of abundance of Sermons and exhortations, many mercies and favours, many threatnings and warnings, health, ſtrength, life, liberty; ye have had a fair time to get grace and holineſſe in Jeſus Chriſt; prices have been put into your hands, but ye have had no heart nor affection to them. The Lord is exceedingly wroth with you, he caſts the foole in your face, and repents that ever he hath lent you theſe things; wherefore is a price put into the hand of a fool, ſeeing he hath no heart to it? no heart nor affection to make uſe of it. Wherefore? ſayes he, to what end? wherefore is a price put into a fools hand, that ſees not the worth of it? better he had been ſent to hell quick and never heard Sermon; better he had been damned many yeeres ſince and never had the meanes. What will ye be drunkards in ſpite of preaching? and adulterers, and fornicators, in ſpite of Gods threats? mockers and deſpiſers of them that are good, lovers of pleaſures more than lovers of God, in ſpite of the Lord Jeſus? O h this does wofully provoke God, that ye ſhould have no more heart nor affection to theſe things than ye have. Set your affections then upon God, if ever ye will be wiſe to eſcape the vengeance to come; your affections are your heart, be not ſo rebellious as to deny your heart unto God.

6. *Affections are the ſoftneſſe of the heart.* *Phi. Jud. l. de ſacrif.* Abel & Cain.

The ſixth motive is taken from the ſoftneſſe of the affections; the affections are the ſoftneſſe of the heart, *Affectus ſunt fœmineus animæ partus*, ſayes the Philoſopher, they are the feminine and ſoftly brood of the heart. Thy heart is a ſoft heart where thine affections do ſtand; if thine affections be ſet upon the things of this life, thy heart is a ſoft heart thereunto, thy heart is ſenſible of every profit, ſenſible of every vaine pleaſure; the things of this life can eaſily ſink down into thy heart, if thine affections be to them. O let thine affections then be ſet upon God: what wilt thou have a ſoft heart to the world? the things of the world may eaſily work on it; and wilt thou have a hard heart to God, that he may not work on it? *Hardneſſe of heart* is an argument that a man is damnably and deſperately impudent, and will neither obey God nor his Miniſters. So God tels *Ezechiel*, the houſe of

Iſrael

Iſrael will not hearken to thee, ſayes h', for they will not hearken unto me; for all the houſe of Iſrael are impudent and hard-hearted, *Ezek.* 3. 7. When their hearts were once hardned, they were ſo impudent, that they would not hearken and obey the Miniſters of God, nor God himſelfe. This is a lamentable condition then thou art in: if thine affections be earthly and carnall, the heart is quite hardned to Godward. Now then my brethren, we ſee here the reaſon why ye can refuſe to obey, and be divorced from your ſins: we ſee the reaſon why ye neither yeeld to God, nor his Miniſters, this is the reaſon, ſayes God, ye are impudent, and your hearts are deſperately hardned. And this is the brand the Holy Ghoſt ſets upon you; when your hearts are thus hardned, he cals you plainly, wicked men, and wicked women. *A wicked man hardneth his face*, *Prov.* 21. 29. Is it not a pitifull thing that a man ſhould go to hel & have no remedy to deliver him? to be damned, and have no remedy in the world to eſcape it? in ſuch a caſe is thy ſoul, whoſe heart is thus hardned. He that being often reproved hardneth his heart, ſhall be deſtroyed *without remedy*, *Prov.* 29. 1. Haſt thou not been often reproved? I know thy conſcience cantell thee thou haſt been often reproved, haſt thou not hardned thy heart? I know thy conſcience can witneſſe that thou wouldeſt not leave off thy courſes; but haſt hardned thy heart to this day, thou knoweſt I ſay true; well then, read what a pitious condition thou art come to, there is no remedy for thee to avoid the damnation of hell; thou ſhalt be deſtroyed without remedy, ſayes God, I confeſſe there is a remedy, but he ſhall be deſtroyed without it. The remedy that God uſes to deliver men from hell, is to reprove them for their ſins, but thou putteſt off reproofs, the preaching of the Word, but thou doeſt diſobey it; the blood of the Lord Jeſus, but thou doeſt defile it, and wilt not lay downe thy corruption for it, there is a remedy but thou wilt not uſe it; no, thy heart is hardned, and thou ſhalt be deſtroyed without remedy: aſſure thy ſelfe of it, for the mouth of the Lord hath ſpoken it. I ſpeak to you who ſpeak evill of the good way, and call it all to naught; your hearts are all hardned on this manner; when divers were hardned, ſayes the Text, and *ſpake evil of that way*, *Acts* 19. 9. They that ſpeak evill of the wayes of God are all hardned. O, ſayeſt thou, I do but ſpeak againſt Puritans, and Hypocrites, God forbid, yea God forbid indeed; but does not thy conſcience witneſſe thou ſpeakeſt evill of the wayes of the Lord? Thou knoweſt the Lord commands exhorting and reproving one another, and thou ſpeakeſt evill of it: what hath he to doe to reprove me? ſayeſt thou. Thou knoweſt God hath commanded us to walk ſtrictly, and preciſely, and purely, and thou ſpeakeſt evill of it: what muſt we be ſo pure forſooth? and ſo preciſe, and ſo ſtrict? Thou ſpeakeſt evill of the way of the Lord, and the Lord ſayes thou art the man that art hardned. I ſpeak to you that break the limits of God. God hath commanded you a great while ago to repent and beleeve, and caſt away the evill of your doings: Many dayes are paſt ſince ye were called hereto; yeſterday and to day thou art called and yet thou amendeſt not; thou art the man that is hardned. Again, he limits a certain day after ſo long a time, as it is ſaid, to day if ye will heare his voce, harden not your hearts, *Heb.* 4. 7. thou haſt broken this limit, and thou art not converted to this day, thou art the man that is hardned. I ſpeak to you who refuſe to amend your lives: ye do not only not amend, but alſo ye refuſe to amend,, ye are the men that are hardned: they have made their *faces harder then a rock*, they have refuſed to returne, *Ier.* 5. 3. When men refuſe to returne, they have hardened their hearts like a rock, and more too, ſayes the Text. Ye have refuſed, and it is not unknown to your conſciences that ye refuſe, therefore ye are the men that are hardned; ye are the men that ſhall be deſtroyed without remedy. I pray God help you with a remedy, and awaken your ſouls, that ye may be hardned no longer

longer : for if ye be, ye ſhall be deſtroyed without remedy. I beſeech you conſider your poor ſouls, and underſtand, if perhaps ye may finde mercy.

Quint *Schola cujuſque ordinis homines admittit*, ſayes *Quintilian*, the ſchoole admits all ſorts of ſcholars. So I may ſay of you, the Schoole of Ghriſt admits all ſorts of ſinners among you, There is never a wretch among you all, but if now ye will be content to go to Chriſts ſchool, ye ſhall be admitted to learne. The Lord give you hearts ſo to do. O then ſet your affections on God; the affections are the ſoftneſſe of the heart, and this is the way for to ſoften them.

The XIIII. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

A Beginning hath been made to perſwade you with motives that ye would ſet your affections on God. Five motives have been noted that our Apoſtle handles in this Chapter: and ſix motives that the theme it ſelfe does afford you. Give me now leave to go on in the ſame point, and to help you with more. For if this point be not copious with motives, no point can be copious, All perſwaſion is by moving the affections, what ever the theme be; now when the affections themſelves be the theme, the matter of neceſſity muſt be copious and abundant: other motives remaine to ſet your affections above.

Other motives to move the affections.

I. From the everlaſtingneſſe of the affections.

The firſt is taken from the *everlaſtingneſſe of the affections*. Our affections are everlaſting in our ſoule, eſpecially ſome of them, and thoſe that are not, when the ſoule is in hell, the very want of them are a little hell to the ſoule, for there ſhal be no joy, no delight, no hope, no comfort, no love; and as the ſtomacke when it wanteth its meat, it devoureth it ſelfe: ſo theſe affections, when the matter is wanting, they ſhall eat up, and devoure up the ſoule. There's no matter in hell to joy at, no matter in hell to delight in, no comfortable matter to hope for, no amiable thing for to love, and this ſhall vexe the ſoule with weeping and gnaſhing of teeth: nevertheleſſe, many of the affections, whether a man go to heaven or to hell, *are everlaſting affections:* joy, and delight, and love, and all the liking affections ſhall be everlaſting in heaven: fear, and horrour, and hatred and griefe, and deſpair, and ſhame, ſhall be everlaſting in hell, there ſhall be weeping and gnaſhing of teeth, ſayes the text, he does not ſay there ſhall be love or joy, &c. Now are the affections everlaſting in the ſoule? know this, nothing but God can hold the ſoule tack, as we ſay, everlaſtingly. It's true, we may affect meat for a while, and raiment for a while, and maintenance for a while, and houſes and wives, and husbands, and recreations for a while, till we die; but when death comes, death takes off theſe objects for ever. If thine affections

were

were mainly set upon these things; when these are all gone, alas, where art thou then? thou art at a losse for ever and ever. As *Zophar* sayes of the wicked, though he had the World at will while he was living, yet sayes he, he shall perish for ever like his own dung, they which have seen him, shall say, *where is he? Job* 20. 7. Before, he was at his pleasures, and his profits, and his businesses in the world, there he was where his affections did run; but now when his pleasures are all gone, his house, and his lands, and his markets are all gone, alas, where is he? He is now at a losse. *Zophar* knew well enough where he is when he dies, he is in hell to be damned and tormented for ever; but he expresses it thus, to shew that now he is at a losse. Set thine affections then upon grace and upon the feare of the Lord; for though thou dyest, this cannot die with thee. It was a good answer of *Stilpon*, when he lost his country, and his children, and his wife, and his house, and *Demetrius* said to him, How now *Stilpon*, where art thou now? art thou not at a losse? ὁ δὴ τα ἔπε, *at a losse?* sayes he, No, no, I have vertue still, and righteousnesse still; so if thou shouldest lose means and maintenance, friends, stayes, hopes, health and all, thou couldst not be at a losse: were thine affections set upon Christ, thou wouldest have thy faith still, thy comfort still, thy peace of conscience still, assurance of heaven still. Thine affections are everlasting, and therefore set thine affections upon such things as are everlasting, otherwise thou shalt be at a losse one day for ever and ever.

Stilpon Plat. πεϱὶ παιδ. ἀ- *γωσ. Senec. in Epist.*

The second motive is taken *from the infiniteness of the affections*; the affections are infinite, and therefore nothing in this whole world is able to satisfie them. He that loveth silver shall never be satisfied with silver, nor he that loveth abundance with increase. *Eccles.* 5. 10. give him tens, he would be glad with twenties; give him them, he could afford to have hundreds; give him them, he could desire thousands; when he hath thousands, he is never the nearer, nothing satisfies him. Give *Alexander* a world, he desires another. Take me a silly man, give him a Curateship, he desires a Vicaridge; give him that, he desires a Parsonage; give him that, he desires two Benefices; give him that, he desires a Prebendary, an Archdeaconry, and then a Bishoprick, and if he were Pope of *Rome*, he were not yet satisfied. Take a voluptuous man, give him pleasure to day, he desires more to morrow, from *Cards* to the *Tables*, from them to *Bowles*, from them to *Huntings*, and *Hawkings*, and so on, he is never satisfied till he dies; ἀοϱισία ὅτι τα πάθη ὡς τὸ πῦϱ, sayes *Eustratius*, the affections are infinite even as the fire: all the forrests and all the woods, and all the fewel under heaven can never satisfie the fire; give it faggots, it could burn logs; give it logs, it could burn whole trees; give it trees, it could burn whole houses; give it them, it could burn the inhabitants: Nay, *Solom.* compares the affections to the fire of hell, and the mouth of the grave, that can never be satisfied. Hell and destruction are never full, so the eyes of man are never satisfied, *Prov.* 27. 20. The eye is never satisfied with seeing, the eare is never satisfied with hearing, if it desires further, what newes? *Prov.* 30. 15. he compares them to the Horseleach, give, give, sayes the Horseleach, it's ever sucking, more and more, and more, it's ever desiring; the affections are infinite, there's nothing in this world can ever satisfie them; did ever any meales meat so satisfie the stomack, that it should never hunger more? did ever suit of apparel so satisfie the back, that it should never wish to be cloathed more? did ever rent so satisfie the Landlord, that he should never desire another day to receive more? The affections are infinite, nothing in the world can ever satisfie them. What good reason then is there to set thine affections upon God? God is *infinite*, and he can *satisfie them*. *He filleth the hungry with good things*, Luk. 1. 53. If the affections hunger after God, he will fill them, and satisfie them. If thine affections be set upon God, thou shalt have all satisfaction: Hath a neighbour wronged thee? thou needest not seek after revenge,

2. *From the infiniteness of the affections.*

Cap. 7. l. 10. Eth. ad Nicom.

Christ will make thee satisfaction. Hast thou had losses in thy estate, and disgraces in thy name, or troubles in thy mind? thou needest not disquiet thy self, Christ will make thee satisfaction. He that complains is not content, as we say, thou needest not complain, saying, O I have but a poor house to dwel in, poor dyet to feed on, poor apparel to put on, poor friends to rely on: if thine affections be set upon God, look what they want, Christ will make it up, he will satisfie thee, *My people shall be satisfied with goodness*, saith the Lord, *Jer.* 31. 14. *Thou openest thy hand, and satisfiest the desire of every living thing*, Psal. 145. 16. O ye poor souls, that have gone on in your drinkings and carowsings, and are never satisfied, that have followed your pleasures, and your vanities, and to this hour ye are not satisfied, what mean you to lose your selves in the things of this life? what mean you to befoole your own souls as ye do? Hear what the Lord Jesus sayes to you, *Ho, every one that thirsteth, come to the waters, and he that hath no mony, come ye, buy and eat; yea, come buy wine and milk without mony, and without price; wherefore do ye spend mony for that which is not bread? and your labour for that which satisfieth not? Hearken diligently to me*, sayes he, *and eat ye that which is good, and let your soul delight it selfe in fatnesse*, Isa. 55. 1, 2. Ho every one that thirsteth, come ye to the waters. What? when ye are a thirst will ye go to broken cisterns? they cannot hold water to satisfie you, here be waters indeed, that Christ does afford you; when ye have mony in your purse to buy food, will ye buy that which is not bread? stones in stead of bread? will ye spend your strength and your health, and your wits, and your paines, and your souls too, upon the things of this life? alas, they can never satisfie you. If the fountains should run wine, the people would not be content, as the proverb is, *Nemo suâ sorte contentus est*, sayes the Heathen. *Horatius.* Had ye all the beer in the barrels, all the bread at the Bakers, all the corn upon the ground, all the wealth and riches, and honour in the earth, they can never satisfie you, your souls shall die beggers for all these, and go to hell notwithstanding all these; alas, ye buy them all at a dear rate: do ye not know what they cost *Ahab*? they cost him himselfe, he sold himself for them. Come ye hither, sayes Christ, set your affections here, here is mercy for nothing, and grace for nothing, and goodnesse for nothing, and the holy Spirit for nothing: can ye desire it at an easier price? Though ye have not one single groat of any worth, not one single farthing, or a brasse token of any righteousnesse of your own; yet come hither sayes Christ, ye may make as good a market as the best: Come and buy without mony, here ye shall have enough for to satisfie you. *Boeth.* *Bene est cui Deus obtulit*, sayes *Boethius*; it is happy for you, can you but see your own happiness, that God gives you such an offer as this. Here ye may have the pardon of your sins, will that satisfie you? here ye may have deliverance from hell and condemnation, will that satisfie you? here ye may have grace against your sins, and power to subdue them; here ye may have the love of God, and the favour of Christ, and the communion of the Spirit, will that satisfie you? I will promise you, here is enough for to satisfy you, be ye never so unsatisfiable. Here ye may have every manner of thing that is good; comfort against all troubles, sure promises against all doubtings, strength against all weaknesses, stayes and props under all sicknesses, assurance of Heaven, and a Kingdome as soon as ever ye die, we will warrant you ye shall be satisfied here. Old *Simeon* as soon as ever he had Christ in his *armes*, *Lord let me now die*, sayes he, q. d. *Lord now I have enough*; I care for no more in the whole world now, *Lord now lettest thou thy servant depart in peace*: I am well satisfied now I have Christ. *Luke 2. 28.* O then set your affections upon God and his Christ, and this will then satisfie you: your affections are infinite, and no thing can give them satisfaction but God that is infinite.

3. *From the cloyednesse of the affections.* The third motive is taken *from the cloyednesse of the affections*; as the affections are

are infinite and can never be ſatisfied with the things of this life, ſo they are ſoon cloyed with any of theſe things: ſometimes affecting, ſometimes diſaffecting. Nothing can give a mans affections full content but only their God. If thou doeſt not ſet thine affections upon God, thine affections can never have content: the things of this life were never made for our affections to be ſet on; if thine affections were made to be ſet upon the things of this life, they could never be cloyed with them. Is the fire ever cloyed with burning? Is a ſtone ever cloyed with lying on the ground? is the Sun ever cloyed with ſhining? no, it is made for this end: Thou wert never made to eat and to drink, for thy ſtomack will be cloyed with meat, and cloyed with drinks: the ſweeteſt meats under heaven, if ye burden your ſtomack therewith, they will cloy it: thou wert never made to hunt and to bowle, to dice, and to card, becauſe thou mayeſt be cloyed with pleaſure; thine affections are ſubject to a cloy, if they be ſet upon the things of this life; they are monſters and devils incarnate, that are never weary with ſwearing, and lying, and playing, and company-keeping. I ſay, *theſe men are all monſters*: for if a man be a man, and he be not a monſter, he will be cloyed and wearied with his wayes. They are bad enough that the Prophet does ſpeak of, I am ſure they were curſed wretches, yet they were not ſuch damned wretches as never to be weary with their ſins; *they have wearied themſelves to commit iniquity*, *Jer.* 9. 5. They were weary with ſinning, and cloyed with their wayes, and yet they would on: on they went, but it ſeems they were not quite monſters to go on and never be wearied; there is nothing in this life thou canſt ſet thine affections upon, but it will weary and cloy thine affections, and therefore without doubt they are not the true objects of thine affections. What baſe Proverbs have the wicked, when they come from their ſports? ſometimes ye ſhall hear them ſay, I am as weary as a dog; when the drunkard hath barreld himſelf with his liquor, he is as ſick as a dog, otherwhiles, as we ſay, ſuch filthy mouthed ſpeeches we have, which ſhew they are cloyed now and then with theſe things; as the Poet ſayes of the Horſe and the Oxe, *Optat ephippia Bos piger, optat arare Caballus*, the lazie Oxe that is toiling at the Plough, he is weary with it, he could wiſh he were uſed like a Horſe to the ſaddle, that would be leſſe wearſome he thinks then the Plough; the Horſe that is toiled with its riding, O he is weary with it, he could wiſh he were uſed to the yoke, that would be a farre eaſier life. Thus mens wayes do weary and cloy their affections: the proud Minion is wearied and cloyed with ſuch an odde faſhion, O ſhe muſt have another; the gameſter is wearied with a kinde of ſport, he muſt have another; the delicate palate is cloyed with ſuch taſted meats, it muſt have others. Certainly thine affections are wrong ſet, when they are apt to be cloyed on this manner. O therefore ſet thine affections on God, there thou ſhalt never be cloyed. I know a man may ſet his affections to God-ward, and be weary, but then they are not right ſet when he is weary. They ſerved God amiſſe, when they ſaid, Behold what a *wearineſſe is it*? *Mal.* 1. 13. If they had gone a right way to worke, they had never been weary nor cloyed with ſerving of God. But ye brethren, be not *weary with well doing*, 2 *Theſſal.* 3. 13. that is, ſet your affections aright upon, and ſo be never weary with it: the affections will never be cloyed when they are truly ſet upon God: the fleſh will be weary, but the ſpirit cannot be weary. God gives the ſoule full abſolute content; the ſoule is at reſt when it is ſet upon God. As the ſtone is never cloyed with lying on the ground, becauſe there is its reſt, ſo God is the reſt of the ſoule. The greateſt glutton in the World will come at laſt to ſay, I have eaten too much; the greateſt drunkard, I have drunken too much: the greateſt ſpendthrift, I have ſpent away too much; his affections are cloyed: but ſet thine affection upon God, thou canſt never come to

Hor. Epiſt. 14.

In omnibus reebusmagis offendit nimium, quam parum. Cicero.

too much, never be godly too much, never be heavenly too much, never be in Gods favour too much, never in Chriſt too much, thy ſpirit can never be cloyed; too much of one thing is good for nothing, ſay people, it is not needfull to be too much pure and too much preciſe, leſſe would ſerve the turne: whoſoever thou art that canſt ſay or think ſo, it is ſure thou never knewest the meaning of grace. O ſay they, does not *Solomon* ſay, a man may be too much juſt, *Be not righteous over much, neither make thy ſelfe overwiſe: for why ſhouldeſt thou deſtroy thy ſelfe?* Eccl. 7. 16. Is it not enough to be weary of goodneſſe, but ye muſt miſconſtrue and blaſpheme the Word of God too? This is the meaning of *Solomon*. *Solomon* never ſaid ſo himſelfe, but he brings in thy filthy blaſphemous mouth, thus ſaying, Tuſh, be not thou righteous over much, why ſhouldſt thou deſtroy thy ſelfe? why ſhouldſt thou be ſo preciſe to be called a Puritan, to be hated and reviled, to deſtroy thine own credit, and thy pleaſure, and thy liberty? Indeed as it followes, we would not have thee overmuch wicked, &c. verſ. 17. A little pleaſure will doe well, a little vanity, a little liberty, a little revenge, a little gayneſſe of apparrell, a little mirth at the pot will doe well; but be not wicked overmuch. I ſay, theſe are thy helliſh ſpeeches, and none of *Solomons*. *Solomon* does but bring thee in ſpeaking, as the Prophet *Iſaiah* does ſuch as thou, *Let us eate and drinke, for to morrow we ſhall die.* O Beloved, if ye would ſet your affections on God, your affections could never be cloyed.

4. *From the preciouſneſſe of the affections.*

The fourth motive is taken from *the preciouſneſſe of the affections*: the affections are the precious motions of the heart, the heart counts that precious which moſt it affects. Now what a ſhame is this, to ſet thine affections then upon the things of this life? thou haſt a baſe heart to do ſo. Haſt thou a Kingdom to ſet thine affections upon? Haſt thou a God, and a Chriſt, and a Crown for ever and ever, all glory and honour to ſet thine affections upon? and wilt thou ſet thine affections upon droſſe and dung, and ſuch baſe things as theſe? doeſt thou not know that all thy vanities and thy pleaſures are baſe in compariſon of Chriſt? all thy ſilks and thy ſattins, all thy gentility and thy pomp in the world, are vile in compariſon of grace and of glory? Doeſt thou not know how God ſcornes all theſe things in compariſon of the excellency of his grace and favour? thou haſt a very baſe and a vile heart, if thou wilt ſet thine affections upon theſe things. So every wicked man is called *a vile perſon*, *Pſal.* 15. 4. *The vile perſon will ſpeak villany*, *Iſa.* 32. 6. Great *Nineveh*, the Prophet cals it *vile*, *Nahum* 1. 14. *The vileſt men are exalted*, *Pſal.* 12. 8. If we ſhould ſee a Lords ſon keep company with them that are meaner then is fitting, will ye not ſay he is baſe. If we ſhould ſee how *Sardanapalus* a King, would ſet ſpinning and wheeling with the Maids; and *Domitian* the Emperour ſit catching of flies, and hanging them up, would ye not ſay *they are baſe*? they do things unworthy themſelves: themſelves ſhould be Noble, and Honourable, and Royal, and yet ſhould ſo *vilifie and debaſe* their own ſelves on this faſhion. What, a Chriſtian be gaming, and hoyting, that might have joyes unſpeakable and glorious? a Chriſtian going to Alehouſes, or other baſe places, that might goe into the Courts of the Almighty? a Chriſtian complaine of the frowne of a man, whoſe breath is in his noſtrils, that might have the favour of Heaven? a Chriſtian angry at a trifle, a Chriſtian not able to indure the loſſe of a little earthly ſilver, that might have all the riches of glory? what a *baſe man* is he? what *baſeneſs* is this in thee? Ah, thou thinkeſt baſely of God, and baſely of Chriſt, and baſely of grace, and baſely of the Kingdome of Heaven, that ſetteſt thine affection more on the dirty and beggerly things of this life, then on him. The Proverbe of a foole is, He is penny wiſe and pound fooliſh, So thou art penny wiſe and pound fooliſh: wiſe for the things of this world,

world, and foolish to the things of God. The best things of the earth compare them to grace, are no better than a penny to a pound: what a strange thing is this that we should be thus *basely foolish*? not affect a Sermon more then a Play; not affect the grace of our Lord Jesus Christ more then an earthly bargaine. There is a homely saying, but it is a most true one, A foole will not give his bawble for the Tower of *London*; his affections are more on his Hat and his Feather, then on any thing else, ὁ δὲ τὰ γελοῖα σπουδάζει. He is very *serious about ridiculous things*. Fie for shame brethren, let us not be so profanely conceited of grace, so *basely minded* as to set our affections here below, when we are called to set them on God.

The fifth motive is taken from the *instability of our affections*: if our affections be set upon the things of this life, they must be faine to repent of it at last, what ever come of it: whether we perish or not, whether we be saved or damned, it is certain we shall repent of it: if ever thou go to Heaven, God will make thee repent that ever thou hast been so vain, so carnal, so voluptuous, so proud, God will make thy heart ake for it. *I abhor my selfe*, sayes *Job*, *and repent in dust and ashes*, Job 42. 6. O I could even spit in mine own face, I could even be content to gnash my teeth at mine own soule, that ever I sinned thus and thus, now I repent it in dust and ashes, O that I had never done so; were it to do again, I would never do it for a thousand worlds: thus it shall go to heaven thou wilt be faine to repent it. And if thou go to hell, thine own horror and thine intollerable torments and plagues will force thee to repent it too, that ever thou hast set thine affections on earth; then thou wilt curse thine own self, and ban thine own thoughts, & fret and stampe at thine own madnesse, that thou shouldst set thine affections upon the things of the world, when thou mightest have had a Saviour, and a God, if thou hadst been wise, and wouldest have been ruled. *Magni emitur pœnitentia*, alas, such repentance costeth thee dear. When it hath cost thee thy soul and brought thee to hell, and utterly undone thee for ever, then thou learnest how to repent. When *Dives* was in hell, then he repented that ever he was so hard-hearted to *Lazarus*, *Send Lazarus*, &c. O he would now aske him forgivenesse: send such a poor wretch now, I will make him restitution. Lord send now thy Commandements and now we will obey them; Lord now send thy Ministers unto us, and we will hear them; send us one Sermon more, and now we will do it. As sure as God is in Heaven, you will repent it another day, that ever you set your affections thus on the things of this life. Beloved, were it not better by odds, not to set your affections thus at all, then when ye have done it, repent it, when all comes to all? *Non admiseris cujus postea pœniteat*. Do not commit that, if ye be wise, which ye must repent when ye have done it. This very Sermon, if ye will not hearken now to obey it, I say this very Sermon your consciences will be sure to vexe you withall. Such a Sermon I heard, and there I had a warning, then I was told of this vengeance I endure, but I would not listen. O wo is me and my rebellion, that I did not. I beseech you consider it, set your affections otherwise then ye do, set them graciously on God, or else ye will be forced to repent for ever.

5. *From the instability of the affections.*

The sixth motive is taken from the *jealousie of the affections*: Beloved, when a Husband suspects his wives affections are not to him, there is an affection of jealousie arises in his heart to revenge it: a man cannot abide that his wife should give her affections to another. So Beloved, God is a jealous God, when he sees he cannot have thy affections to him: he hath made thee his creature, he hath hired thee for his servant, nay he espoused thy soule as a wife and a spouse to his own Son; and if he may suspect that thy affections are otherwise set, he will be jealous against thee. This will be the grievousest *revenge* of all revenges that are possible. No revenge like

6. *From the jealousie of the affections.*

the revenge for the turning ones affections ary. Let a man be wrong'd though never so much, nothing but anger and choler does arise to revenge it; but if he suspect the want of affection in his own wife, then it is not an anger alone that arises to revenge it, but a *jealousie*. Doest thou not know what jealousie is? I tell you, it is the *revengefullest passion* that ever arose in the breast. *Jealousie is the rage of a man, therefore he will not spare in the day of vengeance: he will regard no ransome, neither will he rest content, though thou giveſt many gifts*, Prov. 6. 34, 35. We have a good Proverb, From jealousie the good Lord deliver us. ζήλοιο παν ἀγριον ἦτορ, sayes *Oppia*, The heart of jealousy is wilde and all savage. A man is not only angry, but directly in a rage, that is jealous. So God expresses himself by a fury and a rage, saying, *my fury shall break out against them, and I will not pity them*. When thine affections go a whoring from God, he will be revenged on thee deeply; he will take no ransome; no ransome by Christ, no ransome in the world: couldest thou give him a whole world for the sin of thy soul, he will not accept it. What sayes the husband when he is jealous, what hast thou defiled my bed, and played the whore? and so forth. I will make you an example: he eats himself up, till he is revenged: he will marke every cast of her eye, every gesture of her body, every tread of her foot, every thing now shall be matter of suspition: she shall not speak to any man in the street, but he will suspect it is wantonnesse. She shall not be able to go one step out of doores, but he will suspect it is to her base lovers. So if we set our affections wrong upon other things besides God, God will never put it up at our hands. He will then be extreme to mark whatsoever is amisse; not one idle word, but he will be precise to observe it; not one vain thought, but he will be curious to note it; not one foolish fashion, but he will set it down in his note-book; he will then be extreame with thee. Ye have read and heard the Ten Commandements often and often. Ye know what is said in the second Commandment, Thou shalt not do thus and thus, *For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children*. If thou set up these Idols in thy heart, to affect the things of this life, take heed of this jealousie, *I the Lord thy God am a jealous God*, &c. He will visit not onely thy sins upon thee, but he will look what thy father hath done, and thy grandfather hath done, and thy great grandfather hath done. If any of them have been drunkards, he will visit it on thee: if any of them have been swearers and worldlings, and wicked, he will visit it on thee. From his jealousie the good Lord deliver us.

7. *From the tyranny of the affections.*

τετρακόσια δ' ἔτη γίνεται ἡ δουλεία, κατὰ τὰς τῶν παθέων παθῶν δυνάμεις.

The seventh motive is taken from the *Tyranny of our affections, if they be not set right*, If our affections be not set upon God, they are the sorest Tyrants that can be to tyrannize over us. *Philo* compares the tyranny of our affections to the four hundred years bondage of the Israelites in Ægypt. Ye remember what woful and slavish bondage they were put to in Ægypt, in so much that they groaned under it, and cryed out unto God. *Pharaoh* played the Tyger-like Tyrant over them, and made them weary of their lives: so do the affections tyrannize over a man that is carnal and earthly, they do so besot him, and befoole him, that he knows not how to come out of his sins; they do so harden him and obdurate him, that no preaching nor counsel can convert him; they do so occupy and task him, and busie him, that he can find no while to save his own soul, or bethink himselfe of escaping of hell and damnation, he is in hell before ever he thinks on it seriously; they plague him like *Tantalus*, sayes he, and leave his soul in the lurch after all his vaine hopes, he can never be free for God. The Apostle speaking of the lust and affections of the world, how they allure men into vanity; he sayes they promise men liberty, but they are the servants and slaves of corruption, 2 *Pet.* 2. 19. A man would wonder how one should be *in bondage with a pot* or a pipe, with a bowle or a game, with a carnal friend, or an use he hath

hath gotten; but ſo it is, that nor Miniſter, nor Sermon, nor warnings from God, nor any thing can free him: Still he is *enthralled*. Now conſider, are our affections ſuch tyrants, when they be ſet upon the things of this life? O let us ſet them upon God. If they can captivate us to God, and bring us into a *golden bondage* with grace and with goodneſſe, we are happy. Seeſt thou how the wicked are tyed to their ſins, and their luſts? ſo if thine affections were ſet upon God, thou wouldſt be tyed unto God. O it's an admirable tye, this, to be tyed unto God: This is it that the wiſeſt man in the earth adviſeth us to, *My ſon*, ſayes he, *keep thy fathers commandments, binde them continually upon thy heart, and tye them about thy neck*, Prov. 6. 21. Thine affections are theſe ſtay-bands, and theſe tyers; if thine affections be ſet upon the Word, they will tye it to thy ſoule; if they be ſet upon grace, and love to Gods Ordinances, his Sabbaths and his wayes, they will tye them to thy heart: if thou wilt not ſet thine affections upon God, thou art a very ſlave, a very ſlave unto Satan and to ſin; thou art not onely in a woful condition, as thou art, but they tye thee faſt to it; and if God may not be ſo much beholden to thee for thine affections to him-ward, he will intrap thee, and take thee by them, as a Beare is taken by the Collar, and hale thee to judgement. Thou haſt little affection, or none at all, to the Word: may be thou comeſt not to be reproved, and amended by the Word, but thou comeſt to have ſome knowledge, and ſome pretty ſentence to talk on, or ſome fine ſtory or paſſage to ſpeak on: as I live, ſaith the Lord, I will anſwer thee according to thy thoughts: may be thou comeſt that thou mayeſt ſcrape up ſome hopes to have mercy and heaven at the laſt; may be thou comeſt to ſnatch up ſome ſentence or other that may ſecure up thy conſcience: if there be ever a paſſage of mercy, that thou wouldeſt faine have; As I live, ſaith the Lord, I will anſwer thee according to thy thoughts, and thine own vain heart that which thou cameſt for in the Word, as I live, ſaith the Lord, thou ſhalt have it. Thou doeſt not come to learne how to be holy and be ſtricter than thou art, but though thou beeſt no ſtricter than thou art already, yet to have ſome hopes to be ſaved for all that.

Vid. Ezek. 14. 3, 4, 5. &c.

THE

THE SOULES *LOOKING-GLASSE.*

Lively repreſenting its Eſtate before GOD:

With a Treatiſe

OF

CONSCIENCE,

Wherein the Definitions and Diſtinctions thereof are unfolded, and ſeverall Caſes reſolved.

By that Reverend and faithfull Miniſter of the Word, WILLIAM FENNER *B. D.*

Sometimes Fellow of *Pembroke-Hall* in CAMBRIDGE, and late Parſon of *Rochford* in *Eſſex.*

ACTS 24. 16.

I exerciſe my ſelfe to have alwayes a Conſcience void of offence toward God and toward men.

LONDON,

Printed by *E. Tyler*, for *William Gilbertſon*, at the Signe of the Bible in *Giltſpur-Street* without Newgate. 1656.

TO THE CHRISTIAN READER.

IT was the saying of *Solon*, That there were many good laws made, but there wanted one law to make us put all those laws in execution: The like may be said concerning the Books that are written now adayes, There are many good Books written, but there wanteth one Book to make us to put those good books in practice. Such a Book were worth writing, and worth reading; and I know no reason but that this Book (if the Spirit of God write it in our hearts) may have this happy effect: is a Book that will teach us how to get into the state of grace, and how to get and keep a good Conscience: and whosoever readeth a book with a good conscience will make conscience to practice what he readeth: For a good conscience is, as *Aristotle* saith of Justice, * a Synopsis and Epitome of all virtues; It is a * Panacea to cure all soul diseases; It is * a Medicine to digest all book-surfetting.

There are four sorts of Consciences; Some bad and unquiet, some bad and quiet, some good and unquiet, some good and quiet. For a conscience to be bad and quiet is the worst temper that can be; Better have a bad unquiet than a bad and quiet conscience; better have a tormenting Tophet in the soul than a fools Paradise. The best frame of Conscience is the good and quiet Conscience; this is a

* Paradiſe upon earth, * a preguſtation and prelibation of heaven, a manſion for the Trinity to dwell in. Now this enſuing Treatiſe will teach us how to purchaſe this precious Jewel of a good and quiet Conſcience. A Treatiſe very neceſſary in theſe unconſcionable dayes, wherein moſt people make no conſcience to ſin againſt conſcience; and ſome have ſinned ſo long againſt conſcience, as that they have loſt all conſcience of ſin. As * St. *Auguſtine* ſaith of the name of a Chriſtian, ſo may I ſay of conſcience, *Multi conſcientiam habent, non ad remedium, ſed ad judicium*, Many have a conſcience for their condemnation and not for their ſalvation. Conſcience * it is the houſe of the ſoul; But this houſe lieth waſte and is much ruinated and decayed in theſe times, wherein * never more ſcience, but never leſſe conſcience. Conſcience * it is a private Judgement-day before the publick day of Judgement. And it is an ill preſage that moſt people will never ſtand upright in the Court of Heaven, becauſe they ſtand accuſed and condemned in the Court of Conſcience. Conſcience is Gods Preacher in our boſomes; And it is a moſt certain Rule; That that man that will not regard the Preacher in his boſome, Will never regard the Preacher in the Pulpit. And the reaſon why the Preacher in the Pulpit doth no more good, is becauſe the Preacher in the boſome is ſo much deſpiſed and neglected. And therefore I doubt not but this Book (theſe motives conſidered) will be very acceptable to all thoſe that have, or deſire to have a good and quiet conſcience. For as * S. *Bernard* moſt excellently ſaith, *Every mans conſcience is his book; and all books are written to diſcover and amend the errours of the book of conſcience.* Let thoſe that read this book of conſcience look into the book of their own conſcience, and amend all the faults of that book by this.

The reverend Authour of this Book was a Miniſter very conſcientious, and one that had a great ability given him by God to preach unto, and work upon, the conſciences of people, to awaken the ſleepy conſcience, to enform the erroneous conſcience, to ſettle the doubtfull conſcience, and to comfort the wounded conſcience; his ſermons were all dipt

* *Letitia bonæ conſcientiæ paradiſus eſt animarum, gaudium angelorum, bonus odor Eccleſiarum, ager benedictionis, templum S. Trinitatis, cella Dei habitaculum Spiritus ſancti, &c.*

* πρόγευσις καὶ προβολὴ τοῦ οὐρανοῦ.

* *Multi Chriſtianum nomen ad judicium habent non ad remedium.*

* *Domus animæ, &c. Conſcientia.*

* *Dum temporalia cum æternis comparo, dico conſcientiæ, ſcientiæ minus habuiſſe; nos contra, ſcientiæ plus, conſcientiæ minus habere, &c.*

* *Dies judicium judicii, &c.*

* *Unicuique liber eſt propria conſcientia; & ad hanc librum dijudicandum & emendandam omnes alii inventi ſunt.*

dipt in conſcience; And therefore a Subject of Conſcience muſt needs be welcome from ſuch a Preacher. It is true that this birth is *Poſthumum opus*, and cōmeth our after the death of the Autnour; But I hope it will be the more pleaſing, to revive the memory of him whoſe life and labours were deſervedly precious in the eſteem of Gods people. And if conſcience, though for a while blind, and dumbe, and feared, and put out of all office, will notwithſtanding at laſt be put into office, and made to ſee, ſpeak, and feel, to the utter deſtruction of an impenitent ſinner; Why may not a diſcourſe of Conſcience, though long ago preached, be ſuffered to revive and live for the ſalvation of thoſe that ſhall have grace to read it aright? eſpecially conſidering that theſe Sermons were perfected by himſelfe in his life time?

Much I could ſay in commendation of this worthy Divine, both in regard of his unwearieſome pains in preaching, conſuming his own body to ſave the ſouls of others, as also of his learning and exemplary piety; but I forbear. All that I will ſay is this; They that fully knew him did love and reverence him; and if any did diſeſteem him, it was becauſe they did not fully know him. He is now a ſhining ſtar in the firmament of Heaven. And there are hundreds of people that will bleſſe God to all eternity for his pains. He needeth not our praiſes, but our imitation.

All that I deſire from you that read this ſhort Treatiſe, is this: That ye would either get a good conſcience by the reading of this book, or bring a good conſcience to the reading of it. Labour to make an addition to the heavenly joyes of this faithfull ſervant of God, by making this book a means to bring thy ſoul to thoſe heavenly joyes which are at Gods right hand for ever more; which are joyes unſpeakable and glorious, ſo great that, * as S. *Auguſtine* ſaith, *If one drop of the joyes of Heaven ſhould fall into Hell, it would ſwallow up all the bitterneſſe of Hell.* And that God would make you heirs of this joy, is the prayer of your ſoul friend,

EDM. C.

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AN

AN

ENQUIRY

After a mans Eſtate before GOD.

COLOS. 4. 8.

Whom I have ſent unto you for the ſame purpoſe, that he may know your eſtate and comfort your hearts.

THE eſtate of a man before God is the relation that he ſtandeth in unto God, as God is the free fountaine of all ſpiritual life and ſalvation, and determiner of mens everlaſting conditions either in heaven or in hell: So that when we queſtion about a mans eſtate, we queſtion, Whether he be in Chriſt or not; Whether he have true grace yea, or no, Whether he be one of Gods children or no, or whether he be yet no better then a reprobate. *What a mans eſtate before God is.*

There be three things to be conſidered in this definition of every mans eſtate. Firſt, it is *a relation unto God*; not as a man is in himſelfe, it may be rich, it may be poor in the world; but I ſpeak here as he is in relation towards God; Whether he be rich towards God, yea, or no. I do not ſpeak as a man is in regard of others; it may be he is a father or a ſonne, a maſter or a ſervant, a King or a ſubject: but in relation to God, Whether Gods ſervant or no, Gods childe or no. *Salute Apelles*, ſaith *Paul*; and he telleth us what eſtate *Apelles* was in before God, namely, in an eſtate of approbation, *approved in Chriſt*. And the ſame Apoſtle ſpeaketh on the contray of the unconverted Gentiles, that they were *ſtrangers from the life of God*, Epheſ. 4, 18. Secondly, as it is a relation unto God, ſo it is a *ſtanding* relation: That wherein he ſtandeth towards God, that is a mans eſtate before God. There is a difference between one that doth ſin, and one that is in the ſtate of ſinne: A childe of God may ſinne, but he is not in a ſtate of ſinne; you cannot call him a wicked man. So alſo

Rom. 16. 18.

Epheſ. 4. 18.

there is difference between one that doeth ſome good actions, and one that is in a good eſtate: A carnal man may do ſome good things, but he is not in a good eſtate. The eſtate of a man is a ſtanding thing, it is the relation that he ſtandeth in towards God. Thirdly, it is the relation that a man ſtandeth in towards God *as he is the free fountain of ſpiritual life and ſalvation.* It is not every ſtanding relation towards God: For a man may be conſidered in relation to God as a Creatour, and ſo the heavens and the earth and the very brute beaſts ſtand in relation to God, as they are his creatures; but they have not this eſtate that we ſpeak of, which is a relation to God as the free giver of ſpirituall life and ſalvation. (He is free, he may chooſe whether he will give it or no.) Now this is a mans eſtate, the relation he ſtandeth in unto God, Whether the Lord hath given him his ſaving grace, yea or no; ſpiritual life in Chriſt Jeſus, yea or no; title to heaven and ſalvation, yea or no? this is the meaning when we ſpeak of a mans
Gen. 13. 13. eſtate. It is ſaid of Sodom, *They were ſinners before God*: that is they were in a bad eſtate, a ſtate of ſinne. It is ſaid of *Zachary* and *Elizabeth*, *They were*
Luke 1. 6. *both righteous before God*; that is, they were both in a very good ſtate.

Obſerv. *Miniſters are to enquire after the eſtate of their people.*

All Chriſtians beleive that there is a God: It behoveth every one now to conſider in what eſtate he ſtandeth to his God. This is a great queſtion that we which are Miniſters ought to demand of our people, to know their eſtates.

Reaſons. 1.

Firſt, becauſe we are ſhepherds, and are bound to look well how it ſtandeth with our flock. If we do not labour to know your eſtates, we can never look well to your ſoules. Conſider that place in the Proverbs, *Be diligent*
Prov. 27. 23. *to know the ſtate of thy flock, and look well to thy herds.* Where the Wiſe man firſt requireth that we ſhould look well to our flocks, and then directeth us in the manner how, *viz.* by being diligent to know their eſtate, how it ſtandeth with them.

Secondly, we are Gods labourers; and we muſt know in what eſtate our work ſtandeth: elſe we may labour, and labour, and all in vain; we may preach and exhort and call upon our people to heare and believe, and obey; and all this may ſtill be in vain, if we do not enquire in what eſtate they are. This is the reaſon why *Paul* could not forbeare ſending and
1 Theſſ. 3. 5. enquiring how it ſtood with the *Theſſalonians*, in what ſtate they were in, how it went with their faith, whether they keept it or no, leſt the tempter had tempted them, and his labour ſhould have been in vain; for ſo it had been for all his preaching and teaching them, if they had not been in a good eſtate: therefore he ſent to know.

Thirdly, we are to take the care and the charge of your ſoules: Now then, how can we be quiet if we do not know in what eſtate your ſoules be? A good father cannot be at quiet if he do not know how it is with his children: How if they ſhould be ſick? how if undone? Oh it would comfort a good father to know his children to be in good caſe: But if it were otherwiſe with them, though it would grieve him much, yet he had rather know it then not; for if he know it, he can better tell what to do. So it was with the Apoſtle, his very bowells yerned upon the Philippians, *Oh my poor people*, thought he, *I wonder what eſtate they be in. How if they totter? how if they miſcarry? how if the devil have tempted them to ſinne and to apoſtatize? how if they be in trouble of conſcience?* He could never be at quiet
Philip. 2. 19. till he knew their eſtate: *I truſt in the Lord Jeſus*, ſaith he, *to ſend* Timotheus *ſhortly unto you, that I alſo may be of good comfort, when I know your eſtate.* He had a great care of their ſoules, and therefore it would comfort his heart to know what eſtate they were in.

Fourthly, we are teachers, and therefore we muſt know the eſtate of our people: otherwiſe we are ignorant what doctrine to provide for them,

them, what points to handle among them. *Paul* in this Epiſtle to the *Coloſſians*, knowing onely their eſtate in the generall, delivereth abundance of generall precepts and exhortations unto them: he deſcribeth unto them the myſtery of Chriſt, admoniſheth them to continue ſtedfaſt therein, to embrace the preaching of the word, to beware of philoſophy and the vaine traditions and ſophiſtry of men, to take heed of doting upon ceremonies, which are all ended in Chriſt, to ſet their affections on heaven, to mortifie the deeds of the fleſh, to put off the old man; he warneth them to be loving and humble: he biddeth Wives do their duties to their Husbands, and Husbands to love their Wives; Children to obey their Parents, and Parents to encourage their children; Servants to obey their Maſters, and Maſters to deale well with their ſervants; all to continue in prayer, watchfulneſſe, thankſgiving; to walk wiſely towards them that are without, to be carefull of godly and holy communication: Thus knowing their eſtate only for the generall, he teacheth them in generall, and therefore now he concludeth, as if he ſhould ſay, *I ſpeak ſomewhat generally becauſe I do not know your eſtates in particular; and therefore I ſend to you* Tychicus, *a faithfull good Miniſter, that he may learne your eſtates in particular, and deale with you anſwerably. It may be ſome of you want corroſives; it may be ſome of you want cordials; it may be ſome have need to be ſearched and humbled, ſome of you to be encouraged and comforted: I have ſent him to enquire into your eſtates in particular, that he may do accordingly. Whom I have ſent unto you for the ſame purpoſe, that he may know your eſtate and comfort your hearts.* Col. 4. 8.

The uſe of this is threefold.

Firſt, for inſtruction. Hence we may ſee that a Miniſter doeth but his duty when he enquireth into mens eſtates, how they ſtand before God: It is not prying into other mens matters; it is not busi-bodineſſe in other mens affairs; it is not a ſpirit of meddling: No, a Miniſter doeth but his duty, when he doeth it. How can a Phyſician apply true and proper phyſick unleſſe he enquire into the ſtate of mens bodies? Now a Miniſter is a Phyſician to mens ſouls; and therefore he is to enquire of the ſtate of mens ſouls, how they ſtand before God. They are men of Belial that ſay, *What? muſt the Miniſter know all?* and, *Can there be nothing done but the Miniſter muſt heare of it?* Theſe are very evil ſpeeches. The Miniſter doeth but his duty when he is inquiſitive. *Uſes.* 1. *Inſtruction.* Jer. 8. 12.

The ſecond uſe may be for reproofe. If it be the duty of a Miniſter to enquire of mens eſtates before God, then thoſe people are to blame that will not make known their eſtates. What is the reaſon that ſo many men abide in a rotten eſtate, but becauſe they are loth to open truly and fully what they are to Gods Miniſters? Nay many are like them in the Prophet, *who ſay to the Seers, See not.* They would not have Gods Miniſters ſee what they do, nor ſee what they are. I confeſſe there be ſome that will open ſomething about their eſtates, but not all they know by themſelves: They keep in the maine; like ſome fooliſh clients who miſinforme their Counſel, making their Caſe better then indeed it is, and ſo their Cauſe miſcarrieth: So ſome keep in that which would give moſt light to judge of their eſtates: But this ought not ſo to be. I can tell you an example of one that being troubled about his eſtate before God, and ſome Miniſters being by, *Oh*, ſaith he, *I will tell you all that I know of my ſelfe; I'le not hide a ſyllable from you: and if be yet no better then a wretch, I beſeech you tell me plainly that I am ſo; and if I be in Chriſt, I beſeech you prove it plainly unto me.* This man took a right courſe, and thereby through Gods mercy came in a little ſpace to the aſſurance of his own bleſſed eſtate and condition. 2. *Reproof.* Iſa. 30. 10.

3. *Exhortation.* Thirdly, for exhortation. Let Gods Miniſters know of your eſtates, that they may be able to ſpeak to you accordingly. By this means they may ſpeak words in due ſeaſon, and likewiſe houſe-holders give every one his portion. If you had but a cut finger, would not you be glad to have the right plaiſter? and if you had a burning feaver, would you not deſire the right remedy? how much more in curing the ſickneſſe of the ſoul?

Now from the text it ſelfe, without any cutting up of the words, we may gather four Propoſitions:

1. That there is an eſtate that every man is in, either an eſtate of grace, or an eſtate of ſinne.

2. That this ſtate may be known.

3. That every man ſhould be willing to have his eſtate examined, that it may be known whether it be good or no.

4. That a man can never have true comfort till it be known that he is in a good eſtate.

1. *Obſerv.* 1. For the firſt, That there is an eſtate that every one is in, either of grace or ſin; See this in *Simon Magus*: *I perceive*, ſayes S. *Peter*, *thou art in the gall of bitterneſſe, and in the bond of iniquity*. See, he telleth him what eſtate he was in, *viz.* a very bad eſtate, in a deſperate and damnable condition. In this ſtate of ſin and miſery are all they that are not renewed by Chriſt Jeſus. And for the other, ſee an example, *Rom.* 16. 7. *Salute Rufus choſen in the Lord*: The text there telleth us what eſtate he was in, a very good eſtate; He was a man in Chriſt, *a choice man*, that is, a man in the ſtate of grace and ſalvation. In this eſtate are all they that are called and ſanctified and made new creatures unto God. Every man is in one of the two eſtates: there is no middle eſtate which is neither the one nor the other, but in one of theſe two are all the whole world. The reaſon is,

Acts 8. 23.

Rom. 16. 7.

1. From everlaſting the world was divided onely into two ranks, either Elect or Reprobates.

2. Here in this life the world is divided onely into two companies, either Godly, or Ungodly.

Matth. 25. 32. 3. At the day of judgement the Lord will divide the whole world onely into two ſorts, either Sheep or Goats.

2. *Prop. Election may be known.* II. For the ſecond Propoſition, This eſtate may be known: Eſpecially every man may come to the knowledge of his own eſtate before God. I do not ſay that every man may know whether he be elect or reprobate: yet this I ſay too, That a godly ſoule may know that it is elected to life. The Apoſtle exhorteth all that are godly *to give diligence to make their election ſure*, 2 Pet. 1. 10. He that attaineth to that faith which the Apoſtle calleth *the faith of Gods elect*, Titus 1. 1. and receiveth the word of God, as *Paul* ſaith the *Theſſalonians* did, and thence concludeth they were choſen of God, 1 *Theſſ.* 1. 4, 5. he may attaine to much aſſurance of his election. But though a godly may know he is elected of God, yet for reprobation the caſe is not alike: 1. Becauſe ungodlineſſe is not alwayes joyned with perſeverance. 2. Beſides, God hath many reaſons why he doth not reveale mens reprobation unto them: They would then be outragious in evil, deſperate in wickedneſſe; there could be no order or government in humane life: Beſides that, the form of Chriſts adminiſtration of his Kingdom could not be ſo as it now is: for Chriſt hath bid his Miniſters preach the Goſpel to every creature, to whole Pariſhes and Townes, and except none: Chriſt will not tell his Miniſters which be reprobates and which not, that they may preach unto all, and labour to work upon every ſoul; and there is none in a Pariſh but the Miniſter muſt look upon him as one who may be ſaved. Chriſt will not tell his people which be reprobates, that they may look upon every one, as one that may be wonne to

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the faith for any thing they know: Chriſt will not tell the reprobates themſelves that they are reprobates, that every one of them may come to the uſe of the means; How do they know but they may finde grace? yea and the Lord doth ſeriouſly call them; and it is their fault if they obey not. It is Gods infinite mercy, that election, which is ſuch a comfortable point, may be revealed to Gods children; and that reprobation, which is ſo intolerable and bitter, is not revealed to the reprobate. Nevertheleſſe let me adde, that ſome particular men have known their own reprobation, as *Cain* and *Judas*, &c. And there be ſhrewd ſignes of it: (I do not ſpeak it as though I meant to perſwade any man that he is one, but onely that he may take heed of them.) *Shrewd ſignes of it.*

1. Malicing the known truth is a very ſhrewd ſigne: As, when men know that godlineſſe is pleaſing to God, and yet they hate a man for it; when men know the Miniſter is commanded to rebuke ſinne, and yet they will ſpite him for ſo doing: this a very ſhrewd ſigne. *Paul* perſecuted the truth; *but yet*, ſayes he, *I obtained mercy, becauſe I did it ignorantly*, 1 Tim. 1. 13. intimating that if he had done it againſt knowledge, he had been in danger to have found no mercy. And therefore ye that mock and hate thoſe wayes which God hath commanded, I beſeech you, take heed leſt ye ſin unpardonably.

2. Abſolute apoſtaſie is a ſhrewd ſign too of reprobation: When men have been very forward in the profeſſion of the truth, and fall totally away and prove miſerably profane, as the Apoſtle ſheweth, *Heb. 6. 6.*

3. Finall impenitency. This is an infallible ſigne of reprobation, when a man liveth in ſin, dieth in ſin, and goeth away without repentance. *Luke* 13. 3. *Except ye repent ye ſhall all likewiſe periſh.* There be many of us have ſtood out long in impenitency; let us take heed leſt if we ſtay any longer we fall upon this great evil.

I return to the point: A man may come to the knowledge of his own eſtate before God. I do not mean, Whether he be in the ſtate of election or reprobation: but he may know, Whether he be in the ſtate of ſalvation or damnation, that is, Whether he be in the way that leadeth to heaven or hell, Whether he be in ſuch a caſe that if he die now, he ſhall be ſaved or not ſaved: Every man may thus know in what eſtate he is. *That a man may know his eſtate, proved.*

1. Becauſe the word of God ſheweth a man this: As for example, *He that committeth ſinne is of the devil*, Mark; the Apoſtle telleth us what eſtate that man is in that liveth in ſinne, in a very bad eſtate. So on the contrary; *He that hath this hope purgeth himſelfe.* Mark; the Apoſtle telleth us what eſtate that man is in who purgeth himſelfe; he is in a very good eſtate, in a ſtate of true hope in Chriſt. And ſo 1 *Cor.* 6. 10. the Apoſtle nameth divers who are not in the ſtate of ſalvation, but of damnation: if they die in ſuch caſe, they cannot inherit the Kingdom of Heaven. So that if a man will but ſearch the word, and believe that God doth ſay true, he may know his eſtate. *Reaſons* I. 1 John 3. 8. 1 John 3. 3.

2. Without this knowledge a man cannot have an accuſing or an excuſing conſcience in reſpect of his eſtate: but men may have, yea many men haue, a conſcience accuſing them of being in a very bad eſtate; and many men have an excuſing conſcience, that plainly doth witneſſe that they are in a very good and gracious eſtate. *I and my people are wicked*, ſaith *Pharaoh*. His conſcience did accuſe him of being in a bad eſtate. *I am holy*, ſaith *David*; *I am thy ſervant*. His conſcience told him he was in the ſtate of grace. So that ye need not go farre to know what eſtate you are in: there is that in your boſome that can decide the matter. II. Exod. 9. 27. Pſal. 86. 2.

3. Men cannot deſire nor flie from an unknown eſtate: But men are III.

commanded to flie from a bad eſtate, and ſeek out a good one: There-
Matth. 3. 7, 8. fore they may know the one and the other. *O generation of vipers, who hath warned you to flie from the wrath to come? Bring forth therefore fruits meet of repentance*, ſaith *John* to the Phariſees. He ſuppoſeth theſe men might eaſily know that they were in a very bad eſtate, or elſe how could he ſay thus unto them?

Before I come to the Uſes, let us conſider theſe three things:

1. That every man living is borne in a very bad eſtate. We all know it well; but oh that we would conſider it! *We are all by nature*
Eph. 2. 3. *children of wrath.* Now here lieth the queſtion, When did we change our eſtates? We are in the ſame ſtate of damnation wherein we were borne, except we are come out of it. I ſay, here lieth the queſtion, Whether we are come out of it or no, whether we have mended our eſtate.

2. Conſider that the greateſt part of the world never mend their eſtates: But as they were borne in a curſed eſtate, ſo they live and die in it. And I ſpeak not this of heathen onely; but alas! how many in the viſible Church
Phil. 3. 17. do ſo? How many were there in the Church of *Philippi* whom the Apoſtle could not think of without weeping, when he conſidered in what eſtate they
1 Cor. 1. 26. were? So in the Church of *Corinth*, not many wiſe, not many rich, not many noble called; but commonly the meaneſt in the eye of the world were in the beſt eſtate towards God. Nay more then ſo; Many of them who ſeek to get into a good eſtate, miſſe of it and periſh. See, *Luke* 13. 24. *Strive to enter in at the ſtrait gate*: Mark; it's a ſtrait gate, and letteth but few in: *for many ſhall ſeek to enter in and ſhall not be able*: Here and there a few, even where the conſtant miniſtery is.

3. Conſider that it is a marvellous hard thing to paſſe from ſtate unto ſtate, from a bad to a good eſtate. There is a very vaſt gulfe between the ſtate of ſinne and the ſtate of grace, and it is marvellous hard to paſſe it. Theſe things premiſed, the Uſes follow.

Uſe 1. *Of Inſtruction.* *It is every mans duty to enquire after his eſtate.*

1. This point may be many wayes uſeful: Firſt, for inſtruction; If God hath made it poſſible unto us to finde out what eſtate every one of us is in, then ſure he would have us go about it and enquire after it. God might have left us to periſh in our naturall blindneſſe, never to have known in what caſe we had been untill we were paſt recovery. Firſt, we are all wanderers from God and from the wayes of peace, and therefore God might juſtly have ſuffered us for ever to have wandred, and never to have been able to finde out whether we had been right or wrong. Secondly, God hath dealt ſo with ſome: He hath ſuffred ſome to go on all their dayes blindfold
Matth. 15. 14. to hell. Thus the Lord dealt with the Scribes and Phariſees; *Let them alone*, ſaith he, *they be blind leaders of the blind, they will both fall into the ditch.* Ye ſee the Lord hath dealt ſo with ſome; and it is his mercy, he hath not dealt ſo with us. Sith God hath made it poſſible for us to know, it is our duty to enquire after it: And that yet further for theſe reaſons:

Reaſons.

1. Firſt, becauſe the Lord commandeth it: *Examine your own ſelves*
2 Cor. 13. 5. *whether ye be in the faith; prove your ſelves: know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates?* Where you ſee the Apoſtle commandeth the duty of ſelf-triall: And conſider how he preſſeth it upon us: 1. *Do ye not know what eſtate you are in? then examine and enquire.* 2. *Do ye think ye are in a good eſtate? look ye prove it, and be ſure ye be not in an errour. Do ye object, ye do not know, neither can ye know? No? then your eſtate is very bad: finde out ſome good tokens in you, except ye be reprobates.* This command makes it a clear duty.

2. But a ſecond reaſon to prove it our duty to enquire what eſtate we are

are in, is, because without the knowledge thereof we can never have any true peace in our consciences: The conscience must needs be without peace so long as we are ignorant of what estate we are in: *Being justified by faith we have peace with God through our Lord Jesus Christ.* Rom. 5. 1. First the Apostle sheweth their estate; they were in a state of *justification*: and from the knowledge thereof they had *peace*. We are bound to get true peace to our consciences; Oh, what a lamentable maze are we in till our consciences have peace! and this they cannot have untill we are fully aquainted in what case we stand before God: *Acquaint thy self with God, and be at peace.* Job 22. 21.

3. Thirdly, we can never be fit for any duty of Gods worship as long as we know not what estate we are in: We can never be fit for any holy duty, to heare, pray, receive the Sacrament: *Let a man examine himselfe, and so let him eat*, &c. 1 Cor. 11. 28. First he must examine in what estate he is before he can be fit for that high service. So for repentance: *Let us search and try our wayes, and turne again to the Lord*: Lam. 3. 40. first finde our selves in an ill estate, and then returne. So for joy; It is a duty to rejoyce in the Lord: But we are never fit for rejoycing till we have proved what estate we are in: *Let every man prove his own work; so shall he have rejoycing.* Gal. 6. 4. We can never be fit for any duty, untill we know what estate we are in, because every duty varieth according as the estate of every man is. To instance in prayer; He that is not in the state of grace must pray one way, and he that is in the state of salvation must pray another way: the one, that he may be converted and brought home to God: the other, that he may be strengthened and increased in grace. And so for the duty of hearing, &c.

The second use is for direction; to let us understand by what means we may know what estate we are in. There be four means to know this. *Use. 2. Of Direction.*

1. By our outward and inward actions. I do not say, by our outward actions: For a man may be in the state of hypocrisie, and yet his outward actions may be good. Neither do I say by our inward actions alone: For a man may be in the state of selfe-deceit, and yet say his heart is good and his meaning and minde good. But I say, by them both put together. Our Saviour setteth it out by a tree; *Every good tree bringeth forth good fruit: but a corrupt tree bringeth forth corrupt fruit.* Matth. 7. 17. So if the heart bring forth the fruit of righteousnesse, joy in good things, patience, meeknesse, gentlenesse, love, obedience, godly conversation, &c. these evidence a good estate: but if the heart bringeth forth deadnesse, earthlinesse, impatience, evil conversation, &c. these are corrupt fruits and signes of a very bad estate. *Means to know what estate we are in.*

2. Ye may know what estates ye are in by your inclinations and dispositions, from whence these actions proceed. Are your hearts inclined heaven-ward and God-ward, as *Davids*, are ye bent to holinesse and self-deniall, &c. as a bow is bent to shoot the arrow? This is a signe of a good estate: as 1 *Chron.* 22. 19. there is a speech of *setting the heart to seek God.* Ye know when a man will do a thing indeed, we say, *he is set on't.* It may be ye do some good duties, make some fair offers of seeking God; but are your hearts set on't? or are they set on the world, and inclined earth-ward? The inclinations of every creature in the world do ever shew what the creature is. How do we know that a stone is heavy? Because it inclineth downward. How do we know a man is cholerick? Because he is inclined unto wrath: So a mans estate may be known by his constant inclination either to good or evil. Psal. 119. 112.

3. One may know what estate he is in by that reflexive act which is proper onely to man. There is an act in mans soule (we call it a *reflex*

flex act) which no creature hath but onely man, whereby he can perceive what himselfe is and doth. When a man thinketh or speaketh, he can reflect upon himselfe, and perceive what he thinketh or speaketh: when he prayeth, he can reflect upon his own heart, and perceive how it carrieth it selfe all along in his prayers. I say, no creature in the world hath in it this reflexive act but onely man. The fire burneth, but it cannot reflect upon its own burning: *Oculus non videt se videre*, The eye seeth, but it doth not see that it doth see; that is, That creature doth not perceive what it doeth when it seeth. But every man hath this reflexive act in him, whereby he is privy to what himselfe thinketh, doeth, is. *None knoweth the things*
1 Cor. 2. 11. *of a man, save the spirit of a man that is in him.* This is the reason why some know not what estate they are in, because they choke their own spirit and hoodwink their consciences. Thine own heart knoweth how it is with thee, and would faithfully tell thee, if thou wouldst enquire of it and hearken unto it. Search with Gods candle, and thou mayst easily finde
Prov. 20 27. what is in thee. *The spirit of a man is the candle of the Lord, searching all the inward parts of the belly.*

4. Ye may know what estate ye are in by a certain kinde of feeling. As there is a kinde of bodily feeling whereby every man knoweth the estate of his body, whether he be sick or in health, so there is a spiritual feeling. The
Luke 24. 32. two disciples did feel their heart burn: *Paul* did feel a great combat in him
Eph. 4. 29. between the flesh and the spirit: So if men be covetous and worldly, they may feel it. Yet indeed some men be past feeling: Their case is the worse because they cannot feel how bad it is; But for the most, they may easily feel what their estate is.

Use 3. Impediments. The third use is, to shew you the impediments that hinder this knowledge. I you would attain to know what estate you are in, then remove the impediments: which are

1. Vain thoughts. Men who are in a state of sinne and wrath, yet have many vain thoughts lodging within them keeping them from knowing it: *God is merciful*; and *Christ died for sinners*; and, *There be worse sinners then they*; *why should they think so ill of themselves?* and, *they may be better all in good time*: These vain thoughts hoodwink their eyes that they cannot see
Jer. 4. 14. their estate, nor resolve that it is so dangerous as indeed it is. *O Jerusalem, wash thy heart from wickednesse: how long shall these vaine thoughts lodge within thee?* They were in a very bad estate; and yet they had such vain thoughts that they could not see it.

2. Presumption is another impediment. Men pray, and heare, and do other good duties, and so take all to be well without serious examining.
Rev. 3. 17. This was the case of the *Laodicean* people: They thought they had that in them which they had not, and that their estate was good, when it was nothing so.

3. Another let are the Cares of this life: Whereby the heart is so occupied, that it doth not finde time to search its one estate. Therefore our Sa-
Luke 21. 34. viour saith, *Take heed that your hearts be not overcharged with the cares of this life, lest that day come upon you unawares*; intimating that these cares are great lets from considering our estates.

4. Another let is an Evil conscience, which affrighteth a man so soon as he beginneth to stirre, and maketh him afraid to go on to look soundly in-
John 3. 20. to his estate. *He that doeth evil hateth the light.*

5. Another let is Ignorance. *There is none that understandeth, none that seek-*
Rom. 3. 11. *eth after God.* Mark; they did not seek in what case they stood before God, because they did not understand.

6. Another let is Spiritual sloth and sluggishnesse of heart. Men cannot endure to take paines with their own hearts till they have made our a

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true judgement in what caſe they are; They begin and quickly give over; and ſo for want of diligence and pains-taking make nothing ſure.

The laſt uſe is for exhortation; That all men would beſtirre themſelves and ſet in earneſt upon this enquiry. That we may every one know in what ſtate we ſtand. *Uſe 4. Of Exhortation.*

1. Conſider, this is an enquiry about our ſouls. We enquire about our outward man, about the eſtate of our bodies, and worldly affairs, &c. Oh, let us not neglect this maine Enquiry, *Am I in Chriſt, yea or no? Am I a new creature, yea or no? Doth my ſoul live to God or no?*

2. Conſider, this is a queſtion about our everlaſting eſtate. We can never have comfort untill we have put this out of queſtion: and therefore this is a queſtion which all queſtions muſt give way unto. If ye be not in Chriſt, ye had need lay aſide all and look about it onely. How can men eat, drink, ſleep, &c. ſith the wrath of God abideth upon all unbelievers? Methinks our ſouls ſhould take no content, do nothing elſe but faint after Chriſt untill we know our intereſt in him. I ſay again, This is the grand enquiry, that buſineſſe which all buſineſſes muſt give place unto. Oh the ſloth of our ſouls! Let us in time awake and rouſe them up, and never reſt untill we know our own eſtate to be good before God, that ſo our hearts may have comfort, and that with God.

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A TREATISE OF CONSCIENCE.

ROM. 2. 15.

Which ſhew the work of the law written in their hearts, their conſciences alſo bearing them witneſſe, and their thoughts in the meanwhile accuſing or elſe excuſing one another.

What conſcience is.

Have ſhewed you, That every man is in an eſtate before God. And that hath made way now to a Treatiſe of Conſcience; which will ſhew us what eſtate we are in before God. I deſire to handle it common-place-wiſe: And firſt I will tell you in brief what the conſcience of everyman is. I ſay of every *man*: For Angels and devils have a conſcience too: ye may ſee it in the ſpeech of the Angel to *John*, when *John* would have worſhipped him, *I am thy fellow-ſervant*, ſaith he, *ſee thou do it not*. Mark; He had a conſcience that could ſay, *I am a ſervant, and therefore muſt not take worſhip to me*. So for the devils: When our Saviour bade them come forth of the poſſeſſed, they ſay, *Art thou come to torment us before our time*. See; they had a conſcience that told them there would be a time when they ſhould be further tormented. But I am not to ſpeak of ſuch conſciences, but of the conſcience of man. Now the conſcience of man is the judgement of man upon himſelf as he is ſubject to Gods judgement. Divines uſe to expreſſe it in this Syllogiſme, *He that truly believeth in Chriſt ſhall be ſaved*: My conſcience telleth me this is Gods word; *But I believe truly in Chriſt*: My conſcience telleth me this alſo; *Therefore I ſhall be ſaved*. And ſo alſo on the contrary ſide. So that conſcience is a mans true judgement of himſelfe: *If we would judge our ſelves*; that is If we would bring our ſelves before the tribunal of conſcience to receive its judgement.

Rev. 19. 10.

Matth. 8. 29.

1 Cor. 11. 31.

Four Propoſitions.

Four Propoſitions are contained in that portion of Scripture which I have choſen to make the Subject of this enſuing Treatiſe, *Rom.* 2. 15.

1. That there is in every man a conſcience. [*Their conſciences bearing them witneſs,*] Every one of them had a conſcience bearing them witneſſe.

2. That the light which conſcience is directed to work by, is knowledge; [*written in their hearts.*]

3. That the bond that bindeth a mans conſcience, is Gods Law; [*which ſhew the effect of the law written in their hearts.*

4. That the office and duty of conſcience is to bear witneſs either with our ſelves or againſt our ſelves, accuſing or excuſing our ſelves or actions, [*bearing witneſs, and their thoughts accuſing or excuſing one another.*] I begin with the firſt.

Propo-

Proposition I.

There is in every man a Conscience.

THere was a conscience in all these heathen in the Text; *their consciences bearing them witness.* There was a conscience in the Scribes and Pharisees; *being convicted of their own consciences.* There is a conscience in good men: as in *Paul*; *Our rejoycing is this, the testimony of our conscience.* There is a conscience in wicked men: *their minde and conscience is defiled.* As it is impossible the fire should be without heat, so it is impossible that any man should be without a conscience. Indeed we use to say, Such an one hath no conscience: but our meaning is, that he hath no good conscience. But every one hath a conscience, either good or bad. The Lord engraved conscience in man when he created him at first. True it is, since the fall of man conscience is miserably corrupted; but man can never put it off: Conscience continueth for ever in every man, whether he be in earth or heaven or hell. The most base and devilish profanelings in the world have a conscience: Let them choke it or smother it as much as they can, let them whore it, or game it, or drink it away, as much as they are able for their hearts, yet conscience will continue in spite of their teeth.

1. *There is in every man a conscience.* John 8. 9. 2 Cor. 1. 12. Tit. 1. 15.

1. No length of time can wear this conscience out. What made *Josephs* Brethren to remember the cruel usage they shewed him, but conscience? It was about twenty yeares before; yet they could not wear it out.

2. No violence nor force is able to suppresse conscience, but that one day or other it will shew it selfe. What made *Judas* go and carry back the mony that he betrayed our Saviour for, and also to cry out, *I have sinned*, but conscience? No question but he laboured to suppresse it; but he could not.

3. No greatnesse nor power is able to stifle conscience, but that it will one day like a band-dog flie in a sinners face. What made *Pharaoh* cry out, *I am wicked*, but conscience? He was a great King; and yet he was not able to over-power conscience.

4. No musick, mirth or jovializing can charme conscience, but it will play the devil to a wretched soul for all that. What was the evil spirit of melancholy that came upon *Saul*, but conscience? He thought to allay it with instruments of musick; but it still came again.

5. Death it selfe is not able to part conscience from a sinner. What is that worm that shall never die, but onely conscience? and in hell conscience is as that fire that never goeth out.

I confesse, some seem to have lost conscience quite: They can omit good duties as though they had no conscience at all: they can deferre repentance and turning to God, as though they had no more conscience than a beast: but one day conscience will appear, and shew plainly, that it was present with them every moment of their lives, and privy to all their thoughts, and all their wayes, and set before them all the things that they have done. Be men never so secure and senseless, and seared for the present, conscience will break out either first or last: Either here, or in hell it will appear to every man, That he hath, and ever had a conscience.

Now the reasons why the Lord did plant a conscience in every man living are; *Reasons.*

1. Because the Lord is a very righteous Judge: And as he commandeth earthly Judges not to judge without witnesse: so he himself will not judge 1.

A TREATISE OF CONSCIENCE.

ROM. 2. 15.

Which ſhew the work of the law written in their hearts, their conſciences alſo bearing them witneſſe, and their thoughts in the meanwhile accuſing or elſe excuſing one another.

What conſcience is.

Have ſhewed you, That every man is in an eſtate before God. And that hath made way now to a Treatiſe of Conſcience; which will ſhew us what eſtate we are in before God. I deſire to handle it common-place-wiſe: And firſt I will tell you in brief what the conſcience of everyman is. I ſay of every *man*: For Angels and devils have a conſcience too: ye may ſee it in the ſpeech of the Angel to *John*, when *John* would have worſhipped him, *I am thy fellow-ſervant*, ſaith he, *ſee thou do it not*. Mark; He had a conſcience that could ſay, *I am a ſervant, and therefore muſt not take worſhip to me*. So for the devils: When our Saviour bade them come forth of the poſſeſſed, they ſay, *Art thou come to torment us before our time*. See; they had a conſcience that told them there would be a time when they ſhould be further tormented. But I am not to ſpeak of ſuch conſciences, but of the conſcience of man. Now the conſcience of man is the judgement of man upon himſelf as he is ſubject to Gods judgement. Divines uſe to expreſſe it in this Syllogiſme, *He that truly believeth in Chriſt ſhall be ſaved*: My conſcience telleth me this is Gods word; *But I believe truly in Chriſt*: My conſcience telleth me this alſo; *Therefore I ſhall be ſaved*. And ſo alſo on the contrary ſide. So that conſcience is a mans true judgement of himſelfe: *If we would judge our ſelves*; that is If we would bring our ſelves before the tribunal of conſcience to receive its judgement.

Rev. 19. 10.

Matth. 8. 29.

1 Cor. 11. 31.

Four Propoſitions.

Four Propoſitions are contained in that portion of Scripture which I have choſen to make the Subject of this enſuing Treatiſe, *Rom.* 2. 15.

1. That there is in every man a conſcience. [*Their conſciences bearing them witneſs,*] Every one of them had a conſcience bearing them witneſſe.

2. That the light which conſcience is directed to work by, is knowledge; [*written in their hearts.*]

3. That the bond that bindeth a mans conſcience, is Gods Law; [*which ſhew the effect of the law written in their hearts.*

4. That the office and duty of conſcience is to bear witneſs either with our ſelves or againſt our ſelves, accuſing or excuſing our ſelves or actions, [*bearing witneſs, and their thoughts accuſing or excuſing one another.*] I begin with the firſt Propo-

Propoſition I.

There is in every man a Conſcience.

THere was a conſcience in all theſe heathen in the Text; *their conſciences bearing them witneſs.* There was a conſcience in the Scribes and Phariſees; *being convicted of their own conſciences.* There is a conſcience in good men: as in *Paul*; *Our rejoycing is this, the teſtimony of our conſcience.* There is a conſcience in wicked men: *their minde and conſcience is defiled.* As it is impoſſible the fire ſhould be without heat, ſo it is impoſſible that any man ſhould be without a conſcience. Indeed we uſe to ſay, Such an one hath no conſcience: but our meaning is, that he hath no good conſcience. But every one hath a conſcience, either good or bad. The Lord engraved conſcience in man when he created him at firſt. True it is, ſince the fall of man conſcience is miſerably corrupted; but man can never put it off: Conſcience continueth for ever in every man, whether he be in earth or heaven or hell. The moſt baſe and deviliſh profanelings in the world have a conſcience: Let them choke it or ſmother it as much as they can, let them whore it, or game it, or drink it away, as much as they are able for their hearts, yet conſcience will continue in ſpite of their teeth.

1. *There is in every man a conſcience.* John 8. 9. 2 Cor. 1. 12. Tit. 1. 15.

1. No length of time can wear this conſcience out. What made *Joſephs* Brethren to remember the cruel uſage they ſhewed him, but conſcience? It was about twenty yeares before; yet they could not wear it out.

2. No violence nor force is able to ſuppreſſe conſcience, but that one day or other it will ſhew it ſelfe. What made *Judas* go and carry back the mony that he betrayed our Saviour for, and alſo to cry out, *I have ſinned*, but conſcience? No queſtion but he laboured to ſuppreſſe it; but he could not.

3. No greatneſſe nor power is able to ſtifle conſcience, but that it will one day like a band-dog flie in a ſinners face. What made *Pharaoh* cry out, *I am wicked*, but conſcience? He was a great King; and yet he was not able to over-power conſcience.

4. No muſick, mirth or jovializing can charme conſcience, but it will play the devil to a wretched ſoul for all that. What was the evil ſpirit of melancholy that came upon *Saul*, but conſcience? He thought to allay it with inſtruments of muſick; but it ſtill came again.

5. Death it ſelfe is not able to part conſcience from a ſinner. What is that worm that ſhall never die, but onely conſcience? and in hell conſcience is as that fire that never goeth out.

I confeſſe, ſome ſeem to have loſt conſcience quite: They can omit good duties as though they had no conſcience at all: they can deferre repentance and turning to God, as though they had no more conſcience than a beaſt: but one day conſcience will appear, and ſhew plainly, that it was preſent with them every moment of their lives, and privy to all their thoughts, and all their wayes, and ſet before them all the things that they have done. Be men never ſo ſecure and ſenſeleſſe, and ſeared for the preſent, conſcience will break out either firſt or laſt: Either here, or in hell it will appear to every man, That he hath, and ever had a conſcience.

Now the reaſons why the Lord did plant a conſcience in every man living are; *Reaſons.*

1. Becauſe the Lord is a very righteous Judge: And as he commandeth earthly Judges not to judge without witneſs: ſo he himſelf will not judge 1.

without witneſſe, and therefore he planteth a conſcience in every one to bring in evidence for him, or againſt him, at Gods tribunall.

2. 2. Becauſe the Lord is very mercifull. We are wonderous forgetfull and mindleſſe of God, and of our own ſouls, and have need to be quickned up to our duties: therefore the Lord hath given every one of us a conſcience to be a continual Monitour. Sometime we forget to pray, and then conſcience putteth us in minde to go to God: ſometime we are dull in the duty, and conſcience is as a prick to quicken us. Sometime our Paſſions are diſtempred, and then conſcience checketh and commandeth us to bridle them. We ſhould never be kept in any order, if it were not for conſcience. Therefore hath the Lord in mercy given us a conſcience.

Uſe 1. The firſt uſe is, to condemne that diabolical Proverb, common among men: *Conſcience is hanged a great while ago.* No, no; *Achitophel* may hang himſelfe, but he cannot hang his conſcience: *Saul* may kill himſelfe, but

Mar. 9. 44. conſcience cannot be killed. It is *a worme that never dieth.* As the reaſonable ſoul of man is immortal, ſo conſcience alſo is immortal.

Uſe 2. Secondly, this condemneth ſuch as go about to ſuppreſſe conſcience: Their conſcience maketh them melancholick and dumpiſh now and then, and they go about to ſhake it off. Alas! why do ye go about that which is utterly impoſſible? Ye may ſuppreſſe it for a while, and gagge it for a while; but ye can never ſhake it off. Conſcience ſticketh ſo cloſe that a man may as ſoone ſhake off himſelfe as his conſcience. And indeed his conſci-

1 Cor. 11. 28. verſe 13. ence is himſelfe: *Let a man examine himſelfe*, that is, his conſcience. *Judge in your ſelves*, that is, Judge in your conſciences.

Uſe 3. Thirdly, this confuteth that drunken opinion, That conſcience is nothing but a preſent fit of melancholy. No; It cauſeth, it may be, the preſent melancholick fit, but it is not it. Conſcience is a ſtanding power in a man that is evermore with him, and will evermore judge him and condemn him if he be guilty before God. It will be with him when his dumpiſh fit is over. Let him laugh and be merry; yet conſcience lies at the bottome of all, and

Prov. 14. 13. will ſpoile all the mirth. Let the drunkard be never ſo joviall; I will not believe but conſcience in the midſt of that drunken mirth, cauſeth ſome ſadneſſe within, and telleth him, this is a very wicked life. Let the carnal hypocrite daub up the matter with good duties, and good prayers, and good hopes; I cannot believe but there is a conſcience lieth at the bottome and telleth him he is rotten for all this. You may ſee this in *Cain*: He had

Gen. 4. 5. been at a good duty, ſacrificing to the Lord; but his countenance fell when he had done, conſcience did lie at the bottome, and did tell him God did not accept him. Conſcience is with evil men at Church, at Sermon, at Sacrament, and telleth them ſecretly that they are not the perſons to whom the bleſſing of theſe Ordinances belong.

Uſe 4. Laſtly, this may be for exhortation to the godly; That they would conſider this, that they have ever a conſcience within them; and that therefore they would labour alwayes to keep it void of offence: which was *Pauls* exerciſe, *Acts* 24. 16. Take heed you offend not your conſciences in duties of piety towards God, in your prayings, hearings, *&c.* no not in your callings, eatings, drinkings, liberties, recreations: Look alwayes to your conſciences, that you offend them not, becauſe they are ever with you. When two live ever together, they had need not offend one another; elſe there will be no quiet: You and your conſciences muſt ever live together: if ye offend them, ye are like to have very ill lives. Better live with a curſt ſcold, then live with an offended conſcience: ye had better offend the whole world then offend Conſcience. There are none whom ye are alwayes to live with; but Conſcience ye are alwayes to live with. Ye are not alwayes to live with your husbands, nor alwayes with your wives, nor alwayes with

your

your parents or masters; there is a time when you must part: but Conscience and you will never part: Therefore labour to keep it void of offence. And thus much of the first Proposition, *There is in every man a conscience.*

Proposition II.

The light that Conscience acteth by, is knowledge.

THis knowledge is twofold; 1. Of Gods law, 2. Of our selves. *II Propo-*

1. The knowledge of Gods Law. To know Gods will, what is good, what is bad; what God commandeth, what he forbiddeth. Every man under heaven hath this Law of God in some measure writ in his Conscience. I confesse, Gods children onely know Gods Law to purpose, as it is a light to guide them in the way of salvation: but all the world have some measure of knowledge, whereby they may gather that there is a God, and that he ought to be worshipped and obeyed, and that he hath power over life and death. All the world have knowledge in some measure what is good and what is not, what is to be done, and what not, what is according to Conscience and what not: All the world have this knowledge in some measure; I do not say, enough for salvation, but enough to make them inexcusable before God, for no following that light, and not living according to that knowledge which they have. If there were not some light in this behalf, some knowledge of the Law of God in every man, conscience could do nothing. *tion.*

2. Knowledge of our selves: This also is the light that Conscience acteth by. There is in every man some measure of knowledge of himselfe, according to the measure of knowledge that he hath of Gods Law. Our Consciences look backward and forward; forward to Gods Law, and backward on our selves, Whether we be such as Gods Law requireth, yea, or no. First, ye may finde this in good men. This light did the Conscience of *David* go by: *I was upright before God*, saith his Conscience, *and I kept my selfe from mine own iniquity*. His Conscience had a light whereby he knew what he did. Secondly, ye shall finde this in wicked men. This light the Conscience of *Achan* went by: *I have sinned against the Lord God of Israel, and thus and thus have I done.* Psal. 18. 23. Josh. 7. 20.

These are the two lights that every mans Conscience goes by: It hath light in some measure to know the Law of God, what he should do, and what he should not do; and it hath light in some measure to know himself, what he hath done or not done, whether he hath done as he should yea or no. Now these two lights are necessary; as thus I prove;

First, the knowledge of Gods Law is necessary, For else Conscience cannot work. A drunkard might be drunk every day in the yeare, and yet Conscience could not trouble him, nor condemn him of sin, unlesse he knew the Law, That God hath forbid drunkennesse. And so the swearer. And so evil words and bad thoughts Conscience cannot accuse for, unlesse there be so much light as to know they are forbidden. And therefore Divines do all say, that the *Synteresis* is necessary to the exercise of Conscience. The *Synteresis* is this: When a man keeps in his minde the knowledge of the things contained in Gods Law: namely, That we must obey God, honour our Parents, not commit adultery, not kill, not steal, not lye, not covet, &c. Unless the knowledge of these be kept in mind, Conscience cannot work. And therefore when we would stir a mans Conscience, we appeal to his

knowledge; *Know you not, that the unrighteous ſhall not inherit the Kingdome of God?* As if he had ſaid, Your own conſciences may condemne you to the pit of hell if ye be unrighteous, becauſe your *Syntereſis* can tell you that the unrighteous ſhall not inherit the kingdome of God. This is the reaſon why we ſay, that there is a naturall conſcience, and there is an illuminated conſcience; becauſe ſome have no light, but onely the light of nature, ſome have beſides the light of Gods word; which ſheweth that which nature ſheweth, and much more clearly, and teacheth many things more which nature cannot teach: And hence the conſcience of the illightned condemneth for ſuch things as the natural conſcience never ſtirreth about.

1 Cor. 6. 9.

Secondly, the knowledge of our ſelves is needfull; elſe conſcience cannot act neither. Though we know what Gods Law requireth and what not, what is good and what not, yet unleſſe we know whether we go with it or againſt it, conſcience cannot accuſe nor excuſe. As for example; A cloſe hypocrite, he knoweth well enough that the Lord hath condemned hypocriſie, and that hypocrites muſt have their portion in hell: yet if he do not know himſelfe to be an hypocrite, his conſcience can never condemne him for being one. And therefore both theſe knowledges are neceſſary, as well the knowledge of a mans ſelfe as of Gods Law. Many who had a hand in crucifying our Saviour, ſinned grievouſly; yet they ſinned not againſt knowledge, becauſe they knew not what they did: *Father forgive them, they know not what they do.*

Luke 23. 34.

Thirdly, It is a contradiction to ſay, a blind conſcience in act. The conſcience cannot be blind, and yet actually condemne. Indeed the conſcience it ſelfe may be blind, but it can never act and be blind: If it truly accuſe or excuſe, it muſt have ſome light. It is true, it may erroneouſly excuſe or accuſe, and yet have no true light: Seeming light is enough to do that: ſeeming knowledge is enough to make conſcience erroneouſly excuſe: As they who killed the Apoſtles, their conſciences excuſed them, and told them they did God good ſervice: they ſeemed to know it was good ſervice to God, and therefore their conſciences excuſed them, &c. Thus ye ſee that the light that conſcience worketh by, is knowledge.

John 16. 2.

Uſe 1. The uſe of this point is firſt, to let us ſee the infinite neceſſity of knowledge. As good have no conſcience at all, as conſcience without knowledge: for it cannot act and performe its office. This is the reaſon why ſo many thouſands go on in their ſinnes without repentance, becauſe being ignorant they have no conſcience to prick them thereunto: as *Jer. 8. 6. No man repenteth him of his wickedneſſe, ſaying, What have I done?* Why, what was the reaſon that conſcience did not prick them, and ſay, This thou haſt done, and that; Thus ye have rebelled? *&c.* The text anſwereth in the next verſe, *My people know not the judgement of the Lord. The Stork knoweth her time, and the Turtle, and the Swallow; but my people do not know their duties.*

Uſe 2. Another uſe is, to exhort us that we would labour to perfect the light of conſcience, that it may be able to guide us, and direct us unto heaven. Our conſcience hath knowledge enough by the light of nature to make us inexcuſable, and to clear the juſtice of God, though he ſhould damne us for ever: but there muſt be a greater light than that, that muſt guide us to heaven. O let us pray to Chriſt the true light, to ſet up this light in us, that we may never be at a loſſe in our way to happineſſe, never ſtep out of the right path, but our conſcience may be able to put us in again; never go ſlowly, but our conſcience may ſpurre us on faſter; that our conſcience may not be like the ſnuff of a candle in a ſocket, that flameth up now and then, and then is dark again, and again it flameth out, and is dark again: A man may ſee his book by it, but he cannot ſee to read; he may ſee his pen and ink

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by it, but he cannot see to write; a woman may see her needle and cloth by it, but she cannot see to work: so it is with some mens consciences: Their light is so dimme that they can see the duties, but they cannot see to do them; they can see the commandements of God, but they cannot see to obey them. O labour to perfect the light of your consciences, that ye may see to walk by them. And thus much also of the second Proposition, *The light that conscience affeth by, is knowledge.*

Now I should come to the third Proposition which, as I first propounded them, was this, *The bond that bindeth conscience is Gods law*: But I will now a little alter the method, and make the other which was propounded last to be the third in the handling; and it is this.

Proposition III.

The office of Conscience is to beare witnesse, to accuse or excuse.

III. *Proposition. The office of Conscience is to bear witnesse.*

Conscience is put into this office by God himselfe. It is Gods officer; Not only his Register-book that shall be opened at the day of judgement, wherein is set down our thoughts, words and deeds; but it is a preacher also to tell us our duty both towards God and towards man: yea, it is a powerful preacher; it exhorteth, urgeth, provoketh: yea, the most powerfull preacher that can be; it will cause the stoutest and stubbornest heart under heaven to quake now and then; it will never let us alone till it have brought us either to God, or to the devil. Conscience is joyned in commission with Gods own Spirit to be an instructour unto us in the way we should walke; so that the Spirit and it are resisted or obeyed together, grieved or delighted together: We cannot sinne against conscience, but we sinne also against Gods Spirit; we cannot check our own consciences, but we check and quench the holy Spirit of God.

The office of conscience to our selves is, to bear witnesse: *My conscience beareth me witnesse*, saith *Paul*. Conscience is alwayes ready to do this office, if it shall at any time be invited unto it: For conscience looketh sometimes for inviting; sometimes it will not bear witnesse unlesse we invite it and call upon it so to do. But there will come a time when it will do it, and must do it, and shall do it, namely at death or at judgement: then it will beare witnesse whether men invite it or no. Now it may be suppressed and silenced and kept under from witnessing; but then it must beare witnesse, and shall, either excusing or accusing, acquitting or condemning, *when God shall judge the secrets of mens hearts*, as the Apostle speaketh. Rom. 9. 1.

The properties that are given unto conscience in the discharge of its office are four: 1. It is supreme; 2. It is impartiall; 3. It is faithfull; 4. It is privy. *Four Properties of Conscience.*

1. It is supreme: It hath highest authority; it is the most uncontrollable and ablest witnesse that can be: the greatest, weightiest witnesse in the world; better then ten thousand witnesses. Though all the world do condemne us, yet if our own consciences do not, we need not feare: And so on the contrary, if conscience do condemn us, it will be small comfort though all the world flatter and commend and excuse us. It is a supreme witnesse: Though all the Angels in heaven should come and beare witnesse, their witnesse is not so uncontrollable as conscience is. There is no appealing from the witnesse of conscience; we must be tryed by it. If conscience do accuse and condemn us, the Lord onely is greater then our conscience, 1 *John* 3. 20.

3. 20. and will give judgement with it when it doth its office. And if our conscience do not condemne us, we may be confident to stand before all the Judges and Kings in the World, yea, *we may have confidence towards God*, saith the text. 2. And as conscience is supreme in bearing of witnesse, so also it is supreme in commanding. All the commands of it are powerfull and supreme: it will not be slighted: it bindeth Kings and Princes: Nay, though God himself command the contray, yet can we not disobey conscience without sin. By this it appeareth, that when conscience doth witness, its witness is supreme; when conscience commandeth, its command is supreme.

2. Conscience as it is supreme in witnessing or commanding, so it is impartial in judging. It respecteth no persons, no estates, but accuseth the richest as well as the poorest, the greatest as well as the meanest. It made great *Belshazzar* so to quake *that the joynts of his loynes were loosed, and his knees smote one against another*, Dan. 5. 6. It made great *Felix* to tremble to heare *Paul* speak of righteousnesse and of judgement. *Felix* thought to scare *Paul*; but conscience scared *Felix*. So on the other side, it is impartiall in excusing. It will give evidence of the good works of the poorest in the world, as well as of the wealthiest. Art thou never so meane? thy conscience will be as ready to excuse thee if thou hast done well, as if thou wert the greatest. It is impartiall in its office: Others, it may be, dare not or will not accuse, but conscience spareth none, no not it self: Though its accusations do load and burden and torment it selfe, yet it will do its office.

3. Conscience also is faithful in its office and sincere. It alwayes speaketh of us as it thinketh: It may be deceived and mistaken for a time, but it never speaketh contrary to what it thinketh: It is a faithfull and sincere witnesse of our thoughts, words, actions, and courses, whether they be good or evil, so farre as it is illightned by Gods word. It ever giveth evidence aright; it never flattereth nor condemneth any without a cause: It is a faithfull and a very upright witnesse. Others may dissemble with us, and commend us and applaud us when we are naught, and call us good men and good women when we are nothing so: but this will tell us plainly how vile and sinfull we are; and if we say we are good when we are not, it will tell us plainly we lye. *He that saith I know him, and keepeth not his commandements, is a lyar.* Mark; though he say it, yet his conscience giveth him the lye. It is faithfull again in excusing. It beareth witnesse of every good duty we performe, and of whatsoever good is in us. Though all *Jobs* friends spake evil of him, and God himselfe by his outward judgements seemed to condemn him for a wicked man, yet still his conscience (like a faithfull witnesse) did not forsake him, nay, it offered to reason with God himself, *I would reason with God: I know I shall be justified, and I will never forsake mine innocency till I die.* Still his conscience stood for him and excused him. Thus on both sides conscience is a faithfull and sincere witnesse: it will not be corrupted to speak otherwise then it knoweth the matter is.

1 John 2. 4.

Job 13. 3.

4. It is most privy to what it doth witnesse. It is more privy to what we have done then all the world: It can say more for us or against us, then all the world. *Thou knowest all the wickednesse that thy heart is privy unto*, saith *Solomon* to *Shimei*, 1 *Kings* 2. 44.

Use. The use of all this is; Seeing conscience is so supreme, so impartiall, so faithfull, so privy, we should take heed how we do any thing that might give it advantage against us. If we were to appear before an earthly Judge to answer for our behaviour, and should have a companion present continually with us, marking every thing in us, telling us of every fault, and witnessing it against us unto the Judge, how carefull would we be of doing any thing that might give him advantage against us? Lo, we have conscience as a continual watch-man, espying out all our wayes, and setting down whatever

ever we do amiſſe, checking us for it for the preſent, and one day accuſing us before God, and ſetting all things in order before our faces; Oh how ſhould we then labour to get into Chriſt Jeſus, that our conſciences may be purged in his blood, and ſtudy all our life long to keep peace and friendſhip with them. Wo be to them who live in their ſinnes! They will need no other witneſſe to come againſt them to condemne them for ever, but this witneſſe conſcience which lieth continually in their boſomes.

This I have ſpoken for the office of conſcience, which is to bear witneſs either with us or againſt us: Now the parts of this bearing witneſſe are, firſt, its ſingle witneſſing; ſecondly, its judiciall witneſſing. By *ſingle bearing witneſſe* I mean that conſcience beareth witneſſe what we have done, and what we do, and what we intend to do, and what we are: By *judiciall bearing witneſſe* I meane, that conſcience doth paſſe ſentence on the ſame whether it be good or evil, whether it be concerning the action or the perſon.

Firſt, therefore of the ſingle bearing witneſſe of conſcience: And that is about three things: 1. What we have done; 2. What we intend to do; 3. What is the frame and bent of our heart. *Of conſcience's ſingle bearing witneſſe.*

1. It beareth witneſſe what we have done; what in our childhood, what in our youth, what in our riper age, what openly, what ſecretly. Thoſe things which ſeeme to be forgotten, conſcience will remember them to us: Like a writing in Marble, though it may be filled and choked with duſt, and covered with rubbiſh, yet when that is done away, and the ſtone ſwept clean, then the writing will appear legible; ſo though mens deeds may for the preſent ſeeme to be forgotten, yet they are written in their hearts with a pen of iron, and the point of a diamond, as *Origen* obſerveth upon *Jer.* 17. 1. Now the thoughts and cares of this life put them out of our minds; but the time will come when all worldly buſineſſe ſhall ceaſe, and the onely buſineſſe ſhall be to look into the records of conſcience. We uſe to ſay, Conſcience hath a very good memory. The chief Butler had forgot his promiſe unto *Joſeph*; but his conſcience remembred him of it two years after: *I remember my faults this day*, ſaith his conſcience. *Adonibezek* had forgot his cruelty; but his conſcience brought it to his minde: *As I have done, ſo God hath requited me*, ſaith his conſcience. Gen. 41. 9. Judg. 1. 7.

2. Conſcience beareth witneſſe of what we intend and purpoſe to do, whether againſt God or man. It will teſtifie every purpoſe and project of the heart, though it be never acted, though it die in the heart and never come to light. Men little think of this: *Tuſh* (ſaith one) *I never did ſuch a thing, though I once intended it, or had ſome thoughts about it.* Mark; thoſe very thoughts will conſcience bring forth and teſtifie what they were. Heare the Apoſtle, *In that day God ſhall judge the ſecrets of men, &c.* The moſt hidden things Conſcience ſhall bring to light, and Chriſt ſhall judge them. Rom. 3. 16.

3. Conſcience beareth witneſſe of the bent and frame of our hearts, what we affect moſt and love moſt, and rejoyce and delight in moſt, and deſire moſt and grieve for moſt, what our affections runne upon moſt, whether upon God or the world, whether upon heaven or the things of this life. Conſcience bare witneſſe to *David*, that his delight was in the law of the Lord, that God was his portion, that Gods ſtatutes were his counſellours. Conſcience bare witneſſe to the falſe teachers in Chriſts time, that they affected vaine glory and the praiſe of men more then the praiſe of God. Conſcience bare witneſſe to *Demas*, that notwithſtanding his faire profeſſion, his heart was ſet upon the world. Conſcience bare witneſſe to *Jehu*, that for all his ſeeming zeale, his heart was not upright. Pſal. 119. 77.

Object. 1. Jer. 17. 9. But it may be objected, How can this be? *The heart is deceitfull above all things: who can know it?*

Answ. *Who can know it?* That is, Who else can know it but a man himselfe? None under God can know the heart of man, but a mans own conscience, the spirit of man that is in him. I confesse, a man may be ignorant of some secret and particular deceit in his heart: but who knoweth not the generall standing of his own heart? or may know the chief bent of his own soul.

Psal. 30. 6. *David* in a particular deceit was ignorant: *I said in my prosperity, I shall never be moved*, never distrust God more, never be disquieted in my minde more. He was deceived in that particular; but he knew very well, the generall and cheife bent of his heart, that it was truly set upon God, and upon holinesse. 2. It is true, many men take it that their hearts are set upon God when they are not: but what is the reason? Not because they do not or may not know the contrary, that they love the world most: but because they will not know it, they are unwilling to believe it, they are loth to have any bad conceit of themselves. So that when *Jeremy* saith; *The heart is deceitfull above all things: who can know it?* his meaning is, What carnall man can abide to know the worst of himselfe? 3. It is not because they know it not, but because they will not heare the testimony of conscience: but when it telleth them truly how the case is with them, they gather all the rotten and broken pieces of arguments together to stop the mouth of conscience, and to perswade themselves to think well of themselves. 4. Men seeme not to know their own hearts, not because they do not know what they are, but because they are ignorant of Gods law whereby they should judge of themselves. They know their hearts are set on the world, and that the bent and frame of their affections are placed on earthly things: but they hope an under-affection to God will be accepted, to love God in the second place will serve the turne. They know they are carnall; but they hope such carnallity may be in a man and yet he be right.

Object. 2. Yea, but a mans heart may say on the contrary side, that he loveth the world more then he loveth God, when he doth not: how then doth conscience bear right witnesse? I answer,

Answ. This ariseth either from the strength of corruption, and weaknesse of grace: We look into our selves, and see our corruptions violent, and our love to God small; and so we are deceived, not seeing the radicall power of this love of God, which in regard of its virtue is stronger then the other: As a foole, if he should feele hot water, would conclude that there is no cold at all in it; whereas there is radicall cold in that water, such as will expell all that heat in a little space. Or else this ariseth from anguish of spirit, which so disturbeth the minde that it cannot see its owne condition nor be capable of the comforts belonging unto it; as it was with the Israelites, *Exod. 6. 9.* otherwise doubtlesse we may know our own hearts; and when our conscience beareth witnesse its witnesse is right.

Use 1. I. Use, of reproof to those who stand out against the witnesse of their Conscience, and like hard-hearted felons plead still, *Not guilty*, though never so much evidence come against them, though conscience oft tell them, this they have done, thus they do, such they are. Oh stop not your eares against Conscience; stand not out against it, but believe its testimony, and make use of it to repent of the evil it accuseth of, while mercy may be had, before God himself cometh and joyneth with conscience to condemn for ever.

Use 2. II. It serveth for singular encouragement to all to abound in good works. Conscience will beare witnesse of them all to our unspeakable comfort in the time of afflictions, yea at death and judgement. *Job* felt it a sweet thing to have conscience give in testimony of his integrity and uprightnesse:

When

When his friends proved *miſerable comforters*, and God himſelfe ſeemed to *write bitter things againſt him*, yet his conſcience witneſſed that he had been *eyes to the blinde, and feet to the lame*, he had fed the hungry, and clothed the naked, and comforted the fatherleſſe. There is not a good thing that ever we do, but conſcience will afford us the ſweetneſſe and comfort of it in our troubles: *Remember, O Lord*, ſaith *Hezekiah, that I have walked before thee in truth and with a perfect heart*. Iſa. 38. 3.

We have ſpoken of Conſciences ſingle bearing witneſſe: Now followeth its judiciall bearing witneſſe; which is when it paſſeth ſentence upon the morall of our actions, whether they be good or evil, whether bleſſed or curſed. This is performed by a Logicall diſcourſe, by way of reaſoning on this manner, The word ſaith, *Whoſoever looketh on a woman to luſt after her, hath committed adultery in his heart*: That is the *ſyntereſis*. Now the aſſumption; *But I have had wanton eyes and luſtfull lookings after a woman*: That is the ſingle bearing witneſſe of Conſcience. *Therefore I have committed adultery in my heart*: That is the judiciary ſentence of Conſcience which it paſſeth on a mans ſelfe. So againe; *Whoſoever crucifieth the fleſh with the affections and luſts, he is in Chriſt*: But, ſaith conſcience, *I crucifie the fleſh with its affections and luſts*; *Therefore I am in Chriſt*. Though there be not the forme of this diſcourſe in our conſciences, yet there is the force of it: for when conſcience doth judicially witneſſe againſt any man, or for any man, it doth it by the word, and proceedeth in the way which is propounded. 2. *The judiciall bearing witneſſe of Conſcience.*

The uſe of this is, Firſt for comfort to the godly, who may hence gather the aſſurance of their ſalvation from the rule of Gods word, and the witneſſe of their conſcience, that they walk by this rule. The word ſaith, *He that hungreth and thirſteth after righteouſneſſe ſhall be filled*; *He that doeth theſe things ſhall never fall, &c.* Get the rule of your hearts and lives to meet, and ye have what ye deſire. O what infinite mercy is this to all godly ſoules, that the Lord hath planted this Conſcience in their boſomes, that they need not go farre for their comfort: their own conſciences and the rule, may preach it to them. *Uſe* 1. Matth. 5. 6. 1 Pet. 1. 10.

Secondly, The wicked on the other ſide, if they continue as they are, may hence gather arguments for their own damnation. If the rule and conſcience might be heard, they would ſpeak bitter things againſt them, and give a fearfull ſentence on them. It may be they can ſmother their conſciences now for a time; but they will one day read them a fearefull lecture. I ſpeak not now onely of thoſe who drown their Conſciences in their Cups, and ſear their conſciences by their groſſe ſinnes; but of thoſe who would ſeeme godly, and performe good duties, but with hypocriticall hearts and carnall mindes. O that they would heare but Conſcience argue a little in this manner; *To be carnally-minded is death*, that is, *is an evident ſigne of a man that is in the ſtate of death and damnation*; *But*, ſaith Conſcience, *I am carnally-minded*; or *we are carnally-minded: Therefore we have an argument about us of death and damnation*. And ſo alſo for all other ſinnes; There is not a wicked man under Heaven, but he may argue out of his own miſerable eſtate by his conſcience, or he might, if it were awaked, as one day it will be. *Uſe* 2.

Thirdly, this may ſerve for inſtruction. No matter what opinions men have of us in the world: The queſtion is, What is the judgement of our own conſciences upon us? It may be thou art taken for a man of great knowledge, and a forward man in godlineſſe; it may be the godly dare not judge otherwiſe of thee: but the queſtion is, What is the judgement of conſcience? Doth not thy conſcience tell thee thou art but a proud foole, conceited of thy knowledge, and loveſt to heare thy ſelf talk? And ſo for thy *Uſe* 3.

performance of good duties; what teſtimony doth Conſcience give of the
2 Cor. 1. 12. manner of doing of them? The teſtimoniall of Conſcience is above all teſtimonials in the world: all the good opinions of the world are not worth a ruſh without this: if Conſcience can ſay, that in our wayes we ſeek to pleaſe God, and allow not our ſelves in any evil way, this teſtimony is full and ſatisfactory, and onely this.

Yet further concerning this judicial witneſs of Conſcience: It is either about things to be done or omitted, or things already done or omitted. The judicial witneſſe of Conſcience about things to be done or omitted is double: 1. To judge out of Gods Law whether it be good or evil. 2. To counſel out of our own judgements, either to do it or forbear it, according as the nature of the action is: If it be good, Conſcience will counſel us to do it; if bad, to forbear it. The judiciall witneſſe of Conſcience about things already done is fourfold: 1. To approve; 2. To abſolve; 3. To miſlike; 4. To condemne. I begin with the firſt, the judiciall witneſſe of Conſcience about things to be done or omitted: where I ſhall conſider, firſt, the Office of Conſcience in this behalfe, *viz.* 1. To judge. 2. To counſel: and then the Adjuncts of Conſcience in diſcharging this office.

1. *Conſcience judgeth.* 1. Conſcience judgeth of the thing to be done, whether it be good or evil, lawfull or unlawfull. As we try the weight of gold by a paire of balances, ſo Conſcience trieth all our actions by Gods word. It is the Oracle of God: As the Jews went to Gods Oracle to enquire of the Lord, ſo our Conſcience is Gods Oracle to enquire of, and to determine of things, whether they be good or evil: It is a judge in the boſome. When the queſtion in *Corinth* was, whether women ſhould be uncovered when they pray, the
1 Cor. 11. 13. Apoſtle ſendeth them to Conſcience for judgement, *Judge in your ſelves*, ſaith he, *whether it be comely or no*; that is, Put it to the judgement of your own Conſciences. So ſay the Diſciples to the Jews, *Whether it be better to obey God or man, judge ye*; Put it to your own Conſciences. Thus ye ſee it is the office of Conſcience to judge of an action to be done, whether it be good or bad, lawfull or unlawfull.

2. *Conſcience counſelleth.* 2. The ſecond office of Conſcience is to counſel for the doing of that which is good, and forbearing of that which is evil. This is that faithfull friend in our boſome, that voice within us and *behinde us, ſaying, This is the*
Iſa. 30. 21. *way, walke in it.* Mark the words there; ye ſee theſe two offices of Conſcience. *This is the way*; there is the judgement of Conſcience: and *walke in it*: there is the counſel of Conſcience. Nay Conſcience doth not onely give good counſel, but if it have leave, it will bring arguments to perſwade to follow it: it will tell us the thing is well-pleaſing to God, of good report, that which will bring peace to our hearts. And ſo on the contrary, if it be evil, Conſcience will counſel us to forbear, yea bring arguments to diſſwade; *O do it not; it will tend to the diſhonour of God, and be offenſive to others, and wound our ſouls*, &c. It was Conſcience that withheld *David* from killing
1 Sam. 24. 10. *Saul*, and preſt him from it by a ſtrong argument, *O he is the Lords Anoynted.* It was Conſcience that withheld *Joſeph* from yeelding to the enticings of his Miſtriſſe, and yeelded him an argument to diſſwade him from it, *How ſhall I do this great wickedneſſe, and ſo ſinne againſt God?* It was Con-
Nehem. 6. 11. ſcience that diſſwaded *Nehemiah* from flying; *ſhould ſuch a man as I flie?* And if one argument will not ſerve, Conſcience will uſe more.

Uſe 1. The uſe of this may be firſt for Inſtruction. Hence we learne that natural men may have a Conſcience urging to good, and reſtraining from evil. There is no man ſo evil or ignorant, but he hath naturally ſome light with him by which Conſcience is ſet on work to adviſe, and to counſel, and to ſay, *This is very good; do it: This is very ſinful, forbear it.* This therefore is no ſigne of grace in any man, to have his Conſcience calling upon him to

do

do good or diſſwading him from evil: The very heathen had ſo according to their light; yea and in many of them it was forcible to reſtrain them from many ſins which they were inclined unto. And ſo may many men be put upon many good duties, not for any love or liking of that which is good, but becauſe they would pleaſe and ſatisfie Conſcience, which otherwiſe will not ſuffer them to be quiet. It was Conſcience that kept *Abimelech* from defiling *Sarah*, and yet a carnal man.

Here then a queſtion may be asked, Whether a mere natural man can avoid ſin for Conſcience ſake. *Object.*

I anſwer, That this expreſſion, *for conſcience ſake*, may be taken two waves: 1. For Conſcience of the commandment of God and love to it; and ſo none but Gods children do obey for Conſcience ſake: and ſo it is meant when *Paul* ſpeaketh of *being ſubject for conſcience ſake*, and *Peter* ſpeaketh of *ſuffering wrong for conſcience ſake*. Or ſecondly, *for conſcience ſake*, that is, when Conſcience it ſelfe inforced by fear compelleth one to do a thing or not to do it: As we ſay, *My conſcience will not ſuffer me*. Thus carnall men come to Church for Conſcience ſake, *&c.* that is, Their Conſcience driveth them to theſe duties, and will not be quiet without they performe them. *Anſw.* Rom. 13. 5. 1 Pet. 2. 9.

Secondly, Sith a mere nattral man may have a Conſcience ſtirring him up to good, as well as the truly godly, it will not be amiſſe to give you the difference. The difference is in three things; *Uſe* 2.

1. A godly mans Conſcience ſmiteth him and ſtirreth him very kindly, ſo that he melteth before God. When *David* had numbred the people, the text ſaith, *his heart ſmote him*. The word ſignifieth, it ſmote him kindly, gave him a loving blow, made him ſpread forth himſelfe before God. A wicked mans conſcience giveth him a dead blow, a churliſh and ſullen blow. 1 Sam. 24. 10.

2. A godly mans Conſcience ſtirreth him reciprocally: He ſtirreth up his Conſcience, and his Conſcience ſtirreth up him; he ſpeaketh to his Conſcience, and his Conſcience ſpeaketh to him: The ſtirring is reciprocall; *Commune with your own hearts. What haſt thou done, O my ſoul? Thus and thus have I done*, ſaith the ſoul. Whereas a wicked mans Conſcience ſpeaketh to him, but he cannot endure to ſpeak to his Conſcience: his Conſcience ſtirreth him, but he hath no will to ſtirre his Conſcience; nay, he doth all he can to keep it quiet: But the godly as his Conſcience ſmiteth him, ſo he ſmiteth upon his Conſcience: *I ſmote upon my thigh*, ſaith *Ephraim*. The godly, when Conſcience ſtirreth them, they ſtirre it and provoke it to ſpeak out all it hath to ſay. *Commune with your own heart, and be ſtill*: They are ſtill to give it full audience, and call upon it to ſpeak on; *What haſt thou more to ſay Conſcience?* Pſal. 4. 4. Jer. 31. 19.

3. A godly mans Conſcience ſtirreth him to good; and he is reſolved to go to the utmoſt of what Conſcience ſtirreth him unto: that with *Job*, *his conſcience may not reproach him all his dayes* for not following it: Whereas it is otherwiſe with the wicked. Job 27. 6.

3. The third uſe is this; Seeing Conſcience is appointed by God to be our guide and our counſellour, it ſhould be our practice in every thing we do, to ask counſel of Conſcience whether we were beſt do it or no. I ſay, that Conſcience is Gods Oracle: Whatſoever we are to do, we ſhould (as *David*) enquire of Gods Oracle, May I go this way to work, or ſhall I take another courſe? *Heare counſel and receive inſtruction*, ſaith *Solomon*, *that thou mayeſt be wiſe at thy latter end*. Conſcience is a faithfull Counſellour; hear it. It is the great mercy of God that thou haſt ſuch a privy counſel: Thou canſt go no where but it is about thee to adviſe thee. Therefore as *Rehoboam* ſaid to his green heads, *What counſel give you?* ſo ſay thou to thy Conſcience, *What advice giveſt thou Conſcience, in this caſe? my carnall* *Uſe* 3. 1 Sam. 23. 2. Prov. 19. 20.

friends counsel me thus and thus; mine own carnall heart and lusts would have me go this way: but, Conscience, what counsel giveſt thou?

Use 4. 4. The fourth uſe is to reprove the cuſtome of moſt men, who with *Ahab* refuſe the counſel of that one true wholeſome Prophet, and have four hundred other Counſellours who will give counſel as they would have it: They regard not this good *Michaiah*; they ſlight the counſel of conſcience; their luſts and their carnall reaſon, and fleſh and blood are their counſelours; *The counſel of conſcience*, they ſay, *is not good at this time*; as he ſaid of *Achitophels*: They will heare conſcience at another time, but not now. But take heed; for if you reject the counſel of conſcience, it is becauſe the Lord hath a purpoſe to deſtroy you.

The Adjuncts of Conſcience, which ſhew themſelves in the diſcharge of this duty of judging and counſelling.

The adjuncts of conſcience. THe adjuncts are of two ſorts: 1. ſuch as reſpect conſciences ability to diſcharge its duty; 2. ſuch as accompany conſcience in the diſcharge thereof.

Of the former ſort are four:
1. An illightened Conſcience.
2. An erroneous Conſcience.
3. A doubting Conſcience.
4. A ſcrupulous Conſcience.

Of the latter ſort are two:
1. A faithfull Conſcience.
2. An unfaithfull Conſcience.

1. An illightened conſcience. Firſt, the illightened conſcience is ſuch a conſcience as is in it ſelfe rightly informed by Gods law, and doth direct and judge aright in matters both concerning our generall and particular calling, both towards God and towards man. And this illightened Conſcience is a great bleſſing of God: 1. becauſe it is the proper effect of the law of God; 2. becauſe it is a very great advantage to a man in the whole courſe of his life, when a mans conſcience is illightened to direct him in every caſe what he is to do.

Uſe 1. If an illightened conſcience be ſo great a bleſſing, then be thankfull to God for it if ye have it, and uſe it as a bleſſing. Some have it, and uſe it not as a bleſſing: The devils have it as a curſe; many wicked men have it as a curſe: It maketh their ſinnes the greater. Like as a colour, the more light ſhineth upon it the greater it is, green is more green, and white is more white, and red more red, &c. So it is with ſinne: the more light the conſcience hath, the greater is thy ſinne; thy drunkenneſſe is more heinous, and thy ſwearing, and the like, by how much committed againſt more light. Oh therefore make uſe of the light of thy conſcience, as *David* did: Pſal. 119. 105. *Thy word is a lamp unto my feet, and a light unto my paths*; What followeth? *I have ſworne, and I will perform it, to keep thy righteous judgements.* Mark; when his conſcience was illightened, he bound himſelfe to follow the directions thereof.

Uſe 2. 2. Is an illightened conſcience ſuch a bleſſing? O labour to get it; be not without it for a world. Thou wert better walk blindfold over narrow bridges and planks, better walk in the darke through a place full of downfalls and marle-pits, then walke without a conſcience illightened. *He who walketh in the darkneſſe knoweth not whither he goeth*, John 12. 35. O labour therefore to get a conſcience illightened. It is true, a man may have an illightened conſcience, and yet go to hell: but this is moſt certain; without an illighte-

illightened conscience a man cannot go to heaven. And if thy conscience be something illightened, yet labour for more light. It will prevent many a stumble, save thee from many a knock. Thou knowest not what case thou mayst be in, what difficult straits thou mayest be put unto: if thou hast not light in thy conscience to direct thee, what wilt thou do?

II. An erroneous Conscience.

2. An erroneous conscience.

SEcondly, an erroneous conscience is, when conscience not understanding Gods law, or misapplying it, doth judge amisse and direct amisse. So *Josephs* conscience for a while was in an errour when *Mary* was found with child: His conscience informed him that he must either make her a publik example or put her away privily. Here his conscience erred about this particular, untill the Angel had better informed him. There is a question here raised by Divines, and it is, Whether we ought to follow conscience erring or no? A question very necessary to be handled, partly because of mens ignorance in this kinde, and partly because of the frequency of the case. I answer thus;

Matth. 1. 19.

Quest.

Answ. First, we must not obey conscience erring or counselling to that which is evil; For our errour of conscience doth not make the transgression of the law to be no sinne; though an erroneous conscience lead us to transgresse it. 1. Because the law of God is above conscience; and therefore the commandment of Gods law standeth in full force though conscience command contrary to it. Suppose a man should think in his conscience he might not take an oath though never so lawfully called thereunto by the Magistrate, and in never so necessary a case, when as the word of God commandeth us to swear in truth, in righteousnesse, and in judgement; I must follow the commandment of God rather then conscience, because Gods law is above conscience. 2. Because if I follow my conscience when it is in an errour, I offend not onely against Gods law, but I offend also my conscience: For though for the present while conscience is erroneous it doth not take offence, yet when it cometh to see its own errour, then it will. Therefore this is our first answer, We must not obey conscience erring, or counselling to that which is evil. If our conscience should counsell us to tell a lye to help our neighbour, that is evil and against Gods law; and therefore if in doing it we do obey conscience, we sinne.

2.

Secondly, we answer, That an erroneous conscience whatever it commandeth (though the law of God commandeth the clean contrary) yet we cannot disobey it without sinne. For this is is a constant rule; We alwayes sinne when we disobey conscience: If conscience erre not, then in disobeying it we sinne double, against the law and against conscience: if conscience do erre and we disobey it, we sinne too; for though we do not sin against the law, yet we sin against conscience, and so against the law too; not as though we were bound to obey conscience when it erreth, and yet sin if we disobey it.

3.

Thirdly, Albeit it be alwayes a sinne to disobey conscience though it erre, yet it is not alwayes a sinne to obey conscience when it erreth. Let us consider three Propositions, and you shall see what I meane. First, If conscience think that to be commanded which is absolutely forbidden, or that to be forbidden which is expresly commanded, then we sinne which side soever we take: As if an ignorant man thinks in his conscience that he is bound to pray to Saints departed, which thing the Lord hath expressely forbidden

bidden: if this man do pray unto Saints, he sinneth, because the Lord hath expressely forbid him to do it; if he do not pray unto Saints, he sinneth too, because his conscience telleth him he is commanded to pray unto them. The second Proposition is this, If conscience hold a thing indifferent to do or not to do, which yet is not indifferent, but absolutely commanded, then it is alwayes a sinne not to do it, but it is no sin to do it. The third Propositon is this, If conscience hold a thing necessary which God hath left indifferent, as if a man in conscience thought that he ought to pray four times a day (which thing yet God hath left indifferent) in this he is bound to obey conscience though it erre. And it is no sin to obey conscience thus erring; though it be a sin in conscience thus to erre.

Use 1. The use of this is, I. To let us see what a sacred sovereigne thing a mans conscience is. It is alwayes a sin to disobey conscience whether it erre or no, as it is alwayes a sin to disobey God. A man can never go against his conscience but he sinneth. 1. Because conscience is our guide: It is our inward and our inseparable guide; we can never come by any direction but by conscience; we can never let in the commandment of God, but onely by conscience: and therefore the Lord hath made it a very sovereigne thing. 2. Because we break a commandment through the loyns of a sin, when we go against conscience. *Ajax* light upon a beast and slew it: his conscience thought verily it was a man; *Kill it not*, saith conscience, *it is a man*: he goeth against his conscience and killeth it. His conscience here was in an errour, yet he as truly guilty of murder before God, as if he had indeed slain a man, because he slew a man through the loyns of this beast: His bloody minde looked at a man, and smote at a man, and slew a man. So when conscience is erroneous, and thinketh this is a commandment of God; it is not so, but he thinketh it so in his conscience; if he do contrary, he breaketh a commandement though it be none, because the errour of his conscience made it one to him. Was not *Herod* truly guilty of the murder of Christ? He thought in his conscience that Christ had been among the Infants slaine at *Bethlehem*. Thus conscience is a sovereigne thing: It is alwayes a sin to go against it, erre or not erre: and if it be a sin to go against conscience when it erreth, what a sin is it to go against it when it doth not erre?

Use 2. II. This may serve for a word of exhortation, to exhort men to beware lest they sin against conscience; especially when conscience is in the right. Conscience is as Gods face in a man: when conscience looketh on thee, the Lord looketh on thee. It is true, the Lord looketh on thee alwayes: but thou mayest see the Lords looking upon thee when conscience looketh on thee: And therefore thou never sinnest against conscience, but thou provokest the Lord to his face, when not onely God seeth thee, but thou seest him. Thy conscience sheweth thee the Lord; it presenteth God before thine eyes, commanding or forbidding, *Wilt thou do the evil now? Wilt thou omit the good duty now?* When conscience findeth fault, thou dost now provoke the Lord to his face. If it be such a sinne to sinne against conscience in an errour, it is much more a sinne to sinne against conscience, it being in the right. Thus much of a conscience erring.

Isa. 65. 3.

III. *A*

III. A Doubting Conſcience.

A Doubting Conſcience is ſuch a Conſcience as ſo hangeth in ſuſpenſe that it knoweth not which way to take: it knoweth not which is the ſinne and which not. If it goes this way to work, *It may be I ſhall ſinne*, ſaith Conſcience: if that way, *It may be I ſhall ſinne too*, ſaith Conſcience. Such a man ſinneth which way ſoever he taketh. The reaſon is this, becauſe he doubteth. *He that doubteth is condemned if he eat*, ſaith the Apoſtle: *for whatſoever is not of faith is ſinne.* Suppoſe a man doubteth whether it be lawfull for him to do ſuch a thing, and doubting alſo whether he may lawfully omit the doing it; in ſuch a caſe, whether he do it or not do it he ſinneth, becauſe both wayes he doubteth. Yet here theſe rules are very uſefull; 3. *A doubting conſcience.* Rom. 14.23.

1. *Rule*; When Conſcience doubteth on the one part, and is reſolved on the other, we muſt refuſe the doubting part, and take that wherein we are certain and ſure. As for example; When one doubteth of the lawfulneſſe of playing at Cards and Dice; he is ſure it is no ſinne not to play, but whether he may lawfully play he doubteth: in this caſe he is bound not to play. So when one doubteth whether it be a ſinne not to call his family together every day to prayer; Gods Miniſters tell him he muſt or he ſinneth: *I doubt of that*, ſaith he. Do you ſo? but you are ſure it is no ſinne to do it: Therefore you are bound to do it, becauſe you are bound to decline the doubtfull part, and take that which is certain. And ſo of all other the like particulars. *Rule* 1.

2. When Conſcience doubteth on both ſides, which is the ſinne and which not, then a man ought to do that which is moſt void of offence. As for example; Say an Anabaptiſt among us doubteth whether it be a ſinne in him to bring his childe to Church to be baptized, or a ſinne to refuſe; here his rule is, That that which is moſt void of offence, and moſt agreeable to brotherly unity and concord, is to be taken, the balance hanging otherwiſe even; and the arguments to urge both the one or the other ſeeming of like weight, then this muſt be put into the ſcale and reſolve the doubt. *Rule* 2.

3. It is lawfull to do ſome things when yet our Conſcience doubteth of the lawfulneſſe of them. For we muſt conſider there are two kinds of doubting: there is a ſpeculative doubting, and there is a practicall doubting. Speculative doubting is to doubt of the lawfulneſſe of the thing it ſelfe to be done: Practical doubting is to doubt of the lawfulneſſe of the doing of it. Now this latter is not alwayes a ſin, but the other is: As for example; If a ſervant be commanded of his Maſter to attend on him on the Lords day, he knoweth not what his buſineſſe ſhould be, and perhaps doubteth it is not of ſuch moment as to be done on that day; yet he hath no reaſon to deny his attendance: in this caſe though he doubt of the lawfulneſſe of the thing done, yet he need not doubt of the doing of it, becauſe he knoweth not what the buſineſſe is, and hath no reaſon whereby he is able to juſtifie his refuſall. And ſo much alſo of a doubting Conſcience. *Rule* 3.

IV. A Scrupulous Conſcience.

THe difference between a doubting Conſcience and a ſcrupulous Conſcience is this; A doubtful Conſcience hangeth in ſuſpence, and doubteth which is the ſin, and which is lawfull; but a ſcrupulous Conſcience inclineth to the lawfulneſſe of the thing to be done, but yet not without many doubts ſcruples, becauſe of ſome difficulties which it hath heard of, and 4. *A ſcrupulous conſcience.*

which it knoweth not how to answer or resolve. The rule which here we must go by is this; When we incline to the lawfulnesse of the thing, we should labour to suppresse all difficulties and ambiguities which cause us to doubt. The Apostle includeth this rule in that word *fully*; *Let every man be fully perswaded in his heart*: Get all difficulties removed, all stumbling, and stickings, and hoverings, and scruples taken away.

Quest. But how if that cannot be done? how if we cannot get all scruples removed?

Answ. If that cannot be done, then it is lawfull to follow Conscience notwithstanding the doubts and scruples of it. Observe that place well, *Deut.* 13. 1. &c. the Lord commandeth, if a false Prophet should come amongst them to draw them from the truth, and should shew a signe or miracle to confirme his doctrine, and the signe should come to passe (which might put doubts and scruples into their consciences) nevertheless conscience inclining to the truth, they are bound to stand to that: for these doubts and scruples do not argue a want of faith, but onely a weaknesse of it.

Deut. 13. 1, 2, 3, 4.

Use 1. I. This sheweth what need we have to labour to have our consciences rightly informed. It is a comfortable thing for a Christian to have his conscience so fully illightened as that he can without doubting or scruple discharge the duties both of his generall and particular Calling: And it is a great disturbance to a Christians minde, when his conscience is so weak and ignorant that he cannot performe his duties without doubts and scruples whether he is right or no, especially in matters of greatest moment. It is a great misery to have our consciences blind, which should be our guide, and which it is a sinne to disobey. This is the reason why S. *Paul* doth so often speak, *I would not have you ignorant*, 1 *Cor.* 10. 1. and 11. 3. It is a very great misery that ones conscience should be ignorant what to do, what to hold, what to follow: I say it is a lamentable misery, that many who have followed the directions of conscience, should by it be led to death and damnation, to do things contrary to Gods word. What a misery was it for the Jewes to have zeal and not according to knowledge? *&c.*

Use 2. II. This should teach us to use the meanes truly to informe Conscience.

Prov. 19 1. *Without knowledge the heart is not good*; that is, it is most profane. There be three means to get knowledge. 1. Let us pray unto God that he would open our understandings; that as he hath given us Consciences to guide us, so also he would give our guids eyes that they may be able to direct us aright. The truth is, it is God onely that can soundly illighten our Consciences: and therefore let us pray unto him to do it. All our studying, and reading, and hearing, and conferring, will never be able to do it: it is onely in the power of him who made us to do it. *Thy hands have made and fashioned me: O give me understanding, that I may learn thy Commandments.* He who made our Consciences, he onely can give them this heavenly light of true knowledge, and right understanding: and therefore let us seek earnestly to him for it. 2. We must seek it in humility, alwayes suspecting our own knowledge. We are not too confidently and presumptuously to trust to our own judgement, and despise or neglect the judgement of others. *The humble God will teach*: Pride and selfe-conceitednesse blindeth exceedingly. 3. We must seek with sobriety, alwayes contenting our selves with that knowledge which is most necessary, and not be curious about vain and idle-brained questions, or solicitous to answer every objection that shall be raised up against the truth. A lover of the truth should not be ready to entertaine all objections against it, and never be settled till he can answer all that can be cast in; which will be never. It is not expected that there should be in every man such a ripenesse of judgement and such a measure of illumination as that he should be able to dis-

Means to get knowledge.

1.

Psal. 119. 73.

2.

Psal. 25. 9.

3.

pute

pute with the most learned, or answer every objection that can be raised: But we must with that good Martyr say, *Though I cannot dispute for Christ, I can die for him*: We must be content with our measure, to be wise unto sobriety.

III. Those godly souls that have weak consciences must use them very gently: *Scrupulosi non sunt rudgide tractandi*, Those that are scrupulous are not to be handled rigidly. When a mote is in the eye, it is not boistrously to be dealt withal; that will make it worse. The eye is a tender part, and so is the conscience. Again, we must take heed of offending weak consciences. It may be thou knowest thine own liberty, that thou mayst do this or that; but thy brother is weak, and he doth not know it to be lawfull: O take heed of giving offence: Consider the Apostles words, 1 *Cor.* 8. 12. *When ye sinne against your brethren, and wound their weak consciences, ye sinne against Christ.* Consider also the practice of the Apostle, and the resolution that he had; *If meat offend my brother, I will eat no flesh while the world standeth*, vers. 13. It is a grievous offence to offend the conscience of the weak; and therefore beware of it. They are very unchristian speeches, *I know mine own liberty: If others be offended, what care I? why should I prejudice my selfe for them?* It is true, another mans conscience cannot abridge me of my liberty: but yet I in charity ought to suspend the act of my liberty, when I know the using it will give offence to the weak. *Use 3. Antonius.*

IV. To admonish our selves, if conscience be so tender a thing, to be carefull that we offend not our own consciences. Conscience is quickly offended; but it is not so soon pacified. Every notorious step into evil, or neglect in duty, offendeth conscience; and conscience will keep a grudge a long time, and will give many a secret wound, deading the heart to duty, making faith and confidence in God dull: we cannot pray with courage, nor come before God with boldnesse. *If our hearts condemn us not, we have confidence*, saith *John*. 1 John 3. 21. An erroneous conscience will defile you; a doubting conscience distract you; a scrupulous conscience unsettle you: but above all other, an illightened conscience, if it have any thing against you, will exceedingly disable you; this stabbeth at the heart your confidence towards God. Go then and labour to purge conscience, else conscience will hinder you; whether you pray, or heare, or receive the Sacrament, &c. it will deprive you of comfort. *If thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee, leave there thy gift before the altar: first go and be reconciled to thy brother, and then come and offer thy gift.* Matth. 5. 23. The case is greater and more dangerous when conscience hath something against us: there is no offering will be accepted untill conscience be satisfied. If thou shouldst be about to pray, and conscience should stand up against thee as an adversary, and tell thee thou hast been vain, and loose, and carnal all this day, thou hast not set thy selfe to keep close to God this day, thou hast fallen into this and that sinne this day; thou art not fit to pray till thou hast reconciled thy self to conscience: Alas, thy conscience will secretly undermine all thy praying. First, therefore reconcile conscience by humbling thy selfe, and breaking thy heart, and resolving, *I have sinned, I will do no more.* When conscience can say thy sorrow, and repentance, and resolution for new obedience is sincere, then thou art fit to pray, but not before. So whatever other duty thou goest about, be sure to reconcile conscience; else all will miscarry. *Use 4.*

V. *A faithfull Conscience.*

THus I have expounded the adjuncts of conscience which shew themselves in the discharge of its duty, namely, such as respect con-

science's ability to the doing of it: Which, as ye have heard, are four: 1. An illightened conscience; 2. An erroneous conscience; 3. A doubting conscience; 4. A scrupulous conscience. Now followeth those which do accompany it in the doing of its duty: And they are two: 1. A faithfull conscience; 2. An unfaithfull conscience.

1. *A faithfull conscience.*

A faithfull conscience is that which doth alwayes advise and counsel aright when need is. This is a very rare conscience: It is rare to finde a conscience every way faithfull. For, to say the truth, conscience is alwayes faithfull in it selfe; for it knoweth not how to deale deceitfully with any man: but yet I may say as *Solomon*, *A faithfull man who can finde?* so, *A faithfull conscience who can finde?* It is a very rare thing. Not for any deceit that is in Conscience it self, but because men commonly would have it unfaithfull; therefore a conscience that will not let men make it unfaithfull though they would, such a conscience I call a faithfull conscience: and I say it is rare. But such a conscience there is; and it hath three Properties: 1. It is watchfull; 2. It is rigid and severe; 3. It is importunate.

Prov. 20. 6.

Properties: 1. *It is watchfull.*

1. A faithfull conscience is watchfull, alwayes awake to apprehend every opportunity of doing and receiving good, or resisting evil. A when there is an opportunity to pray, to heare, to shew mercy, a faithfull conscience will remember us of it, and put us upon it; as also when there is any opportunity of quickning and edifying our selves or others. It was a watchfull conscience that made *David* say, *I will never forget thy preceps*: that is, I will never omit any opportunity to remember them to do them. It was a watchfull conscience that made *Paul* say, *I became all things to all men, that by all means I might save some*; that is, by taking all opportunities and advantages to do good. It was a watchfull conscience that made *Peter* say, *I will not be negligent to put you alwayes in remembrance of these things*; that is, I will neglect no opportunity. Again, a watchfull Conscience taketh notice of every motion and inclination to evil: it is awake to see when evil is conceived; to tell us of it, to oppose it, and to dissuade us from it: like a watchman on the top of a tower alwayes awake to see when any danger approacheth. It is Gods Minister with eyes on every side, to espy seasons of good, and stir up to make use of them; and of evil, and give warning to avoid them.

Psal. 119. 39.

1 Cor. 9. 22.

2 Pet. 1. 12.

2. *It is severe.*

2. As a faithfull Conscience is watchfull, so also it is rigid and severe. In every cause it delivereth its judgement: nothing can escape its sentence: it will not favour our lusts in any particular. If there be any opportunity of duty to God or man, it maketh us to heare of it; though it be such a duty as none other will call upon us for, or it may be dare not put us in minde of; as of love, and care, and help towards inferiours; yet Conscience will: It titheth mint and cummin, and will tell us of the least duty. And so on the other side, it will not swallow the least sinne. As it will not *swallow a camel*, so it will *straine at a gnat*. A faithfull Conscience is faithfull in the least. If *David* sinne but in the lap of a garment, conscience smiteth him for it. It made *Abraham* so precise to a thread or a shoe-latchet; he would not take so much as that of the King of *Sodom*. It made *Moses* strict to a very hoof: It made *Paul* finde fault with the *Corinthians* about their hair: It made *Augustine* condemne himselfe for an apple.

Luke 16. 10.

2. *It is importunate.*

3. As a faithfull Conscience is watchfull and severe, so also it is importunate in all its counsels. It doth not onely deliver its judgement, but doth with importunity urge the following of its counsel. It will have no nay, but will be obeyed. It leadeth us bound in the spirit to do it; as *Paul* said, *I go bound in the spirit*. See how importunate this faithfull conscience was with the Psalmist: *I will not give sleep to mine eyes, nor slumber to mine eye-lids, until I finde out a place for the Lord.* It will not take any nay, say we what we will: say we be sleepy, say we be busie, say we be loth and full of excuse,

Acts 20. 22.

Psal. 132. 4.

it will be importunate, and that with vehemency. It will follow a man, if he will not hear it, with a Hue and Cry of inward checks. It will sometime promise, sometimes threaten, urge us with hope, fear, danger, &c. *As we would be saved, we must do this, As we would escape the wrath to come, we must forbeare that.* Thus importunate is a faithfull conscience.

I. We see here what a great blessing it is to have such a faithful conscience, such a faithfull friend in our bosome, which will be carefull to tell us of all our duty, and perswade us to it; and of every evil, and dissuade us from it. It will not flatter us in any thing, but tell us plainly, *This ye should do; This ye should not do.* It regardeth not what pleaseth us; but what is good for us, that it looketh to, and that it perswadeth to, and that it urgeth. O what what a blessing is this! This blessing had those willing Israelites who gave so freely and largely towards the building of the Tabernacle. The text saith, that *their heart stirred them up*: and *their spirit made them willing*. Mark; *their heart* (that is their conscience) *stirred them up*: *Ye have bracelets*; *offer them*, saith conscience: *Ye have ear-rings and jewels*, &c. *part with them too*, saith conscience, *to further this pious work in hand. Their spirit made them willing*; their faithfull friend in their bosome, conscience, overcame them with arguments and strong perswasions. This is a great blessing, to have such a faithfull conscience: It will make a man part with all his lusts, pride, selfe-love, covetousnesse, carnall delights, for Gods glory and our own true good. *Use 1.* Exod. 35. 21.

II. It is a signe that God meaneth well to that man to whom he hath given a faithfull conscience. O this is an Angel keeper indeed. Did not Christ meane well to his Church in the *Canticles*, when he gave her such a conscience as carried her on wheeles unto him? *Or ever I was aware my soul made me like the Chariots of* Amminadab. *Return, return, O Shulamite; return, return. Return, return*, saith conscience; and again, *Return, return.* Hath the Lord given thee such an importunate conscience as will have no nay, will not let thee alone in omitting good or committing evil, will not let thee slumber and sleep in security, but continually joggeth and awaketh thee? Hath he given thee a severe, a precise conscience, that will not favour thee in the least evil? It is a most comfortable signe that the Lord meaneth well unto thy soul. *Use 2.* Cant. 6. 12. 13.

III. Labour to be a friend unto conscience, that it may continue faithfull unto thee. True friends will deal faithfully and plainly one with another, and will be importunate to do one another good: Conscience will not deal thus with thee unlesse thou be a friend unto conscience. Now then are we friends unto conscience when we do what conscience requireth. As our Saviour said to the Disciples, *Ye are my friends if ye do whatever I command you*: So I may say of conscience. For conscience if it be truly illightned will command nothing but what Christ commandeth. If we deale so in our constant course with conscience, be willing to hearken to it, and be ruled by it, then if we be out of the way now and then, conscience wil be true to us, and be importunate with us for our good. *Use 3.* John 15. 14.

IV. Be sure thou stand not out against conscience when once it is importunate. It is a great sinne to stand out against conscience though it be not importunate; but it is a sinne a thousand times greater to stand out against it when it is importunate. The greatest standing out against conscience is the greatest sinne: it is a sinne which cometh neerest that against the holy Ghost, which accompanied with some other adjuncts, is the greatest standing out against conscience. There is no sinne that doth more harden the heart, then to do evil when conscience is importunate to dissuade from it. This sinne was the cause why *Saul* was rejected of God; *I forced my selfe*, saith he: He forced his conscience; his conscience was importunate *Use 4.* *Maxima vis-lati conscientiæ maximè peccatum.* 1 Sam. 13. 12.

to have him stay according to the commandment of God, but he forced himselfe to the contrary. I confesse, if conscience be importunate to the utmost, as it is with Gods children, men cannot with any force put it by, it will have no nay. Sometimes it is so with the wicked in some particular thing: but often conscience in them is importunate, and yet will suffer it self to be born down. Now to bear conscience down is a very high sinne, and exceedingly hardeneth the heart: therefore take heed of it.

VI. *An Unfaithfull Conscience.*

6. *An unfaithfull conscience.* THus I have handled a faithfull conscience. The second affection now followeth; which is an Unfaithfull Conscience. I do not meane such an one as is overtaken with evil (for the best conscience hath its failings) but such a conscience as so giveth in, that it suffereth a man to forsake God, and to serve the devil and his own lusts: This is an unfaithfull conscience; and it also hath three Properties: 1. It is a silent conscience. 2. It is a large conscience. 3. It is a remisse conscience.

Properties thereof.

1. *It is silent.* 1. A silent conscience, that conscience which knoweth how to judge, how to counsel, how to direct, yet is silent and saith nothing, is an unfaithful conscience; that knoweth what duties we owe to God and man, yet putteth us not upon them, nor is importunate for the performance of them; and so for sinnes, what we ought not to do, telleth not of the evil, disswadeth not from it, urgeth not arguments to cause forbearance; this is an unfaithfull conscience. It is like to a sleepy careless Coachman, who giveth the horses the rains, and letteth them runne whither they will: So this unfaithful conscience leaveth the rains on a mans neck, and letteth him runne whither he will, into any danger, any mischief, that he may *do evil with both hands.* Mich. 7. 3. Do ye not think *Ahabs* conscience was fast asleep, which let him sell himself to work wickednesse? and so *Manasseh*'s conscience?

2. *It is large.* 2. A large conscience; which maketh conscience it may be of some great duties, but taketh liberty in other, which it counteth lesser. Thus *Doeg*'s conscience would not suffer him to break his vow, to depart on the Sabbath day; but yet it suffered him to accuse *David*. *Jehu*'s conscience 2 Kings 10. 29. made him zealous in Gods cause against the house of *Ahab* and the Priests of *Baal*; but it suffered him to maintain the high places which *Jeroboam* had set up. Thus *Gamaliel*'s conscience made him speak well for *Paul*, and yet continue (it seemeth) in much other evil. This conscience will restrain from great staring sinnes, or from such sinnes as the man hath no naturall propensity unto: but others which seeme of a lower nature, or which are suitable to a mans particular desires, these conscience will swallow without remorse. As civil people, that cannot swallow down couzenage and injustice, and yet neglect of prayer, and other religious duties never troubleth them. And so some Professours, who cannot omit hearing Sermons, and talking of Religion, and yet can rest without the power thereof.

3. *It is remisse.* 3. It is remisse; that is, though it doth counsel and direct, yet it doth it with such coldnesse and remissenesse, that it is easily answered and put off. Thus it was with *David*. It cannot be thought but his conscience said, *Plot not against Uriah's life:* But he would, and so conscience let him do it. This conscience will be answered with every slight and idle excuse: As when conscience telleth one, *Your wayes are not good: I wish you to repent, and make your peace with God*; it may be the man answereth, *Yea so I meane to do; but I cannot yet intend it: when I have dispatched such and such businesse*

then

then I will do it. If Conſcience ſpeak again, *Yea, but you were beſt to do it now; True,* ſaith he, *I know it, I know it. If God would give me repentance, I would repent: It is his gift; of my ſelfe I cannot do it.* Or when it telleth him of family duties, it may be he anſwereth, *I have no leiſure; ſo long as I go to God by my ſelfe, I hope it will ſerve turn.* Or when it telleth him of his wickednesſe, it may be he anſwereth, *Many worſe then I have found mercy: and I hope ſo ſhall I.* This is the Conſcience that letteth a mans heart ſay, *I ſhall have peace.* Now Conſcience being remiſſe and cold, it is eaſily put off and anſwered with theſe idle and fooliſh excuſes, or with ſome other pretenſes like theſe, and ſo letteth the man go and live as before. This Conſcience is like *Eli*, which ſaid, *Ye do not well, my ſonnes*, but exerciſed no ſeverity to cauſe them to do otherwiſe. Deut. 29. 19

Uſe. By this we ſee the dangerous eſtate of thoſe men who have ſuch a Conſcience. There be many who live in many ſinnes, in carnall courſes, ſome in company-keeping and drunkennesſe, ſome in hatred and variance, ſome in chambering and wantonneſſe, ſome in covetouſneſſe and love of this preſent world: your Conſciences, no queſtion, can ſay, *Ye ſhould do well to be more godly, to look more after Chriſt and after heaven, and ye ſhould do well to get the truth of ſaving grace*; yet it may be they ſay nothing, or nothing to the purpoſe in this behalfe. Therefore is theſe mens caſe ſo dangerous, becauſe their Conſciences are ſo ſilent and ſo remiſſe. They have loſt the moſt ſovereigne remedy, namely, Conſcience. Conſcience is the moſt ſovereigne means (under God and his holy Spirit) to work repentance in men, that can be; and is it not dangerous to have it prove traiterous and unfaithfull? What good can the Miniſtery of the Word do unto you when every idle and falſe excuſe or pretence which the wiſdom of the fleſh can deviſe, can ſtop the mouth of your Conſcience when it calleth upon you to do what the word requireth? It muſt needs be dangerous, and ſo much the more, becauſe it is ſo pleaſing unto you: ye take delight in ſuch ſilent, and large, and remiſſe unfaithfull Conſciences; ye love not to have your Conſciences too buſie with you; ye like not that your Conſciences ſhould be too clamorous and importunate with you; ye would have them not too rigid and vehement againſt your ſins. It fareth with you as with many young men who have ſold themſelves unto folly, and think none their friends but paraſites that flatter them, or thoſe who connive and wink at their folly: but ſuch friends will ſoon prove foes, and ſo will ſuch moderate and quiet Conſciences. It is a dangerous thing to have ſuch a ſilent Conſcience; to want the cheif means under God of doing a man good. It was Conſcience that told the lepers, *We do not well to hold our peace*: It was Conſcience that never would let the prodigall ſon be quiet till he returned to his father, and ſaid unto him, *I have ſinned againſt heaven and before thee, and am no more worthy to be called thy ſon*: It is Conſcience that is the moſt powerfull meanes under God to quicken a man up to repentance and obedience; and therefore they are in a miſerable caſe that want this great help. 2 Kings 7. 9.

Queſt. But what are the Cauſes why mens Conſciences be ſo evil and unfaithful?

Anſw. The Cauſes hereof are chiefly theſe four:

1. Ignorance is one cauſe why a mans Conſcience is unfaithfull, when we do not labour to have Conſcience throughly illightened and informed. Who are more careleſſe and negligent of their duties both to God and man? who can with more freedome lye, ſteale, covet, ſin, *&c.* then thoſe that are ignorant of the law of God? They know not that they do ſo much hurt to their owne ſouls as they do. An ignorant minde hath alwayes an evil Conſcience. It is impoſſible Conſcience ſhould be faithfull where it is not illightned: and hence it cometh to paſſe that Conſcience is ſo negligent and unfaithful, becauſe we have been ſo careleſſe of informing it. Thy conſcience 1 Pet. 2. 15.

muſt

must needs be silent as long as thou art ignorant. Ignorance is soone put to silence.

2. A second cause is often slighting of conscience. It may be conscience speaketh not, or but coldly and remissely, because when it hath advised, and counselled, and admonished, thou hast neglected it and disregarded it from time to time. Though it judge and counsel, yet thou wilt not listen: Like *Cassandra* the Propheteſſe, who though her Predictions were true and certain, yet were they never believed: so though conscience speaketh true, yet men follow it not; and therefore it becometh silent when it is not regarded, but all its counsel, and advice, and perswasions slighted and neglected. Hence, I say, it cometh to passe that for want of imployment it is still and falleth asleep, till the time come that it must be awaked.

3. The third cause is that violence that is often offered unto it. Many times when conscience perswadeth to any good duty, or dissuadeth from any evil course, men will do against it and withstand it violently, and put off the wholesome advice of it: hence it cometh to passe that conscience having so many injuries offered unto it, beginneth to provide for its own ease, and so either it is silent and saith nothing, or else is soone answered and rebuked; as it was with *Moses*: When *Pharaoh* would never hearken unto *Moses*, but still fell to excuses, and at last to deny all, he would not let Israel
Exod. 10, 19. go notwithstanding all that *Moses* could urge, but said to *Moses*, *Get thee from me; take heed to thy selfe; see my face no more*; *Moses* then answered, *Thou hast spoken well: I will see thy face no more.* So it is with conscience; When men have been obstinate, and have refused to heare it, and would have it speak no more, *Thou hast well spoken*, saith conscience: *henceforth I will trouble you no more, but let you alone to take your course: I will advise you no more; or if I do, I will not be any more importunate.*

4. A fourth cause is, that men do wilfully stop the mouth of conscience: If it beginneth to speak, presently they busie themselves about other things; or if that will not do, they runne into company, and there spend their time, that the howlings of conscience may not be heard; and if still it be loud, they strike up the Drumme, and ring all the Bells, that the voice of it may be utterly drowned: and so conscience at last is content to stand by, to hear, and see, and say nothing. By this meanes many times it falleth out, that those who have had very turbulent and clamourous consciences not suffering them to be quiet, have at last tamed them, and put them quite to silence; or if they do speak, it is so coldly and remissely, that they care not whether they be obeyed or no. Oh these are damnable and devilish devices! Whoever ye be that do thus, ye are in a dangerous estate, and ye carry the brands of hell and damnation upon you. If ever you desire to avoid this dangerous estate, then shun the cause: Labour to have your conscience throughly illightened and informed by the word of God, that it may read you your duty. A friend that knoweth but little, can give but little counsel. Again, give heed evermore to the counsel of conscience. You know *Achitophel* took it ill that his counsel was not followed; therefore he made away himselfe in displeasure: So conscience will take it very ill if its counsel be not followed: it will strangle it self, and smother it self; you shall hear no more of it. Especially take heed you do not reject conscience, nor offer violence to it: If you do, you will make it unfaithfull and remisse; and then you lose the best means under heaven of your good: Then deadnesse of spirit succeedeth, and hardnesse of heart taketh place, and you deprive your souls of all possibility of cure. As long as a sick-man hath any possibility of cure, he is still under hope; but if ever he lose that, he is gone: Conscience is the possibility of the soul to amendment; and therefore if you dull conscience, and make conscience remisse and unfaithful, you take the rea-

way to deprive your ſelves of all poſſibility of riſing again. Conſider theſe things, and have a care of your Conſciences.

And thus we have handled the office of Conſcience about things to be done and omitted, with its adjuncts, affections, and properties, in that behalfe. I come now to conſider the office of Conſcience about things already done or omitted, together with the affections of Conſcience in the diſcharge of that office.

The office of Conſcience about things already done or omitted.

THis hath four parts: 1. To approve; 2. To abſolve; 3. To miſlike; 4. To condemne; according to the good or evil of our actions or omiſſions. The judgement is not onely of the things, what they are; but whither they tend, and what they will produce.

I. An approving Conſcience.

FIrſt, when that which is done is good, Conſcience approveth it: as *Paul* ſaith, *This is our rejoycing, the teſtimony of our conſcience*, 2. *Cor.* 1. 12. When he had lived uprightly and ſincerely, his Conſcience approved of it: ſo when he had great ſorrow and heavineſſe for his brethren, his Conſcience approved it; *my conſcience bearing me witneſſe*, ſaith he. So at his latter end, we may ſee how his Conſcience approved the whole courſe of his life: *I have finiſhed my courſe, I have kept the faith*, &c. there is conſciences approbation of him: *from henceforth* ſaith he, *is laid up for me a crown of righteouſneſs*: there is Conſciences judgement concerning the iſſue of it. Conſcience ſo approveth every particular good action done by a faithfull man, that by it he may gather a teſtimony of the uprightneſſe of his heart: as *Hezekiah*; *Remember, Lord, that I have walked uprightly before thee. Hereby we know that we are tranſlated from death to life, becauſe we love the brethren.* Mark; Love to Gods children is a ſufficient teſtimony not onely of our uprightneſſe in that particular act, but alſo of the ſimplicity of our hearts in the generall, and that we are tranſlated from death to life. So when good old *Simeon* had now even finiſhed his dayes, ſee what an approbation his Conſcience gave of him; *Lord, now letteſt thou thy ſervant depart in peace according to thy word.* His Conſcience here gave a threefold bleſſed approbation of him. 1. That he had been Gods faithfull ſervant; *thy ſervant.* 2. That he had walked in the wayes of true peace and comfort; *depart in peace.* 3. That the promiſe of Gods word was his in particular; *according to thy word.*

Rom. 9. 1.

2 Tim. 4. 7, 8.

Iſa. 38. 3.

1 John 3. 14.

Luke 2. 29.

II. An abſolving Conſcience.

THe ſecond part of the office of Conſcience is to abſolve and acquit. Thus *Samuel* pleading his innocency, had his conſcience teſtifying for him, *Whoſe oxe have I taken? or whom have I defrauded?* and his conſcience abſolved him as cleare and free from thoſe ſinnes. Thus alſo *Job*; *If I have lifted up my hand againſt the fatherleſs, when I ſaw my help in the gate; If I rejoyced becauſe my wealth is great; If I have not given my bread*

1 Sam. 12. 3.

to the hungry; or if I have rejoyced at the misery of mine enemy: then let it be thus and thus to me. His conscience absolved him as clear of those sins. Nay, the conscience of a childe of God doth not onely absolve him from the guilt of those sinnes which he never committed, but also from the guilt of those sins which he hath committed against God or against man. It can tell him he hath truly repented, and truly been humbled, and truly got pardon. Ye know, *David* had committed divers sins: yet when he had humbled his soul before God, and obtained pardon, his conscience telleth him as much and absolveth him, *Psal.* 103. 3. *Blesse the Lord, O my soul,* &c. *who forgiveth all thy sins.* Nay, though a childe of God have many infirmities daily and hourly, yet his conscience doth absolve him: *It is no more I that do it,* saith his conscience, *but sin that dwelleth in me. If I distrust, it is no more I; for I fight against it: If I be overtaken by any weaknesse, it is no more I; for I labour against it, and do bewaile it.*

III. A Misliking Conscience.

THe third part of consciences office in things done, is to mislike if we have done ill. There be imperfections in the best obedience of Gods
Rom. 7. 15. dearest servants: *What I do I allow not,* saith *Paul:* His conscience misliked something done by him. But that mislike of conscience which now I speak of, is of things that are ill done, that is, not done in truth and sincerity. Thus it is in all that are not renewed by the holy Ghost: The office of their conscience indeed is to mislike what they do: When they have prayed, their conscience can mislike it, and say, *I have not prayed with a heavenly minde, a holy heart:* When they have been at a Sacrament, conscience can truly mislike it, and say, *I have not been a fit guest at Christs table* &c. When they are crossed and tempted, their consciences truly mislike their carriage, and say, *I do not fight and resist, but readily and willingly yield to every invitation to evil.* Do ye not think that *Jeroboams* conscience misliked his altering Gods worship, his innovating Religion, his making Israel to sin? do not ye think his conscience misliked him for these things? Do not ye think that *Nabals* conscience misliked his griping? and *Doegs* conscience misliked his slandring? and *Pashurs* conscience misliked his opposing and misusing *Jeremah*? and the old Prophets conscience misliked his lying? Who would have thought but *Balaam* said well, *What soever the Lord saith unto me, that will I speak,* and, *I cannot go beyond the Commandment of the Lord to do less or more; no, not for* Balaks *house full of gold*? who would have thought but that this was well said? yet his own conscience could not choose but mislike it, being not spoken in sincerity. Many a man hath gone for a Christian twenty or thirty years, and every one liketh him; and yet it may be his conscience hath disliked him all the while.

IV. A Condemning Conscience.

THe fourth part of consciences office in this behalfe is to condemne if we have done evil and contrary to Gods Law. Conscience hath an office not only to mislike us, but also to condemne us: nay, it will hasten more
Gen. 3. 7. to condemne us then God. We see it in *Adam*: When *Adam* had sinned his

his conſcience condemned him before God did: he knew he was naked, that he had made his ſoul ſhamefully naked; his conſcience condemned him for an Apoſtate, before the Lord came to paſſe ſentence upon him. Nay it condemneth us oftner then God; God will condemne a ſinner but once for all, *viz.* at the laſt day; but conſcience condemneth him many thouſand times before that. Many men and women who do ſeem godly in the worlds eyes, God knoweth how many of them have condemning conſciences in their boſomes, for all their civilities, and formalities, and crying God mercy, and patched up hopes; many who would ſay that man were uncharitable who ſhould condemn them for ſuch and ſuch, who (it may be) have conſcience within ſo uncharitable, and ſaying plainly, *Ye are ſo*; like unto the conſcience of *Pauls* heretick, who is ſaid to be *condemned of himſelfe*. Tit. 3. 11.

I. This ſerveth for the praiſe of the juſtice of God: That he may be juſt when he judgeth, the Lord needeth no other witneſſe againſt us but our own conſciences: they make way for the juſt judgement of God. Ye may ſee this in this portion of Scripture which we have in hand; wherein is ſhewed both that God hath appointed a day wherein he wil judge the world, verſ. 16. *In the day when God ſhall judge the ſecrets of all men according to my Goſpel*: and then in the verſe going before, the Apoſtle ſheweth that now in the mean while every mans conſcience maketh way for this juſt judgement of God; *their conſcience bearing witneſſe, and their thoughts in the mean time accuſing or excuſing one another*. At the laſt day every man ſhall be judged according to his conſcience; a childe of God according to his; a carnal man according to his. The Lord ſhall abſolve all his children, and their own conſciences ſhall abſolve them. The Lord ſhall condemne all the reſt, and their own conſciences ſhall condemne them. This is the book that every mans life is ſet down in. Every paſſage of converſation both of the godly and the wicked, is recorded daily in this Book: And according to what is written therein will the Lord judge every ſoul at the laſt day, as *Rev.* 20. 12. *The dead were judged out of thoſe things which were written in the Book according to their works*. The Apoſtle there ſpeaketh prophetically, and putteth the paſt time for the future; *they were judged*, that is, they ſhall be judged. So that ye ſee that by the judgment of conſcience way is made for the juſt judgment of God. Rom. 2. 15. *Uſe* 1.

II. This ſhould be a means to keep us from ſin, and to keep us in a holy life: for according to our works ſo will be the evidences of our conſciences, whether they be good or evil. We had need to take heed what we write in our conſciences; for according to what is written there, ſo ſhall we be judged. Therefore if any ſin ſtandeth upon record in our conſciences, we had need get it blotted out by the blood of Chriſt. Repent, be humbled, beg for pardon, reſt not till thou ſeeſt this debt-book, conſcience, croſſed, and thy ſinnes ſtand there cancelled and diſcharged. *Uſe* 2.

THus I have ſhewed you the offices of conſcience about things heretofore done. Now let me ſhew you the affections of conſcience in the diſcharge of theſe offices. Ye have heard that conſcience hath four offices in things heretofore done; 1. An office to approve; 2. An office to abſolve; 3. An office to diſlike; 4. An office to condemne. The two former when we have done well and lived well; then the office of conſcience is to approve and abſolve: The two latter when we have done ill and lived ill; then the office of conſcience is to miſlike and to condemn. Now followeth the affections of conſcience in the diſcharge of theſe offices; and they are four: 1. A tender conſcience; 2. A ſleepy conſcience; 3. A benummed conſcience; 4. A ſeared conſcience.

Firſt, a tender conſcience; that is, a conſcience touched with the leaſt ſin, and checking us for the leaſt ſin; as for vain thoughts, exorbitant paſſions, 1 *A tender conſcience.*

1 Sam. 24. 5. idle words, and the like. Such was *Davids* conscience, which smote him for cutting off the lap of *Sauls* garment. Such was *Zaccheus* his conscience, which troubled him for supposed sinnes: *If I have wronged any man*, saith he. He did not know; but his conscience was so tender that it made it mere full of *Ifs*. This tender conscience is a singular blessing of God: And if we desire to attain unto it, we must labour to see the odiousness of sinne, yea the malignity and exceeding evil there is in the least sinne: this will make us tender of it. Secondly, we must labour to mourn for every sinne though it seem little: this also will keep our consciences tender. And we have great

1 Sam. 6. 19. cause to prize a tender conscience. What got the Bethshemites by not being tender in conscience? They looked into the Ark, and because they durst venture upon it, the Lord smote fifty thousand of them at once. What

Num. 15. 32, 36. got the man that gathered sticks on the Sabbath for not being tender in conscience? He was stoned to death. Conscience should tender the least commandment of God, and so be tender of the committing the least sin. This conscience is a great blessing.

2. *A sleepy conscience.* The second affection of conscience is sleepinesse. A sleepy conscience is not so quick in smiting us as it ought: either it checks not, or else with such tenderness that it worketh not upon us; it maketh us never the more watchful against sin. This we see by many who can commit such sins without trouble or disquiet, as would bring others on their knees and make them walk sorrowfully long after. This sleepy conscience is very dangerous: it maketh men ready to fall into the same sins to morrow as to day, and next day as to morrow: it letteth them see their faults, but amendeth none; because this is such a conscience as doth not cause men to feel the burden of their sins. A man can never come to Christ as long as he hath a sleepy conscience; because it doth not cause sin to be burdensome. They who have this conscience can sleep for all it, and eat and drink and be merry for all it: Now a man can never come to Christ that is not burdened with his sin, that he cannot beare it, cannot be quiet for it, cannot sleep for it: then Christ calleth him, *Come unto*

Matth. 11. 28. *me, all ye that are weary and heavy laden, and I will ease you.*

3. *A benummed conscience.* A benummed conscience; that is, such a conscience as is in a deep sleep. This differs from the former in degree. You know there is a lesse sleep, and there is a greater sleep: There is a lesse sleep, when onely the outward senses are bound; and there is a sleep when the inward senses are bound too. Now a benummed conscience is a conscience that is in a deep sleep; Preach to it, it mourneth not; cry to it, it listeneth not: This is a benummed conscience. Nor the greatnesse of sinne, nor the wrath of God denounced against it can move it. Men can know themselves guilty of such and such sinnes, and yet not lay them to heart: conscience never telleth them about it. Thus the Apostle speaketh of those *who knew the judgement of God, that they which*

Rom. 1. 32. *commit such things are worthy of death, yet not onely do the same, but have pleasure in them that do them:* Their consciences though informed, and in some measure knowing the evil of their courses and the severity of Gods judgement, yet let them go on still, and not onely commit the evil themselves, but delight to see others as bad as themselves. Such are our swearers, and drunkards, and company-keepers, &c. This is a very wretched conscience: the Lord deliver us from it.

4. *A seared conscience.* Fourthly, a seared conscience; that is, such a conscience as speaketh not a jote; *seared with a hot iron*, as the Apostles phrase is. 1 *Tim.* 4. 2. a senselesse conscience, a past-feeling conscience: when men can swallow down sinne like drink, oathes, contempt of God, his word and worship, mockage of Gods servants, hating to be reformed; such as sinne without any remorse. This kind of conscience is in four sorts of men: 1. In dissolute and prodigate persons; who like common strumpets have their souls lie open to every sin that

that cometh by. 2. In obstinate sinners, such as, like *Ahab*, have *sold themselves to work wickednesse in the sight of the Lord*. 3. In Scoffers and Jeerers; who *speak evil of them who runne not in the same excesse of riot* with themselves, and nickname the godly. 4. In Apostates and Backsliders; who *speak lyes through hypocrisie*, and have fallen from the profession of the truth: All these men have a conscience seared with a red-hot iron. This is a great judgement of God: greater then this there cannot be: No outward judgement that can fall upon us is like unto it: not the plague, nor shame, nor beggery, no nor any curse besides hell it selfe is equall to it. By this the only meanes under God of repentance is taken away. Such may come to repent; but it is a thousand to one if ever they do. It is like a grave-stone lying upon their consciences, which keepeth them under untill the day of judgement: at which time God will awaken their consciences, and then they will be more furious in tormenting then the very devils themselves.

Ye that are not yet fallen upon this wretched conscience, I beseech you take heed that ye never do. But ye will ask me, *How may we avoid it?* Avoid it? alas, ye may avoid it if ye be carefull: for conscience never feareth before: if ever it be feared, it is ye your selves that do fear it. Indeed the minde of man may blind its own selfe; and the heart of man may corrupt its own selfe; and the affections of man may defile their own selves: but conscience never corrupteth it selfe, never feareth it selfe. But you will say, *What must I do to avoid this fearing of conscience?* *Use.*

First, listen to conscience well, that whatever it saith to thee from God, thou mayest do it. This was the course of the Psalmist: *I will hearken what the Lord God will say in me* (so some translate it.) Heare then and listen what the Lord God will say in thee, what thy conscience illightened saith in thee, and do it.

Secondly, when ever this conscience is quick, follow it. Nothing more feareth conscience then suffering quicknings to die. Blow the coles, if they do but smoke. As the Apostle saith, *Quench not the Spirit*; so quench not conscience.

I have hitherto shewed you that every man hath a conscience, and the reasons why God hath given us a conscience, the light that it acteth by, the offices of it, and the affections of it. Now from all these proceed two other adjuncts of conscience: 1. A quiet conscience; 2. An unquiet conscience.

A Quiet Conscience.

Concerning a quiet conscience three things are to be considered: 1. What a quiet conscience is; 2. How it differeth from that quiet conscience which is in the wicked; 3. The examination whether we have this quiet conscience or no.

1. For the first, What a quiet conscience is; It is that which neither doth nor can accuse us, but giveth an honourable testimony of us in the course of our lives and conversations ever since we were regenerate (I put that in too: for 1. we do not begin to live till we be regenerate, and 2. we can never have a true quiet conscience till then.) Such a quiet conscience had good *Obadiah*; *I fear the Lord from my youth*, saith his conscience: This was a very honourable testimony that his conscience gave him. Such a quiet conscience had *Enoch*: *Before his translation he received this testimony, that he pleased God.* *Haymo* saith, this testimony was the testimony of Scripture, *Gen.* 5. 24. where it is said that he *walked with God*. This is true; but this is not all: The text saith not, there was such a testimony *given of him*, but *he had it*: and that *before his translation*; but the testimony of *Moses* was after his translation: 1 Kings 18. 12. Heb. 11. 5. *Dicente scripturâ inquit ille.*

Therefore it was the testimony of his conscience that bore witnesse w[ith], that he pleased God. So that this is a quiet conscience, which neither doth nor can accuse us, but giveth an honourable testimony of us in the whole course of our life and conversation. Now to such a quiet conscience there be three things necessary: 1. Uprightnesse. 2. Purity. 3. Assurance of Gods love and favour.

First, uprightnesse is when a man is obedient indeed. Many will be obedient, but they are not obedient indeed, not humbled indeed, not reformed indeed. What it is to be obedient indeed ye may see *Exod.* 23. 22. *But if thou shalt indeed obey his voyce, and do all that I shall speak, &c.* Mark; that is obedience indeed, when we do all that God speaketh, and are obedient in all things. This is an upright conscience, when the heart is bent to obedience in all things. An example we meet with in *Paul*; *I have lived in all good conscience before God unitill this day.* His conscience could not accuse him of any root of wickednesse and corruption allowed and cherished in him: That is an upright conscience. Hast thou such a conscience as this? *My conscience can truly beare witnesse there is no sinne I favour my selfe in, allow my selfe in, but condemne all, strive against all.* Thus *David* proveth that his conscience was upright; *If I regard iniquity in my heart, the Lord will not hear my prayer.* The regarding of any iniquity will not stand with uprightnesse.

Acts 23. 1.

A second thing required to a true quiet conscience is purity. Though our heart be upright and stand generally bent to the Lords will, yet if we be guilty of some particular sinne, this will hinder the quiet of our conscience. Therefore saith *Paul*, *I know nothing by my selfe*; that is, nothing to accuse me; no corruption, no root of unbelief reigning in him: Infirmities he had many, and frailties he had many, and he knew them, but he knew nothing to accuse him. Whatever was amisse in him, his conscience told him he used all holy means against it. If thy conscience can truly say thus also of thee, then hast thou a truly quiet conscience.

1 Cor. 4. 4.

Thirdly, Assurance of Gods love, favour, and pardon. Though we have fallen into great sins, yet our consciences may have quiet, if we can be truly assured of Gods love and favour in the pardon of them. The Apostle proveth that the *Sacrifices* of the Law could not *purge away sinne*; but only Christs blood can do it. His argument to prove it is this, Because those Sacrifices could not free a man from *having conscience of sinne*; they could not purge the conscience: but Christs blood can. After assurance of pardon in Christs blood conscience can no more condemne for sin, how many or how great soever the sinnes were which have been committed. These are the three things required to a true quiet conscience.

Heb. 10. 2.

Furthermore a quiet conscience implieth two things: 1. A calmnesse of spirit: 2. A chearfull, merry and comfortable heart. These two I meane when I speak of a quiet conscience.

1. A calmnesse of spirit, or a quietnesse of minde, not troubled with the burden of sinne nor the wrath of God, nor terrified with the judgements due unto sinne. This quietnesse and calmnesse of spirit is promised to all them that truly hearken unto Christ and obey him; *Who so hearkeneth to me shall be quiet from fear of evil.*

Prov. 1. 33.

2. A chearfull, merry and joyfull heart. When our conscience giveth a comfortable testimony of us, it cannot but make our hearts joyfull. *This is our rejoycing, the testimony of our conscience,* saith *Paul*: The comfortable testimony which his conscience gave of him made him to rejoyce. A wicked man cannot truly rejoyce: no, though he be merry and jovial and laugh, yet his carnall estate is a *snare*, he can have no true joy; *but the righteous sing and rejoyce, Prov.* 29. 6. No mirth like the mirth of a good

2 Cor. 1. 12.

conscience. All other joy is but outside, painted, seeming joy: That is onely true joy, that is rooted in the comfortable testimony of an upright good conscience, which telleth a man his peace is made with God, and that whether he be in sickness or in health, God loveth him, *whether he live or die he is the Lords*. Thus ye see what a quiet conscience is.

How a quiet Conscience in the godly differeth from the quiet Conscience that is in the wicked.

THe second thing propounded to be considered about a quiet conscience, is, How it differeth from that quiet conscience which is in the wicked. 1. I confesse that the wicked seem to have a very quiet conscience: Many thousands of carnal people seem to live and die in quiet. Look into alehouses, lewd meetings, into all places; who so merry and brisk, and heart-whole (as they say) as they who have no living grace? Yet 2. this quiet conscience Job. 21. 23.
in them must needs differ from the quiet conscience of the children of God. Certainly the Lord will not *give the childrens bread unto dogs*; neither will he smile upon their souls; neither doth he pardon the sinnes, nor accept the the persons of the ungodly: And therefore if they have a quiet conscience, it must needs differ from that in the godly. Must not copper needs differ from gold? And we who are the Lords Messengers must teach you the difference: *They shall teach my people the difference between the holy and the pro-* Ezek. 44. 23.
fane. Now the question is this, Wherein lieth the difference between the quiet conscience of the righteous, and the quiet conscience of the wicked? *Answ.* The difference between them lieth in four things: 1. In the thing it selfe; 2. In the cause; 3. In the effect; 4. In the continuance.

I. In the thing it selfe. The quiet conscience in the godly is double; not onely apparentiall and nominall, but reall and substantiall: It is quiet and quiet too, peace and peace too: *I create the fruit of the lips, peace, peace*, Isa. 57. 19.
Mark; *peace* and *peace* too; peace in appearance, and peace in truth and substance also. But the peace and quiet of conscience which the wicked have is not such peace: It is peace and no peace; peace in appearance, but no peace in truth. Their god is the god of this world, and he perswadeth them they have peace: But *my God*, saith the Prophet, speaketh otherwise; *There is no peace to the wicked, saith my God*. They talke of a good Vers. 21.
conscience sometimes, and boast they have a good conscience; but the truth is, they cannot have true peace within: for saith the Prophet, *The wicked is like the troubled sea which cannot rest, whose waters cast up mire and dirt*. So doth a wicked mans conscience secretly cast up mire and dirt in his face: His peace can onely be outward and apparentiall.

II. There is a difference in the Cause. The quiet of a good conscience ariseth from one Cause, and the quiet of a bad conscience ariseth from another.

1. The quiet of a good conscience ariseth from a distinct knowledge of the word of God, and of the precepts and promises conteined in it: But the quiet of an evil conscience ariseth from ignorance: When men know not God nor his holy word, which should bind conscience, they feare nothing, because they see nothing; they know not the danger of sinne: Like a blind man standing before the mouth of a Canon, he feareth no danger, because he seeth none: so carnall men fear not, because they know not what cause they have to feare. Their very *prayers* that they make are *an abomination to God*, and they know it not: their good duties they do are all

like

like *cockatrices egs*, and they know it not: they know not that they are in *the bond of iniquite*, in *the snare of the devil*. Their Consciences are quiet because they know not what cause they have to be otherwise. This is the difference; The quiet and peace of a good Conscience ariseth from light and from knowledge; the quiet and peace of an evil Conscience, from darknesse and ignorance.

Heb. 10. 22. 2. The quiet of a good Conscience ariseth from a due examination of our selves by the word, and purging of our Consciences. Conscience never can be good without purging and sprinkling; no, nor without a due examination: the quiet of a good Conscience ariseth from this. Whereas the quiet of a wicked mans Conscience ariseth from want of this: He never examineth his Conscience, but letteth it sleep till God awake it with horrour. I say, a wicked mans Conscience sleepeth, and that maketh it quiet, and he is not troubled nor molested with it. Like a Bailif or Serjeant fallen asleep by the way; the desperate debtour whom he lieth in wait for, may passe by him then, and finde him very quiet, and not offer to arrest him: or like a curst dog fallen asleep; a stranger may passe by him then, and not be meddled with: Such like is this quiet evil Conscience.

3. The quiet of a good Conscience ariseth from a good ground, from the works of Gods Spirit, from true saving grace, from righteousnesse. *Rom.* 14. 17. we read of *righteousnes* and *peace*: True peace of Conscience ariseth from righteousnesse: Whereas the false peace of the wicked ariseth onely from vain hopes and conceits; *They are not guilty of such and such great sinnes*; or, *They are not so bad as some others*: As the Pharisees Conscience was quiet; why? *God, I thank thee, I am not as other men are, no drunkard, extortioner, nor like this publican.* Or perhaps from this ground their peace ariseth; *The Lord is very mercifull*; and, *The Lord Jesus died for sinners.* Or perhaps this is their plea, *They are good members of the Church*; *They have prayers in their families*; *They have been Professours of Christ Jesus so many yeares*: From hence they dream of peace upon false grounds, when as *the way of peace they have not known.* When Conscience shall be awaked, then it will tell them how they have by flattery deceived their own souls, and that having no true righteousnesse they could have no true peace.

4. The quiet of a good Conscience ariseth from tendernesse and from life. Therefore the Apostle joyneth together, *life* and *peace*, *Rom.* 8. 6. True peace of Conscience ariseth from life: whereas the quiet of a wicked Conscience ariseth from scarednesse and benummednesse and deadnesse, when men being past feeling of sinne are not troubled at the committing of it. Thus we see the second thing wherein the difference lieth, namely in the Cause.

III. They differ in the effect. First, The effect of the quiet of a good Rom. 5. 1. Conscience is comfort and rejoycing: *Being justified by faith, we have peace with God through our Lord Jesus Christ.* What followeth? *By whom we have access by faith, rejoycing*, &c. Mark! The peace of Conscience bringeth forth Rom. 15. 13. rejoycing. And so in other places *peace* and *joy* are joyned together. Gal. 5. 22. the evil Conscience, though quiet, wanteth this rejoycing. If carnall men had no more mirth then what the quiet and peace of their consciences doth help them to, they would not be so merry as most of them be. Secondly, Another effect of true peace of Conscience is, It sanctifieth the soul, it purgeth the heart, purifieth the life, and reformeth the whole man. It is the instrument whereby God sanctifieth his people more 1 Thess. 5. 23. and more: *The God of peace sanctifie you wholly.* Observe the title which the Apostle there giveth unto God, when he sanctifieth his people, he calls him *the God of peace*; he sanctifieth his people by peace: It maketh them

think thus, *We must not do this or this as others do; we shall lose the peace of our conscience if we do.* This maketh them strive against sinne, deny their own wills and carnall appetites; *If I should not do so, I should have no peace.* This peace sanctifieth: But the peace which carnall men seeme to have doth not sanctifie the soul: they are never the more holy for the same. Again, another effect of the peace of a good conscience is, to put life into us in the performance of good duties: it maketh us with gladnesse and delight performe the duties of our generall and particular Callings: But the false peace of an evil conscience suffereth the wicked to be dead and dull to good duties. The true *peace keepeth* our *hearts* and our *mindes*: We should lose our mindes in the things of this life, but this peace doth keep them upon God; we should lose our hearts upon our profits and pleasures and affaires in the world, but the peace of conscience doth keep them upon heaven: *Phil.* 4. 7. *The peace of God which passeth all understanding, shall keep your hearts and minds.* This doth the peace and quiet of a good conscience: but the quiet of a wicked mans conscience doth not do thus; it keepeth not his mind in this manner, but it is upon earthly things for all that.

IV. They differ in respect of duration and continuance. The quiet of a good conscience is settled and grounded in the godly; it never taketh them nor forsaketh them: the other peace is fading. Let a feeling Sermon come and rifle carnall men, it taketh away their peace from them; their consciences then flie in their faces, and then they see they are not right: Let losse of outward things come and light upon them, or any other affliction, it taketh their peace from them; conscience then breaketh out upon them, and sheweth them how they have deceived themselves with false peace, especialy at their death, then an evil conscience (that hath been quiet before) in stead of comforting will affright and amaze them. But if we have the quiet of a good conscience, it will make us heare the word with comfort, and not be troubled and disquieted by a searching Sermon, or the threatnings of Gods judgements: Nay, if we be in trouble, this will quiet us; if in affliction, this will comfort us: It will endure all our life, and be patient at our death; then especially it will shew it selfe a friend unto us, in standing by us to cheare and refreth us. *Great peace have they which love* Psal. 119. 165. *thy law, and nothing shall offend them*, saith *David*: nothing shall offend them or take away their peace: it is an eternall and everlasting peace. Thus you have seen how the true and false peace of conscience differ.

But here cometh a question to be answered, and it is this; Have all Gods children this peace of conscience? I dare say some of you look for this question, and long to have it answered. I answer therefore, No; they have it not alwayes. *Job* seemed one while not to have it: *I have sinned*, saith his conscience: *What shall I do unto thee, O thou preserver of men? David* seemed one while not to have it: *Mine iniquities are gone over my head as a heavy burden; they are too heavy for me*, *Psal.* 38. 4. His sinnes lay heavy upon his conscience for a fit. *Hezekiah* one while seemed not to have it: *Behold, for peace I had great bitternesse.* And therefore I say, the children of God have it not alwayes. But let me tell you; They might have it alwayes. 1. It is possible they should have it alwayes: Their sinnes of ignorance and infirmity do not break the peace of their consciences: cannot; for if they could, then no man should have true peace of conscience at any time. Nothing but willing and witting sinnes, sinnes against conscience, can break the peace of conscience: and as it is possible for the children of God to live without these, so it is possible for them alwayes to have peace; yea, they may have daily more and more peace. 2. As it is possible for the children of God alwayes to have peace, so they are commanded to keep their peace alwayes; and it is their own fault if at any Job 7. 20.

Job. 22. 21. time they lose it: *Acquaint thy selfe with God, and be at peace,* saith *Eliphaz.*
Col. 3. 15. So, *Let the peace of God rule in your hearts, unto which ye are called.* We are not onely commanded to *have peace in our hearts,* but also that it may *rule* there, that no corruption perk over it to hinder it: we are *called* to this peace, and commanded to have it; and therefore as it is a sinne in the Common-wealth when one breaketh the peace, so it is a sinne in the spirit to break the peace of conscience: we are all bound to the peace. 3. If the children of God have it not alwayes, then they feel the want of it: and in the want of that comfort, nothing else will comfort them. It is not all the peace and prosperity of the world that can comfort their hearts as long as they have not this peace; not all the mirth in the world can content them untill they enjoy this peace again, the peace and quiet of a good conscience: they faint for it, and long after it, they can have no strength without it;
Psal. 29. 11. *The Lord will give strength unto his people; the Lord will bless his people with peace.* It is not so with corrupt hearts: they can be without peace, and yet never faint; they can eat and drink for all that, and sleep and be merry for all that, yea and go about their profits and their earthly businesses as roundly as ever for all that: But the children of God, if they want the peace of conscience, they have no strength to do any thing almost, they faint till they have it again. 4. The godly alwayes have the seeds
Psal. 97. 11. of it in them: *Light is sown for the righteous, and gladness for the upright in heart.* Mark; it is sown in their hearts, and it will spring up at one time or other, to cheare them and to comfort them. As it is with the wicked; they may seem now and then to have true peace, but they have the seeds of horrour alwayes in them, which will sprout forth at last, and then they shall finde the worm of an evil conscience again: so on the contrary side, the godly may seem now and then to have no peace, but yet they have alwayes the seeds of true peace in them, which will in time shew themselves, and solace their souls for ever. 5. They never want peace as the wicked do want it: The wicked want it, and have no possibility of having
Isa. 59. 8. it: they go in such *paths* as wherein they shall never *know peace,* such paths as will never lead them unto it: still their conscience is able to say, they are not right, they are carnall and not spirituall; they know no true peace of conscience, neither can they: But the children of God walk in such wayes as will bring them to true peace of conscience ere they have done.

By this ye see what a good and quiet conscience is. It cannot be but that all must like it, and wish; *O that we had it!* Beloved, let us labour to get it and the assurance of it. No blessing under heaven is like it: It is a heaven upon earth. Happy are they who can shew they have it: and miserable are they who have it not. *Dulce nomen pacis,* Sweet and pleasant is the very name of peace, especially of the peace of a good conscience: If ye have it, no misery can make you miserable: and if you have it not, no happinesse can make you happy. It is Christs Legacy which he bequeathed to his
John 14. 27. Church; *Peace I leave with you; my peace I give unto you.* It is glorious and honourable: Beest thou never so meane in the world, thou art glorious if thou hast this peace: beest thou never so despised and disgraced among men, thou hast honour enough if thou hast this peace: *Rom.* 2. 10. *To every one that doth good, glory and honour and peace.* Mark how it is accompanied; namely, with glory and honour: But shame and confusion and dishonour is upon all them that have it not.

III. Exam-

III Examination, Whether we have a quiet Conſcience.

COncerning a quiet Conſcience I propounded three things: 1. What it is; 2. How it differeth from that quiet Conſcience that is in the wicked; 3. The examination whether we have this quiet Conſcience yea or no. The two former we have handled already: namely, What a quiet Conſcience is; and, How it differeth from that quiet Conſcience which is in the wicked. Let us paſſe on now unto the third, namely, to an examination of our ſelves, whether we have a true quiet Conſcience yea or no.

A quiet good Conſcience is ſuch a marvellous bleſſing, that it cannot poſſibly be but we muſt like it, and wiſh, *O that we had it.* Let us then examine our ſelves and ſee whether we have it or no. Many have peace and quietneſs (as hath been ſhewed already) ariſing from falſe grounds: they have peace of Conſcience becauſe they know not what belongeth to trouble of Conſcience; or if they know that a little (as ſome of the wicked do) yet they do not conſider that ſorrow which one day will burſt in upon them and ſink them utterly: Let us try then our peace by theſe notes.

I. If the quiet of our Conſciences be good, it is ſuch as we have carefully ſought for at the mercies of God in the blood of JeſusChriſt, when being pinched with the burden of our ſins we did fly to the promiſes of God to ſeek comfort, to the blood of Chriſt, to finde eaſe and to get aſſurance of Gods favour. If our peace come not this way, it is naught, and we were better to be without it then have it. It may be we ſpeak peace to our ſelves; but doth the Lord ſpeak peace to our Conſciences? *I will hear what the Lord will ſpeak: for he ſhall ſpeak peace to his people, and to his ſaints: but let them not return again to folly* (for that will break all their peace.) O go to God then, and hear whether he ſpeaketh peace to your Conſciences; whether it be *God in Chriſt reconciling the world to himſelfe*, that ſpeaketh it to you. It is not true peace without we have ſought for it at the throne of grace, without it be peace of Godsmaking. Now the Lord ſpeaketh peace to his people who come to him for peace, three ways. 1. He ſpeaketh peace to them by his word. This ſpeaking is thus; When the word promiſeth peace to thoſe who walk by ſuch a rule, and they walk by that rule, then Gods word ſpeaketh peace to their ſouls. The rule is ſet down *Gal.* 6. 15, *In Chriſt Jeſus neither circumciſion availeth any thing nor uncircumciſion, but a new creature:* and then followeth, *As many as walk according to this rule, peace be upon them.* 2. God ſpeaketh peace to his people in their Conſciences. This ſpeaking is thus; When the Conſcience can ſay, *I am in Chriſt, I am engraffed into Chriſt*, then the Lord ſpeaketh peace by the Conſcience, *peace be with you all that are in Chriſt Jeſus*: ſo alſo when the Conſcience can ſay, *I hunger after righteouſneſs, I truly mourn for ſin, I deſire in all my wayes to pleaſe God.* 3. God ſpeaketh peace by his Spirit. This ſpeaking is thus; When the word hath ſpoken peace by the promiſe, and when the Conſcience ſpeaketh, *I am thus and thus qualified, and therefore I have peace*, then the Spirit of God cometh in and witneſſeth, *Yea, you ſay right; peace belongeth unto you indeed, and I ſay Amen to it.* When the Spirit of God doth ſay thus, then the Lord ſpeaketh peace to the ſoul. *The fruit of the Spirit is love, joy, peace.* Peace is the fruit of the Spirit: it ſpeaketh it to the ſoul, breedeth it in the ſoul. Now, beloved, examine your ſelves: Is your peace of this ſtamp? do ye ſeek it of God, and get it in the blood of Chriſt Jeſus? do ye get it by the word, and by your true-ſpeaking Conſcience, and by the holy Spirit of God? If ye get it on this wiſe, then it is true peace of Conſcience indeed. If ye get it by your own vain hopes and by your good meanings, &c. this peace will not hold alwayes: when your Conſciences come to be awaked, your peace will all vaniſh away and be no more. This is the firſt note to try and examine your ſelves by.

Pſal. 85. 8. 1 Pet. 5. 14. Gal. 5. 22.

II. If our quiet and peace of Conscience be good, it is accompanied with such a life as is agreeable to the will of God; it avoideth sinne, as the thing that disturbeth the peace. How can any man have true peace of Conscience, when his life doth not please God, but provoketh his wrath against him? It cannot be that he should have true peace who in his heart doth regard sinne: *There is no peace to the wicked, saith my God.* No, whereever true peace of Conscience doth inhabit, it dwelleth with godlinesse of life and unblamablenesse of conversation; as the Apostle *Peter* joyneth them together, 2 *Pet.* 3. 14. *Wherefore, beloved, seeing ye look for such things, be diligent that ye may be found of him in peace without spot and blameless.* Mark the words; *In peace, without spot and blameless.* If ever we would be found in true peace, we must live without spot and blamelesse. A wicked mans Conscience may seem to have peace, and tell him he hath served God; *This day* Prov. 7. 14. *I have paid my vowes,* saith the Conscience of the whore: but this is a rotten and deceitfull peace. True peace of Conscience is ever accompanied with such a kinde of life as is agreeable to the will of God in his word.

III. If our peace be good, it will make us endure to heare any point in Gods word with joy and delight. A wicked heart can heare points of mercy and comfort with joy: so long his peace lasteth: *Every man that calleth upon the name of the Lord shall be saved; If we confesse our sinnes, God is just to forgive us our sinnes; If any man sinne, we have an Advocate with the Father, Jesus Christ the righteous; Whoever shall confesse that Jesus is the Sonne of God, God dwelleth in him and he in God:* Such points as these a wicked heart can read with delight (though if they were truly opened and expounded, they would yeild him cold comfort, yet he can heare them with delight in the lump:) But if a searching point or some terrible point cometh, he is afraid to heare that. *Ahab* had a quiet Conscience but onely when *Michaiah* did preach: *Felix* had a quiet Conscience no doubt, yet he *trembled* to heare *Paul* preach of *death* and of *judgement*, Acts 24. 25. One would have thought that *Paul* (a prisoner) should rather have been afraid: but *Paul* had true peace of Conscience, and therefore he could think and speak of death with great comfort, and of judgement with joy; So could not *Felix*. Beloved, this is a strong signe of a false peace, when some points of Gods word lay us flat and bereave us of our hold. Ye shall have many say, *O they have such peace, and they have such a good Conscience, as quiet as can be, and as heart-whole as can be:* By and by a sound searching point cometh and ransacketh them to the quick, and they are gone. I confesse they go and get some untempered morter or other, and dawb up their Consciences again; but they are gone for the time; This is a strong signe of a rotten peace. But a childe of God can hear any point, hear of death, of judgement, of any thing contained in the word, with delight and comfort. It is true, he may be amazed thereat: but he is glad at heart that he heareth it, and will make use of it, be it mercy or judgement. Sweet or bitter points all are welcome to him; even the bitterest points are sweet to him, because God and he are at peace; and therefore he knoweth there is no news from God but it is good.

IV. If our peace of Conscience be good, it will heal that base fearfulnesse which is in many, who dare not be in the dark, dare not go through a Church-yard in the night. Some will quake at the very shaking of a leaf, as the wicked in *Job*: which is nothing but a guilty Conscience. I grant Job 15. 21. this fearfulnesse is naturall to some; yet I say, the true peace of Conscience will cure it. I do not say this is a reciprocall signe of true peace of Conscience; for many wicked men may be bold enough: but I say, true peace of Conscience will cure this immoderate fearfulnesse in the godly.

But here two questions are to be asked. 1. Whether every true childe of God

God that hath true peace of Conscience can think of death with comfort, and be desirous to die.

Answ. 1. Peace of Conscience doth not take away naturall feare. It is the nature of every living creature to be very fearfull of death. The Philosopher calleth death φοβερῶν φοβερώτατον, *the fearfullest thing of all fearfull things.* *Bildad* calleth it *the King of terrours.* Nature loveth its own preservation; and therefore feareth the destruction of it. Peace of Conscience doth not take away all this feare. Iob. 18. 14. 2. Besides, peace of Conscience doth not take away alwayes all degrees of slavish feare of death. The reason is, because peace of Conscience may be weak, mixed with much troubles of Conscience. For as faith may be very imperfect, so peace of Conscience may be in some very imperfect. Good old *Hilarion* was very fearfull to die: He cried out to his soul when he lay on his death-bed, *O my soul, hast thou served Christ these fourescore years, and art thou now afraid to die?* Again, a mans love may be very imperfect. *Perfect love* indeed *casteth out feare*; but 1 Iohn 4. 18. imperfect love doth not. *Hezekiah* had peace of Conscience: *Remember* 2 Kings 20. 3. *Lord*, saith he, *I have walked before thee in truth, and with a perfect heart.* Mark; He had the peace of a good Conscience; his Conscience told him he had a sincere heart, and that his wayes pleased God: yet he was afraid to die: I do not think it was onely because he had no issue, though that might be some reason of it. 3. When a childe of God is afraid to die, it is not so much for love of this life, as out of a desire to be better prepared. This made *David* cry out, *O spare me, that I may recover strength, before I go hence* Psal. 39. 13. *and be no more.* And so *Job*; *Let me alone, that I may take comfort a little, be-* Iob. 10. 20, 21. *fore I go whence I shall not return.* These good men were then something unwilling to die: They might have many reasons; most likely this was one: That they might be better prepared, and more fit and ready for their departure. 4. Some of Gods people; as these, *Job* and *David*, at other times; I say, some of Gods people have such marvellous peace with God, as that, if it were Gods will, they had much rather die then live; *I desire to be* Phil. 1. 23. *dissolved*, saith Paul, *and to be with Christ, which is farre better.* It may be in regard of the Church, or the care of their Children and Charge God hath laid on them, they could be content to remain still in the body: nevertheless, they account their state after death much better; and were it put to them whether to die or to live longer here, they would choose death rather of the twain. Nay, *Elias requested for himself that he might die: It is enough,* 1 Kings 19. 4. *Lord: take away my life.* Not that they love death it self; for death is evil in its own nature, contrary to nature, a badge of sinne: but for the love they have to, and the assurance they have of, eternall life after death. 5. Nay there is no childe of God but may truly be said to love death, and to love the day of judgement, and the appearing of Christ Jesus. Divines use to put this as a signe of Gods children: Nay, the Apostle maketh this as a property of Gods children, *to love Christs appearing: I have fought a good fight*, saith *Paul*, *I have finished my course:* There he telleth us of his own peace; and then he telleth us of his reward; *From henceforth is laid up for me a crown of righteousnesse, which the Lord* 2 Tim. 4. 8. *the righteous Judge shall give me in that day; and not to me onely, but to them also that love his appearing*: that is, to all his children: For all the children of God love the appearing of Jesus Christ to judgement. Though all do not desire it with the same strength of faith, yet all desire it with faith. They believe that Christ hath *destroyed him that hath the power of death,* Heb. 2. 14. *which is the devil*; they believe Christ hath taken away *deaths sting, which is sinne, and swallowed death up in victory*; and may all say, *Thanks* 1 Cor. 15. 56. *be unto God, who hath given us victory through our Lord Jesus Christ.* 57. Neither do they so much question this, as their faith to believe it; saying,

Lord, help our unbelief. 6. Gods children have good reason to do so, and to check their own hearts whenever they doe otherwise. Whenever any distrust cometh, they should check it down again: whenever any feare ariseth, they should say, *What? I feare Death, which is a thing so precious? Precious in the sight of the Lord is the death of his Saints. Is death precious, and shall I be so vain as to feare it?* Thus ye see an answer to the first question, Whether every childe of God that hath peace of Conscience can be desirous to die.

Psal. 116. 15.

II. *Quest.* Whether a wicked man that hath no peace of Conscience may not be desirous to die too? *Answ.* 1. The horrour of Conscience may make a wicked man desirous to die. He may have so much horrour of Conscience as that he may think, certainly hell cannot be worse: (Hell is infinitly worse; but he may not think so.) Thus *Judas* was desirous to die, when he went and hanged himselfe: Thus many in despair do make away themselves. I confesse, some in despair may be fearfull to die: as *Cain* was fearfull to die; it was feare of death made him speak thus unto God, *It shall come to passe that every one that findeth me shall slay me*, Gen. 4. 14. The reason was, because, though he were in despair, yet he was not so sensible of his horrour as *Judas* was: for *Cain* could go and build for all this, and train up his children in Musick and the like for all this; but *Iudas* was in a case more sensible of his misery. 2. Dolour of pain may make a wicked man desire to die. Thus it was with *Saul*: *Saul* had received his deaths wound, and was in most grievous pain: he could not die presently, neither could he live; but lying in very great pain between both, desired the Amalekite to stand upon him and slay him, 2 *Sam.* 10. 9. (though *Osiander* think the Amalekite lyed unto *David* to curry favour with him; but *Josephus* and others think he spake the truth.) Sure it is, that many wicked wretches having no peace of Conscience to sweeten and allay their torments, have been desirous to die: nay some have hastened their own death. 3. Malcontentednesse, and shame, and disappointment of their aims may also make wicked men desirous to die, and, if death come not soone enough of it selfe, to dispatch away themselves with cruel selfe-murder. Thus it was with *Achitophel*: when he saw his counsel was not followed, he haltered himselfe: He had no peace of Conscience to comfort him against all his dumps and discontents; and therefore he was desirous to die. 4. Wicked men, being vexed at something for the present, may seem to be desirous to die; and yet if death should come indeed, they would be of another minde, and be content death should be further off. Nay, *Ionas* (that strange man of a good man) O for a fit he would be dying, yea that he would, *Lord, take my life from me: for it is better for me to die then to live.* I suppose if God had taken him at his word, he could have wished his words had been in again. But thus it is often in the mouthes of wicked people; *I would I were dead*; and, *I would I were out of the world*: not for any peace of Conscience they have, nor for any desire of death, but onely for a momentany pang. If they were to die indeed, they would be loth enough to it. Like the man in the Fable: who being wearied with his burden of sticks, lay down and called for Death; but when Death came indeed to take him, and said, *What shall I do man? thou calledst me: I pray thee*, said he, *help me up with my burden of sticks.* When he was to die indeed, then he would rather have his own wearisome burden. It is but a fable; but this is the fashion of many. 5. When wicked men are desirous to die indeed, sometimes not out of discontent or any such like reason, yet it cannot be out of any true peace of conscience: They may go away like lambs, as we say; but it is in a fools paradise. It may be whilest they lived they thought to go to heaven: but *when they die, then all their thoughts perish*, as the Psalmist speaketh in another case.

2 Sam. 17. 23.

Jon. 4. 3.

To

To return therefore where we left; O beloved, is there any of you that want the peace of a good conscience? and do ye know what ye want? what a great benefit and blessing? That ye may see this, and fully know it, and by knowing it earnestly desire it, consider,

First, that it is the very head of comforts. A worthy Divine calleth it *Abrahams bosome to the soul*: Ye know what a blessing it was unto *Lazarus* to be taken from his sores into *Abrahams* bosome: The peace of a good conscience is like this bosome of *Abraham*: Who would not gladly lie in it? Such a man who hath it can never look upon another mans comfort, but a good conscience will say, *Yea, and I have my comfort too.* When *Paul* was commending of *Timothy*, see how his own conscience spake of himselfe at the same time: *He worketh the work of the Lord, as I also do.* Mark; his conscience would be putting in comfort for himselfe: *Doth* Timothy *worke the Lords worke? yea and so do I too*, saith his conscience: It is *Musculus* his observation upon the place. 1 Cor. 16. 10.

Secondly, A quiet conscience maketh a man to taste the sweetnesse of things heavenly and spirituall; It maketh the word to be to him, as to *David*; *Sweeter then hony, yea then the hony-combe: I have not departed from thy judgements, O Lord*, saith he (thus saith his conscience:) now what followeth next? *How sweet are thy words unto my taste! yea, sweeter then hony unto my mouth.* A good conscience maketh a man taste sweetnesse in prayer, when his conscience telleth him he prayeth aright: It maketh him taste sweetnesse in a Sabbath, when his conscience telleth him he sanctifieth it aright: so also in the Sacrament, when his conscience can witnesse he receiveth aright. What is the reason so few of you taste sweetnesse in these things? The reason is this; Because ye have not the peace of a good conscience: It would finde sweetnesse in every good duty, in every good word and work. Psal. 119. 103.

Thirdly, A good quiet conscience maketh a man taste sweetnesse in all outward things, in meat, in drink, in sleep, in the company of friends: it putteth a *Better* upon a very *morsel*, *Prov.* 17. 1. Brown bread and a good conscience, there is a *Better* upon it then upon all the costly fare of the wealthy without it. *Bernard* calleth a good conscience *a soft pillow*: Another calleth it *a deare bosome friend*: *Solomon* calleth it *a continuall feast*. It maketh a man taste sweetnesse in every outward thing. The healthy man onely can take pleasure in recreations, walks, meats, sports and the like: they yield no comfort to those that are bedrid, or sick, or half-dead. But when the conscience is at peace, the soul is all in good health; and so all things are enjoyed with sweetnesse and comfort.

Fourthly, It sweeteth evils to a man, as troubles, crosses, sorrows, afflictions. If a man have true peace in his conscience, it comforteth him in them all. When things abroad do disquiet us, how comfortable is it to have something at home to cheare us? so when troubles and afflictions without turmoile and vexe us and adde sorrow to sorrow, then to have peace within, the peace of conscience, to allay all and quiet all, what happinesse is this? When sickenesse and death cometh, what will a good conscience be worth then? Sure more then all the world besides. If one had all the world, he would then give it for a peaceable conscience. Nay, what think ye of judgement and the tribunal of Christ? Do but think what a good conscience will be worth then? When *Paul* was accused and hardly thought of by some of the *Corinthians*, this was his comfort; *I know nothing by my selfe*, saith his conscience: *I count it a very small thing to be judged of you.* Nay, he goeth further: His conscience telleth him he *hath the Lord Jesus* (who justifieth him) *to judge him*; he hath a sweeter Judge then his own conscience, even his Saviour, to judge him. O there 1 Cor. 4. 3, 4.

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is no created comfort in the world like the comfort of a peaceable conscience. The Heathen *Menander* could say, β στοῖς ἅπασι συνέσεως θεός, *Conscience is a little petty god.* We may not give it such a big title: but this is most certain; The conscience is Gods echo of peace to the soul: in life, in death, in judgement it is unspeakable comfort.

Exhortation. Is there any then that want this? Let them above all things labour to get it: It is more worth then all things else. Whatever we neglect, let us not neglect this. It is safer to neglect body, health, meanes, maintenance, friends, and all that ever we have in the world, then to neglect this. The more we have the worse it is for us, if we have not this. Had we all the world good, it is like a Stone in a Serpents head or a Toads head, or a Pearl in an Oyster: not our perfection, but our disease.

Again, you who have a peaceable conscience, 1. Labour to maintain it. Be often in communion with God, be not strangers to him, the light whose countenance is the peace of your souls. It is the walking with God that breedeth true peace and preserveth it. It is said of *Levi*, that *he walked with God in peace.* Mal. 2. 6. O let us stirre up our selves to walke close with God, that so we may have peace; No sweet peace but in so doing. 2. We must take heed we do not trouble nor disquiet it, that we do not resist it, or offer violence unto it by committing sinne against the peace of it, but endeavour to maintain the peace of it by obeying the voyce of it. Get the voyce of God, which is wisdome; and to depart from evil, which is true understanding: *All her paths are peace, Prov.* 3. 17. We can not walk in any one path of true wisdome, but we shall finde in it peace: There is peace in humility, and peace in charity, and peace in godlinesse, and peace in obedience. Break any of these things, and ye break the peace. Ye heare what an admirable thing the peace of conscience is: O then, if ye have it, make much of it: nay, if ye have it, ye will for certain make much of it. The having of it will teach you the worth of it, and learn you to prize it, and make you above all things unwilling to leave it. And thus much of the fifth, *viz.* a quiet conscience.

An Unquiet Conscience.

I Have already handled a quiet conscience. I come now to speak of a troubled and unquiet conscience: Concerning which I shall shew you three things: 1. What it is; 2. The degrees of it; 3. The difference of the trouble that may be in a good, and that may be in a bad conscience.

What it is 1. What a troubled conscience is. It is a conscience accusing for sinne, and affrighting with apprehensions of Gods wrath. And here I would have you consider two things: 1. What are the causes of it; 2. Wherein it consisteth.

First, The causes of it are these five. 1. The guilt of sinne: When a man hath done evil, and his conscience doth know it, then doth the conscience Lev. 5. 4. cry guilty: *when he knoweth it*, saith the text, *then he shall be guilty.* This is that which woundeth and pierceth conscience; this is the sad voice of conscience. Like *Judas*; *I have sinned in betraying the innocent blood:* Like *Cain*; *My sin* Gen. 4. 13. *is greater then can be forgiven.* So the brethren of *Joseph*; *We are guilty* (say they) *concerning our brother.* It is like the head of an arrow sticking in the flesh, or Psal. 51. 3. like a dreadful object continually presenting it selfe before our eyes: *My sin is ever before me*, saith *David.* When we have transgressed Gods Law, and our conscience can cry guilty, when the guilt of sin lieth upon conscience: this is one cause of the trouble of it.

2. Any

2. Another cause is the apprehension of Gods wrath for sinne: When knowing that we have sinned and offended God, we apprehend his wrath in our mindes, and behold the revenging eye of his Justice against us. This is a very grievous thing, so terrible that no man or angel is able to abide it: As we see the Kings and Potentates, the mighty men of the earth, *call for the mountains to fall upon them, and the hills to cover them from the wrath of God*, Rev. 6. 15, 16 When we have incurred Gods displeasure and our consciences feel it, when his anger resteth upon us and our consciences feel it, this is another cause of the trouble of conscience.

3. A third cause of the trouble of conscience is the feare of death and of hell: When we know we have offended Gods law, and we know also what our sinnes do deserve, namely death and judgement and damnation for ever; this doth most trouble and disquiet conscience, when it fasteneth on the apprehension of it. The Apostle calleth it *a fearfull looking for of judgement*. When conscience looketh for nothing else but for hell and damnation, this must needs trouble conscience.

4. Another cause is privative, want of supportance; when God doth withhold from conscience the help of his Spirit. Ye know the Spirit can inable conscience to undergo all its troubles; the Spirit can prompt with mercies and the promises of God, and hold it up: but when the Lord bereaveth the conscience of this help, and doth not at all support it, this must needs also trouble conscience.

5. When God doth fasten on the conscience such thoughts as may affright and terrifie it; as thus, *God doth not love me, Christ will not own me; I have sinned, I am a reprobate, past hope*, &c. When such thoughts as these fasten on the conscience, it cannot choose then but be troubled. Thus I have shewed you what are the causes of the trouble of conscience.

Secondly, This trouble of conscience consisteth in two things: First, in want of comfort: It cannot apply to it selfe neither the promises of this life, nor of that which is to come. Conscience crieth, *This belongeth not to me: This mercy, this comfort is not my portion.* Secondly, In a terrour and anguish of minde from these three heads: 1. From the guilt of sinne; 2. From the apprehension of Gods wrath; 3. From fear of death, and of judgement. This is the three-stringed whip wherewith conscience is lashed. These ye shall finde upon the conscience of *Adam* and *Eve*, when they had sinned against God. Their conscience was whipped 1. With the guilt of sinne; *they saw they were naked*, Gen. 3. 7. 2. With the apprehension of Gods wrath; *they hid themselves from the presence of God*, vers. 8. 3. With the feare of some vengeance which they began to look for; *I was afraid*, saith *Adam*, vers. 10. This three-stringed whip ye may see also was upon the conscience of *Cain* after he had slain his brother: His conscience was whipt 1. With the guilt of sinne; *My sinne is greater then can be forgiven*: 2. With the apprehension of Gods wrath; *From thy face, O Lord, am I hid*: 3. With the expectation of death and of judgement; *It shall come to passe, that every one that findeth me shall slay me.* Thus I have shewed you what a troubled conscience is.

The Degrees of a troubled Conscience.

II. THe next thing I promised to shew, is the Degrees of a troubled Conscience. A troubled conscience hath divers Degrees: For some consciences are more troubled then other some. 1. The first degree is such a degree as may be in Gods children: and this ariseth not so much from the apprehension of Gods wrath, as from the guilt of sinne: Their

consciences grieve and are troubled to think that they have sinned and offended the Lord God. Thus we see *David* could not be at quiet: Although *Nathan* had told him from God that his sin was forgiven, yet his conscience still troubled him: *Against thee onely have I sinned, and done this evil in thy sight*, saith he. I grant, the consciences of Gods children are troubled at the apprehension of Gods anger; but then it is his fatherly anger, not the anger of an enemy. Though for a fit they may seeme to apprehend that too, yet mostly it is for that they have provoked their loving Father to anger against them. A father may be angry with his childe out of love; and so the Lord may be with his dear children. *The Lord was angry with me too*, saith *Moses*, *Deut.* 1. 37. *O let not my Lord be angry*, saith *Abraham* the father of the faithfull. *O God of hosts, how long wilt thou be angry with thy people that prayeth?* saith the Psalmist. Sometimes the Lord is angry with the prayers of his people; but it is in love, because he would have them pray better, and obey better, and look to their standing better. Now the consciences of Gods people are very much troubled when the Lord is thus angry with them.

Psal. 51. 4.

Psal. 80. 4.

2. The second degree of trouble of conscience is such as is in the wicked, and yet not altogether without hope. The conscience is troubled, but yet so as it conceiveth hope: *God is mercifull*; and, *Christ died for poor sinners*, &c. Thus many a wicked man is troubled and affrighted in conscience, not for sinne, but for the wrath of God against it; yet he conceiveth for the present that the sinne is pardonable and may be forgiven: *Christ may forgive*; *God may pardon*. It is indeed but a poor ground of hope and comfort upon possibilities: but yet this ligatneth the trouble in the meane time, and it may be within a while shaketh it quite off: Like the wicked Jews, *Isa.* 57. 10. who were worried and wearied most grievously; *yet they said not, There is no hope*. There may be much horrour and disquiet in these consciences for a time: but there is a higher degree yet, a worse troubled conscience then this.

3. The third degree of a troubled conscience is, when it is for the present altogether hopelesse; such a conscience as is swallowed up in despair: when men thinking of their manifold sinnes, of the direful wrath of God, of the dreadfull torments of hell for ever, their consciences make them despair of all hope or possibility of avoiding this; bringing such thoughts as these, *What a deale of time have I spent in sinne, wherein I might have made my peace with God, and have prevented all this? What a great and omnipotent God have I offended? What an infinite Judge have I provoked, who is able to revenge himselfe on me, and who will be my foe to eternity?* conscience also bringing in thoughts of the torments and unsufferable paines to be endured in hell, and such swallow up in despair without all hope for the present or the future. Like the wicked man which *Elphaz* speaketh of, *He believeth not that he shall returne out of darknesse*, *Job* 15. 22. So these have no hope of escaping, expect to perish as *Spira*; *O*, saith he, *I envy* Cain *and* Judas: *I would I were in their cases*: *They are damned*; *but I shall be worse for evermore*. Now though to these all hopes be gone for the present, yet some of these troubled consciences scramble up againe with vaine hopes, and some do not. *Cain* got up againe, it should seeme: but *Judas* did not. Those that never get up againe, either 1. they live in intolerable horrour and vexation of spirit, as if they had a devil in them to put them to anguish, and often (being weary of their lives) do make away themselves, and so leap quick into hell: or else 2. they runne desperately into all abominable courses: Their consciences telling them, there is nothing to be expected but damnation, they give themselves desperately to commit sinne with greedinesse, saying with them in *Jeremiah*, *There is no hope*; *therefore we will walk after our own devises*, Jer. 18. 12. Or else 3. they grow

Desperatio est homicida animæ, Aug.

Desperare est in infernum descendere, Ibid.

grow fearfelesse of it. They see they are wrong, but they are not sensible of it. It may be they pray and read and heare; but their consciences secretly whisper, *All is to no purpose.* Conscience eateth and eateth like a worm, and they *pine away in their iniquities*, as the Prophet speaketh. A kinde of sorrow they have, but they cannot mourn; a kinde of sad dolour, but they cannot weep: *Ye shall not mourn nor weep, but pine away in your sinnes*, saith the text. I confesse there be more presumers in the world, who promise themselves that all shall be well with them; but yet there be despaires too, and very many, whose consciences are troubled with secret despair; though it may be not apparently to others. Levit. 24. 13.

Now the causes of these despairing consciences are these. 1. The greatnesse of sinne; when the heart thinketh secretly thus, *Certainly the Lord cannot finde in his heart to forgive me.* As it was with *Cain*: When he had lived in earthly-mindednesse, and then in formality, and then in discontent and in hatred, and then in hardnesse of heart, the Lord rebuked him, and yet his heart was so hard that still he went on in evil; then he murdered his brother; and lastly he despaireth; *My sinnes are greater*, saith his conscience, *then can be forgiven.* He thought God could not finde in his heart to forgive him. So when men sinne and sinne, and the Lord doth rebuke them, and yet they do sinne, and their consciences do check them, and yet they go on, at last they come to have secret despairs in their heart, that God now will not look towards them; whereas if yet they had a minde to stoop to Jesus Christ, they might be forgiven. Gen. 4. 13.

2. A second cause of despairing is multitude of temptations. Indeed the godly should not be so apt to think themselves forsaken of God by reason of temptations as sometimes they are: they should rather *count it joy*, as *James* speaketh, chap. 1. 2. But yet many of the wicked despair finally by this meanes: Because they do so often fall into temptation, therefore they conclude they are forsaken of God. 3. Ignorance of Gods word. When the guiltinesse of sinne meeteth with mindes not instructed in the doctrine of free grace and reconciliation by Christ; this is a cause of despair. 4. So also inured custome of sinning is another cause. When men are often quickned, and grow dead again; then quickned again for a fit, and then hardned again: in the end they fall to despair. These and the like are the causes of despairing consciences. And thus I have shewed also the second thing propounded to be handled, namely, the sundry degrees of troubld consciences.

III. The third thing is the difference between the troubled conscience in the godly and in the wicked. The consciences of Gods children may be troubled, and are many times; and the consciences of the wicked they are troubled too: now the question is, How do they differ? I answer,

1. That trouble in the conscience of wicked men is accompanied with impenitency, and sometimes with blasphemy: *I would I were able to resist God*, saith *Francis Spira*: like those in the *Revelation* who *blasphemed God because of their torments.* Sometimes it is accompained with cursings, as *Isa.* 8. 21. sometimes with infinite murmurings. But in Gods children it is not so: When their conscience is troubled, they justifie God, and cleare God, and give him the glory of all and submit under his hand, and subdue their hearts unto him: as *David* in his trouble did not fret and murmure against God, but saith he, *If God have no pleasure in me, lo, here I am: let him doe with me what seemeth him good.* So that the trouble of Conscience in the children of God and in the wicked doth much differ in this first respect. 2 Sam. 15. 26.

2. The trouble of conscience in the wicked ariseth onely from the apprehension of Gods wrath and feare of judgement for sinne, not for the sinne it selfe and from the love of holinesse: But that in Gods children

ariseth chiefly for sin, and the want of the apprehension of Gods love unto them: *How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?* Psal. 13. 1. Mark, whence the trouble of the Psalmist came: This was his trouble, that God did hide his face.

3. Trouble of Conscience in the wicked never maketh them part with sin, never breedeth a hatred of sinne in them; but that in Gods children doth. True it is, that a wicked mans troubled Conscience may make him vomit up his sinne, like a dog that vomiteth up his troublesome meat: but he doth not vomit up his stomack to that meat; for when the trouble is over, he returneth to his vomit again. So a carnall man returneth to his deadnesse of heart again, and to his security again, when the trouble is over. *Pharaoh*, whilest his Conscience was troubled at the sense of Gods judgements, O then saith he, *I have sinned: I pray* Moses, *let me have your prayers; and I will let you go.* If the children of Israel could have packed up and departed while this trouble had lasted, they might have been gone. But *when he saw there was respite, he hardened his heart again.* Mark; His trouble of Conscience did not make him part with his sinne: But that in Gods children doth.

Exod. 8. 15.

4. That in the wicked driveth them from God: They have little heart to come unto him: They see nothing but wrath; and they rather go about to seek ease in other things then to seek his favour: as *Saul* sought ease in musick, and *Cain* in building Castles and Cities, and *Judas* in a desperate course. Their trouble fetcheth them not to God. But the trouble in Gods children worketh otherwise: In the midst of trouble of Conscience they rest upon God: as *Heman* crieth, *O Lord God of my salvation*, in the midst of the troubles of his soul. The eyes of Gods children are still towards heaven; they think still they should have some help from God: They pray and cry, and though God seemeth to neglect them, yet they cannot give over: They will not be beaten off from waiting on God, when he will speak comfort to them.

Psal. 88. 1.

5. That trouble that is in the wicked maketh their heart sullen; but that in the godly melteth their heart: *My soul is like melting wax*, saith *David* in his troubles of Conscience. His soul melted before God, and was even poured out before him, *Psal.* 22. 13. This is a kindly working. Thus ye see the difference.

Uses.

Use 1. 1. BY this we see what a miserable thing it is to have such a troubled Conscience. It is the greatest misery that can be: it is even a hell to men here upon earth: it is like a dismall ghost to terrifie the soul: it is like a burning Furnace in the bosome: it maketh the life bitter. In a word, the spirit of man is not able to beare it: *The spirit of man will sustain its infirmities: but a wounded spirit who can beare?* As long as a mans spirit is sound, it will beare any thing. Some have borne agues, fevers, stones, colicks, convulsions, rackings, torturings: as long as a mans spirit is sound he is able to beare any of them, all of them: *but a wounded spirit who can beare?* Never was there man that was able to beare a wounded spirit. We may see by many of Gods children how heavy it is: *David roared with the anguish of it:* a strange phrase. *Heman* was ready even to runne out of his wits with it: *While I suffer thy terrours*, saith he, *I am distracted*, *Psal.* 88. 15. *Moses* putteth himselfe into the number, *We are even consumed by thine anger*, *Psal.* 90. 7. *Ethan* complaineth that it was like a burning fever: *How long, O Lord, wilt thou hide thy face? for ever? shall thy wrath burne like fire? Psal.* 89. 46. If it be thus with Gods children, what may we think

Prov. 18. 14.

of

of the wicked? If we could search into the bosomes of some wicked men who are enemies to God, then we might see and understand the true weight and burden of this troubled Conscience. *Cain* crieth out of *more then he can beare*. *Judas* thought to finde more ease in hell then in his own heart: So terrible was the torture of his troubled Conscience, that he murdered himselfe, thinking verily that hell could not be worse.

2. See here what an infinite misery every sinner shall one day be in. *Use 2.* Though he be not troubled with this harpye for the present, though he be not yet gastered with this furious hag; yet the day will come when he shall: I say, the time will come when all ye that are wicked shall be haunted with this hellish agony of a troubled Conscience; either here before ye die, or when ye die, or at the furthest when your souls are departed out of your bodies: This is unavoidable to all that live and continue in sinne. Though for a while ye live in mirth, and pleasure, and security, and Conscience letteth you alone; though like *Nabal*, to day ye feast and make merry; yet there is a Conscience within you, an *Abigail* which to morrow will tell you of it, and then your hearts will *die within you and be like* [illegible] 1 Sam. 25. 37. *stones*, as cold and as heavy as a stone within you. As *Samuel* met with *Saul*; *Because thou hast forsaken the Lord, the Lord also hath forsaken thee* [illegible] 1 Sam. 15. 23. so Conscience will finde you out. However for a while ye slight and neglect it, or else perhaps suppresse it, yet it will finde you out; as it did *Ahab*, and then ye will say as he did, *Hast thou found me, O mine* 1 King. 21. 20. *enemy? yea, I have found thee: Thou hast sold thy selfe to work wickedness in the sight of the Lord: thou hast been a profane beast, thou hast raged against heaven, and against God and Christ; and thy life hath been full of rebellions, &c. now I have found the out.* The day will come when thy Conscience shall be like *Iobs* Messengers. Ye know what news the Messengers brought *Iob*; first news of one great evil, and then of another greater, and then of a third worst of all; cattel and goods taken away, servants dead, sonnes and daughters dead, *I onely am left alive to tell thee*: So, I say, the time will come when Conscience shall thus report, *thy pleasures are dead; thy profits are dead; thy comforts are dead; thy heart is dead; thy soul is cursed, and must die for ever; and I onely am left alive to tell thee*: And then he shall cry out, *Cursed was I that ever I was borne: and cursed be the womb that bare me, and the paps that gave me suck.* Then shalt thou mourn at the last, when thy flesh and thy body are consumed, and thy Conscience shall say, *How have I hated instruction, and my heart despised reproofe? I have not obeyed the voice of my teachers, nor enclined mine eares to them that instructed me.* Such dolefull messages Conscience will bring in one day; and then it shall hisse like a snake in thy bosome, *Know now that for all these things thou shalt come to judgement.* And so thy Conscience shall bray thee like a foole in a mortar, as it were with a pestill, and it shall pounce thee and beat thee and distresse thee for evermore. This is the moth that getteth into the cloth, and doth eat it: *When thou with rebukes dost correct man* Psal. 39. 11. *for iniquity, thou makest his beauty to consume away, like as when a moth fretteth a garment.* This will make thy face gather blacknesse, and thy spirit be overwhelmed for evermore.

I must adde another Use yet: For all this is the Law: and untill ye be in Christ ye are all under the Law, the curse of it, the rigour of it: And we are bound to tell you how ye shall finde it, if ye do not submit to the righteousnesse of Christ. But though we do preach the Law, yet we do preach it *in the hand of a Mediatour*, saith *Paul*, *Gal.* 3. 19. a terrible killing Law, but yet in a mercifull hand, in the hand of a Mediatour, to drive us to seek for mercy: and therefore

The third Use shall be, to call upon you to be humbled, and to see that *Use 3.* there

there is no living for you in your sinnes. Go and stoop to Christ Jesus, who onely can purge your guilty consciences by his blood. I beseech you, consider, ye who yet abide in your sinfull estates and are yet in the flesh: I beseech you, consider what the event will one day be. If ye will not look out, your consciences will finde you out at the last, and then wo be to you. Your consciences will make all things grievous and bitter to you, even those things which in themselves are most sweet and good: When ye heare of heaven, of mercy, of the blood of Christ, these will but encrease your misery: conscience will say, *You have no part in them.* When you heare the word, any promise or comfortable passage in it, your conscience will say, *Yea, this is my misery, I have no share in these things.* This will be a hell unto you, and will torment you before your time. This will also make all outward good things bitter unto you: When you see wife, and children, and friends, then conscience will whisper and say, *I shall not have these long: ere long I shall have none but damned company.* When you see your goods, estate, and the like, conscience will mutter, *Alas, ere long I shall be in a place where a drop of water shall not be afforded me to coole my tongue.* When you see the light and other comfortable objects, *O wo is me; I shall shortly be in a place where I shall see nothing but darknesse, utter and everlasting darknesse.* Conscience will make your afflictions intolerable, your sicknesse intolerable, your death-bed intolerable, the face of death intolerable. I beseech you, brethren, consider these things, you that have not felt a troubled conscience untill this houre. Ye hardly know yet what it is: ye will know it to your sorrow, if ye doe not consider it. There is a phrase in *Ezek.* 30. 24. where God saith he will mak *Pharaoh groane with the groanings of a man deadly wounded*: So it will be with you, if you will not hearken and submit to Jesus Christ; conscience will make you groane with fearfull groanes; *O wo is me, I am undone, without hope, without remedy.* Consider this therefore, and be wise, before the things which concern your peace be hidden from you.

Exhortation. And let me the rather exhort you to this, in regard of the danger of the times. The Lords wrath is gone out, and his judgements do flie through the earth, and his plagues do fall on every side of us: What will your guilty consciences do now? oh you can never endure them. Ye had need of purged consciences now lest ye be quiet comfortlesse in the day of visitation. How miserable is their case who want the peace of conscience in the time of distresse? When troubles and afflictions are without, then how grievous is it to want peace and comfort within? When Gods mortall arrows are in your bodies, then to have the arrow of his wrath sticking in your soules, this will adde sorrow to sorrow, and make your estate much more uncomfortable and unsupportable. Beloved, peace of conscience is good at all times; but it is most precious when calamities fall on us: Then to have the peace of a good conscience that may bring us good news from Heaven, that all is well within, all peace there, this is such peace as all the world cannot give nor sell nor buy. Never more need of the peace of conscience then now. As one said of the books of faith, *There be abundance of Bookes written of faith: buy them all up*, saith he; *ye will need every one of them ere long*: So may I say of whatever may forward the peace of conscience; Buy it, purchase it, get it, as much peace as you can possible, ye will have need of it all ere long. Take heed of troubling your consciences or clogging them with guilt, lest the Lord cast you off, and lest ye be hardned, and so ye perish from the righ way. Do not think thus, *O we are believers, and have no need of such threatnings.* He who is certaine of his salvation knoweth assuredly he should be damned, if he should go on in sinne without repentance; This *If* is true enough;

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If the righteous forſake his righteouſneſſe, all his former righteouſneſſe ſhall be forgotten. And, *Wo is me*, ſaith *Paul*, *If I preach not the Goſpel.* In the ſtate of innocency there was uſe of threatnings: ſo is there now in the ſtate of grace. The Lord threatned *Adam* in innocency, *If thou eat thereof, thou ſhalt die the death.* *Job* was awed by threatnings not to lift up his hand againſt the fatherleſſe, *for*, ſaith he, *deſtruction from God was a terrour to me.* *My fleſh*, ſaith *David*, *trembleth for feare of thee, and I am afraid of thy judgements.* *Let us have grace*, ſaith the Apoſtle, *whereby we may ſerve God acceptably with reverence and godly feare.* Why? *for our God is a conſuming fire.* For be it that Gods children (that is, all believers) ſhall never fall finally away; yet this threatning is one of Chriſts inſtruments whereby he keepeth them from falling: and they alſo may taſt of much bitterneſſe if they grow indulgent to their corruptions. O therefore take heed of this curſe, that your conſciences may not dog you with the guilt of ſinne and the apprehenſion of Gods wrath. You will never be able to beare it, much leſſe in the time of affliction. O it is good being in a dry houſe when a great tempeſt is up: and it is ſafe being in a good harbour when a ſtorme beateth hard. A good conſcience is good at all times; but O how ſweet then! When *Jonah* fell into affliction, the want of peace in his conſcience made him look upon his affliction as upon hell, as though he had been in the belly of hell: *They who follow lying vanities, forſake their own mercies*, ſaith he. Mark; his conſcience dogged him with his fleeing from God, and forſaking his own mercies; Ye ſee he was miſerably diſtreſſed by it, till the Lord did deliver him. Be chary then of conſcience, and get it purged, that it may ſpeak peace to you in trouble.

Ezek. 18. 24. 1 Cor. 9. 27.

Jer. 31. 23. Pſal. 119. 120.

Heb. 12. 28.

Four Queſtions.

NOw I have declared unto you, What a troubled conſcience is; What is the cauſe of it, and wherein it conſiſteth; How many degrees there be of it; How the troubled conſcience of the godly differeth from the troubled conſcience of the wicked; The miſery of a troubled conſcience; and, What a deal of miſchief it doth one, eſpecially in affliction: Now I ſhould leave this point, but that there be ſundry queſtions to be anſwered about it.

I. Suppoſe a man be rid of this trouble, and have peace of conſcience, how ſhall he maintaine it, and keep out troubles from it?

II. Whether and how the peace of our conſcience dependeth upon our care and obedience?

III. What manner of obedience it is that peace of conſcience doth depend on?

IV. If a man have no peace, but onely a burdened conſcience, what muſt ſuch a man do to be freed from it, and to attain true peace?

I. Queſtion; *How a man may keep peace of conſcience.*

I begin with the firſt: Suppoſe a man have peace of conſcience, what muſt he do to keep and maintain it? I anſwer,

Firſt, We muſt labour to prevent troubles of conſcience by taking heed that we do nothing contrary to conſcience. We muſt not be drawn by friendſhip, or credit, or the love of any luſt, to do that which conſcience forbiddeth. Nothing ſhould be ſo deare unto us as the peace of conſcience: nothing for the love of it ſhould make us do ought againſt our conſcience. How miſerable are thoſe comforts, delights, ſatisfactions, which we get to our ſelves in ſuch courſes as our own hearts do condemne! However they ſeem comforts for a while, and contentments for a while, and delights for a while,

while, yet at last it will appear that miserable comforts are they all. Nothing that we get in any evil way will chear and comfort us in a time of need. What said *Francis Spira* at the time of his death, when seeing his wife and children about him, and thinking on the goods and estate which he had got for them by denying the truth which he had before maintained against the Romish errours? he cryed out in the horrour of his conscience, *How terrible is the sight of these unto me!* However before they had been comforts to him, yet now he could not endure the sight of them. *O*, thought he, *I recanted for your sake; I yielded to superstition, and it was long of you:* Therefore he abhorred now the sight of them. Wretched is he that alloweth himself in any course which his conscience findeth fault with. It is a good rule the Apostle giveth, *Blessed is he that condemneth not himself in that which he alloweth*: that is, Blessed is he that hath not a condemning conscience, that alloweth not himself in any course wherein his conscience doth condemn him. So that if we have peace of conscience, and desire to maintain it, let us never allow our selves in any course that our conscience may condemne us in. That is the first answer.

Rom. 14. 22.

Answ. 2. Secondly, If we will maintain our peace, we must labour to have our hearts grounded in the assurance of the love of God: alas, it will fail us else, and leave us in trouble and perplexity in time of greatest need. Observe how the Apostle joyneth love and peace together, 2 *Cor.* 13. 11. *The God of love and peace be with you.* If he be the God of love to us, it is sure enough he will be the God of peace also: If we know once that God loveth us, then we may set our hearts at rest: As long as we doubt of his love our conscience can never have true peace: And therefore if we would maintaine true peace of conscience, let us labour to be assured of Gods love.

Answ. 3. Thirdly, We must use the exercise of faith in applying the blood of Christ; we must labour to purge and cleanse our consciences with it. If we find that we have sinned, we must run presently to the blood of Christ to wash away our sin. We must not let the wound fester or exulcerate, but presently get it healed. As there is a fountain of sin in us, so there is a fountain of mercy in Christ, *set open for Judah and Jerusalem*, and for every poor soul to wash in. As we sin daily, so he justifieth daily, and we must daily go to him for it: As every day we run into new debts, so the Lords prayer teacheth us every day to beg forgiveness: We must every day eye the brazen serpent. Justification is an ever-running fountain, and therefore we cannot look to have all the water at once. A fountain ever runneth anew; so justification ever floweth anew, and we must go to it. Christ is a *Priest for ever after the order of Melch Sedec*, O let us sue out every day a daily pardon of course! Let us not sleep one night without a new pardon. Better sleep in a house full of adders and venemous beasts then sleep in one sin. O then be sure with the day to clear the sins of the day: Then shall our conscience have true peace. But how if I have relapsed? what shall I do then? I answer, Every man that falleth doth not fall on all four, as we use to say; he doth not fall quite: There be degrees of falling. As in a sick man, though he be ill, yet he is not by and by dead; some life remaineth still, which will look out towards health again: so there is so much life in justification as to recover thee again. Be constant therefore in this course: Ever go to Christ, ever wash in this fountain, ever bring thy soul hither to be cleansed; and then thy conscience ever shall have peace.

Zach. 13. 1.

Object. *Sol.*

Answ. 4. Fourthly, If we would maintain our peace, then let us labour to be constant in obedience to Jesus Christ. *Whosoever keepeth his word, in him verily is the word of God perfected; and hereby know we that we are in him,* 1 John 2. 5. Mark; Hereby our conscience may tell us that we are right, and speak peace to us, if we *keep his word.*

II. Question; *How the peace of conscience doth depend upon our care and our obedience.*

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The reason why I raise this question is this, Because as our justification is onely in Christ, so our peace is onely in him; how then doth the peace of our conscience depend on obedience? The place of Scripture that occasioneth the doubt is, 1 *Pet.* 3. 21. *The answer of a good conscience towards God by the resurrection of Jesus Christ.* It is by Christ; how dependeth it then on our obedience?

Answ. 1. A good conscience doth not depend upon our obedience as the principall cause of it, but upon justification which we have by Christ, if we be in him: *Rom.* 5. 1. *Being justified by faith we have peace with God through our Lord Jesus Christ.* Ye see then that our peace is grounded upon our justification as the principall cause of it. If we should seek for peace from our works and obedience, alas, they are sinfull and defective; there is no peace to be found in them: Our conscience would be troubled at our best duties, at our weaknesse in prayer, our frailties in hearing, our slips in every holy service: There is nothing we do but our conscience might finde fault with it, and pick a hole in it; and therefore we had need to flie unto Christ for true peace. No wonder then that Papists have not true peace, but professedly say, that every man must doubt, and no man can be sure of his salvation. They must needs doubt indeed who trust to their own works: which can never bring true peace. The conscience must ever be quarrelling and finding of fault, and be without peace, if we trust to the best works. So that this is the first answer, All true peace dependeth upon justification by faith in Christ as the principall cause.

Secondly, We answer, That our peace dependeth upon our obedience in this sort, that we can have no peace except we be given to obedience. Those men that can sinne and yet be at peace, were never justified in their lives. A childe of God when he sinneth; as for example, if he should be tempted to lye, or to omit a good duty, which he knoweth he is bound to performe; yet this would much trouble his conscience; his soul would be ashamed, his heart perplexed, he would not know how to look the Lord in the face; *I have sinned: what shall I do unto thee, O thou preserver of men?* When *David* had sinned against God, *I am troubled*, saith he; Psal. 38. 6. *and I go mourning all the day long.* And therefore peace of conscience doth depend thus farre on obedience, as that a man cannot have peace unlesse he be obedient, and take heed of sinne, and labour in all things to be upright before God. Now if you ask me, But how doth our peace depend upon our obedience? I answer, It dependeth upon obedience as the removing cause: It removeth that which would hinder our peace. Sinne would interrupt our peace: now obedience removeth sinne. To this purpose the Apostle speaketh 1 *John* 3. 18, 19. *My little children, let us not love in word and in tongue, but in deed and in truth: For hereby we know that we are of the truth, and shall assure our hearts before God:* Hereby we shall assure our consciences that we are in him, if we take heed of hypocrisie: If we love in truth, and be obedient in truth, we shall thereby remove all our doubts and our feares, our troubles and perplexities of conscience. So that peace doth depend on obedience as the removing cause: It removeth that which otherwise would hinder peace. This is the first. Againe, our peace of conscience dependeth upon our obedience as the witnessing cause of it. Obedience is one of the witnesses of true peace; it witnesseth that we have peace with God. *This is our rejoycing, even* 2 Cor. 1. 12. *the testimony of our conscience, that in simplicitie and godly sincerity we have had our conversation in the world.* See here, it is the witnessing cause of it: *Paul* had peace of Conscience; his conscience was able to make him rejoyce: How? Because it gave testimony that his conversation was godly and simple and gracious. Though we be in Christ, yet we can

Dub. *Sol.*

have no peace unleſſe holy obedience doth witneſſe the ſame. Obedience is not the cauſe of the peace of our conſciences before God, but it is the cauſe of our perceiving the ſame: We know we have peace by reaſon of
1 John 2. 29. our obedience: We know that *every one that doeth righteouſneſſe is borne*
1 John 4. 3. *of God: We know we are paſſed from death to life, becauſe we love the brethren.*
1 John 3. 14. *Hereby we know that we dwell in him and he in us, by the ſpirit that he hath given us.* Mark; we come to know it by obedience and by the fruits of obedience. Take away obedience, we can never know peace. *They*
Gal. 6. 16. *that walk by this rule, peace ſhall be upon them and upon the Iſrael of God,* ſaith the Apoſtle. Thirdly, our peace of conſcience dependeth on our obedience as the confirming cauſe: Chriſt confirmeth our peace to us by making us walke cloſe to him and obedient unto him. *Paul* ſheweth how it preſerveth peace, as a ſhooe preſerveth the foot: ye know if we ſhould walk without ſhooes, barefoot, our feet would be in danger of pricking and hurting: So doth obedience to the Goſpel preſerve our
Ephes. 6. 15. peace: *Stand,* ſaith the Apoſtle, *having your feet ſhod with the preparation of the Goſpel of peace.* Mark; he compareth it to a ſhooe, which he would have us ſhod with; and then it will be the Goſpel of peace to us, and our peace ſhall be in ſafety. Fourthly, our peace dependeth upon our obedience, not onely as a ſigne of true peace, nor onely as a guard to it, but as a thing pleaſing to God, without the which we diſpleaſe God. For though God be pleaſed with his children alwayes in Chriſt, yet he is not
1 Theſſ. 4. 1. pleaſed that any in Chriſt ſhould be diſobedient to him. *Ye have received of us how ye ought to walke and to pleaſe God,* ſaith the Apoſtle. When Gods children walk in obedience, that is pleaſing unto God. So that peace of conſcience doth greatly depend on obedience: For otherwiſe conſcience will be troubled; *O I do not pleaſe God; This is diſpleaſing unto God;* and, *This doth provoke God.* Not as though there were any ſuch perfection in our obedience that can ſatisfie any tittle of Gods Law; but becauſe when our perſons are pleaſing to God in Jeſus Chriſt, then our obedience to God is pleaſing too in Ieſus Chriſt, and conſcience will ſay it. Thus much ſhall ſuffice for anſwer to the ſecond queſtion.

III. Queſtion; *What manner of obedience it is that peace of conſcience dependeth upon?*

The reaſon of this queſtion is this; Becauſe it ſhould ſeem there is no ſuch obedience in this life as any peace of conſcience ſhould depend on. Doth not *James* ſay, *In many things we ſinne all?* Doth not our Saviour ſay, *When ye have done all that ye can, ſay, We are unprofitable ſervants?* If our conſcience can ſtill ſay that we are unprofitable, and that we do ſin in every thing that we do, yea in many things, in all the duties we go about; if our conſciences can ſay thus, How can any peace depend upon obedience? What obedience do you meane that peace of conſcience dependeth upon?

I anſwer, 1. Abſolute perfection in obedience is not required unto evangelicall peace. For if it were, no man could have peace; no not *Paul,* nor *Abraham,* nor any of the holieſt of Gods children: and therefore abſolute perfection is not required. *If we ſay we have not ſinned, we make Chriſt a lyar, and his word is not in us,* 1 *John* 1. 10. Our conſcience can ſtill ſay we have ſinned; and it can ſtill ſay our obedience is imperfect: A halting leg can never go perfectly. A *Jacob* is called he that halteth; and every godly ſoul halteth; Though he do not halt between two, as wicked people do, yet he halteth in following after God. What purblind eye can ſee perfectly? or thick eare heare perfectly? He that hath theſe imperfections of body, can neither go nor ſee nor heare perfectly; So the beſt of Gods children have imperfections of heart and ſpirit and minde: their faith is imperfect, their love is imperfect; and therefore their obedience

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must needs be imperfect. But absolute perfection is not required to true peace of conscience; and therefore this doth not hinder it. 2. Though absolute perfection is not required to peace, yet such obedience is required as may be acceptable to God. So saith the Apostle, *We labour that whether present or absent we may be accepted of him.* 2 Cor. 5.9. Such obedience we must shew as may be accepted of him, or we cannot have true peace. If our endeavours be not acceptable, our conscience will quickly heare of it, and tell us so: If we pray coldly, or heare unprofitably, or live loosely, if we do not do that which is acceptable to God, our consciences will soone complaine. Nay though we do do the duties, if we do not do them in an acceptable manner, conscience will have matter against us still. 3. This acceptablenesse of obedience lieth in this, when our obedienc is sincere, universall, and total, and proceeding from the spirit of Christ Jesus dwelling in us. The Apostle giveth it this phrase, *When we walk not after the flesh, but after the Spirit,* *Rom.* 8.4. That is our fulfilling the Law, when Christ hath fulfilled the Law for us, and maketh us sincerely to walk by it, not after the flesh but after the Spirit: when we do not favour our selves in one lust, nor suffer our selves in any beloved sinne; but whatever it be that is evil, our conscience can say we truly do hate it and labour to avoid it; whatever it be that is commanded us, be it never so contrary to our nature, yet our conscience can say, we sincerely set our selves to do it. So walking not after the flesh, but after the Spirit, this is sincerity of obedience, and this is required unto peace. 4. This sincerity of obedience maketh us to bewail our very infirmities, and to be humbled for them: not onely to be humbled for greater sinnes, but also to be humbled for our infirmities. If we be not soundly humbled for our very infirmities also, they will hinder the peace of our conscience: We can have no peace except our conscience can witnesse that our infirmities do humble us, and drive us to Christ, and cause us to sue out a pardon. If conscience have not a pardon sealed for infirmities also, it will not be at peace. Christ bare our very infirmities: therefore we must be humbled for them, and go to him for pardon of them too, or conscience will not be at peace. Thus I have answered also this third question. Matth. 8.17.

IV. Question; *How if a man have a burdened and troubled conscience, what must he do to be freed from it?*

The reason of this question is this; Because men are ignorant about it. When men are troubled in conscience and burdened a little that way, presently they daub all with peace, and go a wrong way to work. This course the Lord doth complaine of in the false Prophets, who preached too much peace; *They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.* Jer. 8.11. And so they do more hurt then good: Like a Chirugion that skinneth the wound before he giveth searching salves to kill the matter of it: afterwards it breaketh out worse, and it is a hundred to one but it will cost the patient his life: So it is with many men: A man cannot roar a little for his sinnes, *I have been a sinner, and what shall I do? I have been a beast,* &c. But, O, say they, *believe man, Christ died for thee, and the promise is to thee, and God will pardon thee.* Thus they heale him slightly with *Peace, peace,* and it may be there is no peace to him yet; he had need to be searched more deeply: they skinne the wound, and it is a thousand to one but it loseth the mans soul, by giving a cordiall where a corrosive was necessary. And therefore great reason that this question should be answered, If a man have a burdened troubled conscience, what must such a man do to be freed from it?

I answer, 1. Let him take heed that he meddle not too much with the secret will of God, what his decree and purpose is from eternity. As soon as an arrow is shot into the conscience, and the conscience cometh to be humbled,

commonly the heart layeth about it, *And how if God have reprobated me? and what if he have appointed me to wrath? how then?* Beloved, ye must take heed of this: If your hearts fasten upon reprobation, that will marre all; that will quite discourage a poor soul from going to God.

2. Understand the word right. Do not think that because God hath not in particular named thee, therefore he hath excluded thee. Gods promises are made in generall to all that believe; and they are to be applyed in particular to all them that believe: why then shouldst thou exclude thy self when God doth not exclude thee? Wouldst thou have Christ? Christ to justifie thee? Christ to sanctifie thee? Christ to rule thee? Wouldst thou be under Christs regiment, and live at his will? Come and welcome: no soul
Rev. 22. 17. is excepted. *Whosoever will, let him take of the water of life freely.* Ye see there is a *Quicunque vult*, Whosoever will. Indeed if thou hast not a will to be in Christ; but thou wilt do thus and thus, and thou wilt have thy will, and this lust, and that friend, and such a course, and, *Tush, this is too strict*; nay, if you be there, thou art not for Christ: I have nothing for thee but hell and damnation. But if thou wouldst have Christ indeed, and be in Christ indeed, thy heart in Christ, thy will in Christ, thy whole self in Christ; then arise, he calleth thee. Thus understand the word right, the Gospel doth not exclude thee, whosoever thou art.

3. Thou must not for feare of shame or losse, &c. keep from restitution wheresoever thou hast done wrong, or satisfaction wheresoever thou hast cozened, or reformation wheresoever thou art accustomed to any evil, or the doing any thing that may procure ease and quiet to thy conscience. It may be one is troubled in conscience for his wronging his neighbour in twenty pounds, and if he would make restitution he might have found peace: but he will not; nay, he daubeth up his conscience some other way. Another it may be suffereth disorders in his family and foul abuses, which if he would redresse, he might have peace: but he will not. Another, if he would down with his pride; another, if he would be acquainted with Gods servants, or if he would take any paines in good duties, be more diligent for the work of repentance, &c. but these things will not be done: Men plaister up their consciences (I know not how) some other way, and so go to hell for not taking the right way. But if any of you be troubled in conscience, keep back nothing, hold back nothing that may make for your true peace and quiet.

4. Thou must wait on God: Cast thy self at his feet, humbly desire him to give thee the true peace of conscience. But wait Gods leisure, knowing thou hast deserved to be utterly deprived of it: and thus doing thou
Isa. 30. 18. shalt finde it to thy great comfort at last. *Blessed are all they that wait for him*; That is, when the Lord will be mercifull. He will do it with judement; he will do it when it may do thee the most good, when it may bring himself most glory: therefore it is fit thou shouldst wait for his time of comforting. Now because many do misconstrue this waiting Gods leisure, (As for example, one is dead to all good duties, *O*, saith he, *I wait the Lords leisure till he quicken me: My heart is much hardned*, saith another; *but I wait the Lords leisure till he be pleased to soften it.* Thus men are lazie in the meane while; and yet they think they wait the Lords leisure. O beloved, this is not the waiting the Lord meaneth; this will not stay conscience, conscience is guilty for all this waiting) therefore I beseech you consider what waiting I meane. 1. *Wait upon the Lord, and keep his way*; thou dost not wait else, unlesse thou keep praying, and striving, and meditating, and enquiring, and watching thine own heart lest it should slip aside. 2. Thou must wait as a servant waiteth upon his Master: If his Master calleth, he cometh; if he sendeth, he goeth; if he beckeneth, he
Psal. 123. 2. taketh notice: So thou must wait. *As servants wait upon their Masters,*

ſo our eyes wait upon the Lord till he have mercy upon us. Be obedient in the meane time: go when he ſendeth; come when he calleth; obſerve when he beckeneth; be diligent to be doing his pleaſure. 3. Thou muſt wait onely upon God, not upon thy luſts too, and upon other things too; but thou muſt wait onely upon God: *My ſoul, wait thou onely upon God,* ſaith *David, Pſal.* 62.5. If thou wait upon any thing elſe, this is not to wait upon God. One waiteth a time to be revenged; another waiteth a time to ſatisfie this or that luſt: this is not to wait upon God at all. 4. Take heed of healing thy ſelfe, and comforting thy ſelfe, or daubing up thy conſcience thy ſelfe: If thou doſt ſo, thou doſt not wait upon God to do it: If thou doſt it thy ſelfe, and ſnatcheſt at comfort thy ſelfe before he do give it, then thou doſt not wait til he give it. Suppoſe a man hath done thee an injury; the Lord he will right thee if thou wilt wait: but if thou go and recompenſe evil for evil, and right thy ſelfe, thou doſt not wait upon God, as *Solomon* adviſeth, *Say not thou, I will recompenſe evil; but wait on the Lord and he will ſave thee.* Mark; thou muſt not ſave thy ſelfe, thine own credit, &c. by revenging, but wait on God for all. So here if thy conſcience be troubled, thou muſt wait upon God to comfort it: If thou goeſt and daubeſt up the matter thy ſelfe, and crieſt, *Peace, peace,* to thy ſelfe, thou doſt not wait upon God. Thus I have anſwered the laſt queſtion, How if a man have a burdened and troubled conſcience, what muſt ſuch a man do to be freed from it? And hitherto we have ſpoken of the two laſt ſubjects of conſcience, a Quiet conſcience, and an Unquiet conſcience; what they be, and, How they differ: and we have reſolved and anſwered the queſtions and difficulties about them. Prov. 20. 22.

Conſcience beareth witneſſe of our perſons.

COncerning the witneſſe of conſcience, I told you that conſcience beareth witneſſe of two things: 1. It beareth witneſſe of our actions; 2. It beareth witneſſe of our perſons. The former hath been declared unto you at large: I come now to the latter: Conſcience beareth witneſſe alſo of our perſons, whether we be good or evil, whether in Chriſt or in ſinne: And here I will ſhew you four things:

1. That every mans conſcience may inform him what ſtate he is in, whether of ſalvation or damnation, whether of grace or of nature.
2. How conſcience doth it.
3. When conſcience doth it.
4. How it cometh to paſſe then that ſo many thouſands miſtake and are ignorant and deluded about their eſtates.

1. For the firſt, That every mans conſcience may inform him what eſtate he is in, whether good or bad; (I ſpeak eſpecially of ſuch as live under the light of the Goſpel of Chriſt.) There are two rules: the one is Gods word, which pointeth out both eſtates; and the other is every mans conſcience, which is privy to the frame and ſtanding of every mans own heart, and which of theſe eſtates his ſtate is, conſcience is privy to this. I will inſtance in ſome ſorts of men. 1. The Jews, who contented themſelves with formality: they ſacrificed, they offered, they payed their tithes, they did that which *Moſes* commanded them, for the letter of it: now ye ſhall ſee their conſcience could tell them that they were not perfect nor upright with God: All their duties, and formalities, and gift, and ſacrifices *could not make them that did the ſervice perfect, as pertaining to the* 1. *Every mans conſcience may inform him in what ſtate he is.*

conscience, *Heb.* 9. 9. Mark; Their consciences could say they were not upright for all this. As they were not upright, so their conscience could tell them they were not upright. 2. Another instance we have in the Scribes and Pharisees: When they would have condemned the woman taken in adultery, their own conscience was privy that they were sinners themselves, *John* 8. 9. So also it is with a childe of God: His conscience is able to inform him that he is a child of God, and that he doth truly serve God. *I thank God*, saith *Paul*, *whom I serve with a pure conscience.* His conscience told him he was a true servant of God, and that he was God's: *whose I am*, saith he. So *Davids* conscience; *I am thine; save me: for I have sought thy commandments.* So the Church; *My beloved is mine, and I am his.* Ye see then how conscience can inform and tell us what estate we are in, whether we be godly or carnall, whether our conversation be in heaven or on earth, whether we be in Christ or out of him. The spirit of man knoweth what is in him. It is easie to know what our great thoughts of heart are upon, what our greatest purposes and projects and studies be; whether about God or the world: the spirit of a man must needs know it. And therefore every man may draw out from conscience a true conclusion how it is with him. The reasons are these:

2 Tim. 1. 3.

1. The first is taken from the nature of conscience. The nature of conscience is such that it must needs be able to know what is with a man. Now his welldoings or his illdoings are with him: he was with himselfe when he did them. When thou art proud, or impatient, or careless in any duty, thou art with thy selfe when thou art so: All thy illdoings are with thee: and therefore thy conscience must needs know what thou art. *Our transgressions are with us; and as for our iniquities we know them.* Take a curser; and, as *Solomon* saith, *Thine own heart knoweth that thou hast used to curse others.* So it is with a godly soul: Thine obedience is with thee, and thy selfe-deniall is with thee, and thy care to walk before God, all is with thee; and therefore thou must needs know it. This is the nature of conscience; It is privy to what is with one.

Isa. 59. 12.

Eccles. 7. 22.

2. The second reason is taken from the equity of Gods judgements on the wicked. The Lord he will judge none to hell, but his conscience shall confesse he was one that walked in the way to hell and death. Ye may read it in the man that had not on a wedding-garment: When Christ did charge him with his not having on a wedding-garment, and did condemne him to utter darknesse, the text saith, *he was speechlesse*; that is, his conscience confessed that Christs judgement was just: *I have not on a wedding-garment*, saith his conscience; *and it is my fault that I have none; and I am rightly condemned.* Thus his conscience did know it; otherwise he could not have been speechlesse in his own defence. As *Festus* told *Agrippa* that he answered the Priests, *It is not the manner of the Romans to deliver any man to die before that he who is accused have his accusers face to face, and have licence to answer for himselfe concerning the crime laid against him:* So may I say, that the great Judge of quick and dead will not judge any man to hell, but he will have his accusers face to face, and if he can answer for himselfe, he may. Now if conscience be not privy to what estate soever a wicked man is in, his conscience could never accuse him face to face at the last day, nor justifie the Lord Jesus, and make the sinner stand speechlesse before God. He might answer, *Lord, I do not know any such thing as is laid to my charge: I am not convinced that the case is thus and thus with me, that I am in such an estate as I am accused of.* No wicked man shall be able to say thus: Therefore conscience can inform a man in what estate he is.

Matth. 22. 12.

Acts 25. 16.

3. The third reason is taken from the Lords manner of judging the godly. He will judge them and absolve them *secundùm allegata & probata*,

as

as we say, according to the word and their own consciences. Ye may see the true forme of judgement which the Lord will go by, *Matth.* 25. Where the Lord convinceth the whole World who were righteous, and who were not, who to be judged to punishment, and who to life for ever; at last he concludeth, *The wicked shall go away into everlasting punishment, but the righteous into life eternall.* As if he had said, *Your consciences can say ye are wicked: ye did not feed, nor clothe, nor visit me: Go your wayes to hell.* So for the righteous; *Your consciences can say ye are righteous: Go ye to heaven.* Thus the Lord will do. Now this could not be if conscience could not informe every one that is godly, that he is so: If conscience could not witnesse what estate they are in, this could not be. Thus ye see the truth of the first thing.

II. The second thing that I promised to shew you is, How conscience doth this. Ye have heard that it is able to informe every one what estate he is in before God: Now it followeth to consider, How conscience doth it. This it doth by comparing the word of God with our hearts, and our hearts with the word: As for example; *They who have respect to all Gods Commandements shall never be ashamed*, saith the word: *But*, saith conscience, *I desire to know all my duty to God and man, and to performe all that I know: and therefore I shall not be ashamed. To him that soweth righteousnesse shall be a sure reward*, saith the word, *But*, saith conscience, *I plough up my nature and all the fallow-ground of my heart, and I sow righteousnesse: and therefore to me shall be a sure reward.* So, *To be spiritually-minded is life and peace.* saith the word; *But*, saith conscience, *I am spiritually-minded; my minde is set upon things that are spirituall: therefore I have life and peace.* So conscience also judgeth of the state of sinne. *Those that live after the flesh shall die*, saith the word: *But*, saith conscience, *my life is led after the flesh and the lusts of it: therefore I shall die. He that believeth not is condemned already*; saith the word: *But*, saith conscience, *I do not believe: therefore I am in the state of condemnation.* The word saith, *A good tree bringeth forth good fruit, and a corrupt tree bringeth forth corrupt fruit: But*, saith conscience, *my works and my courses are corrupt and naught: therefore so is my heart.* Thus ye see that conscience doth it by reasoning: And this conscience can very well do; 1. Because conscience hath a very good judgement. It is a very wise and judicious faculty in the soul of man. Some make it an act of judgement. We do not take it so: It is not an act of judgement, but it is a reflexive faculty of the soul, having a very good judgement. *Whether it be right to obey you rather than God, judge ye*, saith *Peter*, *Acts* 4. 19. appealing to their own consciences to judge in the point. So that conscience is a faculty of a good judgement. Now if it be judicious, it must need be able to reason and to argue about our estate, and finde out whether they be good or no. It is the judgement of a man that is able to argue, and able to hold an argument: *We thus judge*, saith the Apostle, *that if one died for all, then are all dead*, 2 *Cor.* 5. 14. Mark; His proposition he would prove was, *That all the Believers in Christ are dead to themselves, and alive unto God.* Now ye may see how his judgement maketh here an argument; *If Christ died for them all, then they are all dead: but Christ died for them all: therefore they are all dead.* Judgement is able to make arguments: and therefore if conscience be a reflexive faculty that hath a very good judgement, it must needs be able to frame arguments, and so make out what our estates are. 2. Because there is naturall logick in every mans conscience: It can frame syllogismes, thus, *As many as be led by the spirit of God, are the sonnes of God*, saith the word: *But*, saith a godly mans conscience, *I am led by Gods Spirit, and I am carefull to follow the leading of Gods holy Spirit: therefore I am one of Gods sonnes.* And so on the other side.

2. *How conscience doth this.*

Psal. 119. 6.

Prov. 11. 18.

Rom. 8. 6.

Rom. 8. 13.

John 3. 18.

side. Ye will say, How can a Country-mans conscience make syllogismes? It is onely of Scholars and such as have studied Logick in the Schools to make syllogismes. I answer, It is true; Artificiall Logick is onely among Scholars: But there is naturall Logick in conscience, which doth not stand upon forms. The godly people at *Rome* were never brought up at University: yet the Apostle telleth them they had Logick enough to argue themselves to be dead unto sinne and alive unto God through Christ; *Likewise* Rom. 6. 11. *also*, saith he, *reckon ye your selves to be dead indeed unto sinne, but alive unto God through Jesus Christ our Lord.* The Originall is, λογίζεσθε, *Exercise so much Logick in your selves; Like good Logicians prove your selves to be dead unto sinne and alive to God.* So that ye see there is naturall Logick in conscience: and therefore conscience is able to frame arguments about our estate, and to inform us what it is.

2. *When conscience doth this.*

III. The third thing I propounded to consider is, When conscience doth this. This is a very necessary point: and indeed so they are all; but this more especially. I have shewed that conscience is able to informe us what estate we are in, whether of grace or nature: but when doth it performe this? I answer, I need not so much speak of the godly, because they do mark conscience. But let me speak of such as are foolish, disobedient, serving divers lusts, who never had yet the washing of regeneration nor the renewing of the holy Ghost: I answer about them; 1. Their conscience must needs have a time when to do it. *I do remember my faults this day*, saith *Pharaohs* Butler, *Gen.* 41. 9. His conscience did informe him; and there was a time when his conscience did informe him. 2. Conscience would choose a time by it selfe: it would informe a wicked man solemnly and punctually of his rotten and cursed estate he is in. I say, it would have a solemne time by it selfe for this, if it could have it: but a wicked man taketh an order with his conscience that it shall not tell him solemnly how it is with him; neither will he finde a time to suffer it: As it was with *Felix*; When his conscience began to grumble against him, when *Paul* had told him of righteousnesse and of judgement, he trembled; his conscience began to stirre, and would then have solemnly dealt with him indeed: but he shuffled it off, and would not find time; *Go thy way at this time,* Acts 24. 25. saith he to *Paul*; *I will hear thee at a more convenient time.* And so he said to his conscience too. Conscience would take a solemn and set time to inform men what their estates are; but men will not suffer them: and therefore conscience is faine to take such sudden times as it can get. Ye will ask, What times be they?

Conscience interlineth.

I answer, First, when conscience interlineth: As for example, in the hearing of the word: While men are hearing the word, it may be the preacher preacheth of holinesse, and a wicked man heareth it; *But I have it not*, saith his conscience. Mark; his conscience interlineth. It may be the preacher is preaching how desperately careless men are of their souls, how they look to every thing more then to them; conscience interlineth, *This is my case.* It may be he is preaching against adultery; *This sinne I have committed*, saith a guilty conscience: or against rushing upon Gods Ordinances without preparation; *This is my constant course*, saith an evil mans conscience. It may be the preacher is preaching of conversion and becoming a new creature in Christ; *This I am yet to seeke in*, saith conscience. Thus conscience interlineth: Though the man heareth on, and it may be taketh little to heart, yet conscience interlineth a sudden information of his wretched estate. Like a bird that flieth by, or like a swift-shot arrow, that is presently out of sight, so it may be a man taketh very little notice of it. Like the forenamed *Felix*: as *Paul* was preaching of righteousnesse and temperance, *I have it not*, saith his conscience; and of judgement?

Acts 24. 25.

judgement to come, *What shall I do then?* saith his Conscience. Thus Conscience interlined and made him tremble on a sudden, like a sudden shivering of a cold, or a sudden startle of a man affrighted, and away it was gone quickly. I beseech you observe your own bosomes. Do ye not feel this now and then at a Sermon, when ye heare it? do not your Consciences interline our Sermons, and put in parentheses now and then? When you hear such and such a sinne reproved, condemned, *And this is my sin*, saith conscience: when ye hear these and these graces commended, *And I never had these*, saith Conscience: when ye hear these and these marks of a carnall estate, *And these, or some of these, are in me*, saith Conscience: do not your Consciences interline in this manner? As *Paul* was speaking to the Shipmen concerning God, his Conscience did sweetly interline thus, *There stood by me this night an Angel of God, whose I am*, saith his Conscience. And as he was writing to the Romanes, *God is my witnesse*, saith he, *whom I serve in my spirit.* But do not your Consciences interline oth rwise with you? If they do, I beseech you consider it: Your Consciences do then truly inform you of your rotten estates: listen to them. Acts 27. 23. Rom. 1. 9.

Secondly, when Conscience saieth a choking. As for example, in prayer: a wicked man prayeth; *But I do not pray right*, saith his Conscience. *I humbly beseech thee, O Lord: Nay, but I do not beseech humbly*, saith this Conscience. *I desire to be sanctified and purged from my sinnes: Nay, but I do not hunger after any such thing*, saith Conscience. *I do not confesse my sinnes right, nor beg for grace right.* Do your Consciences choke you thus? Now your Consciences inform you of your estates. Peradventure ye hardly perceive this choking at all: It is done in a moment, and is prevented by exaltation, because ye are not willing to heare it: and therefore it may be Conscience doth it by sudden flashes. It is said the Lord *spake suddenly* to *Moses*: so often Conscience speaketh suddenly to men, a word and a way. As *David* saith of the wicked, *God shall shoot an arrow at them, and they shall be wounded on a sudden:* So Conscience shooteth a quick arrow, and it woundeth men in the twinkling of an eye, and it is gone. *Lord have mercy upon us*, said one: *But I should not say so vainly and in ordinary talke*, saith Conscience. *I do not hate this man for his holinesse and strictnesse: but you do*, saith Conscience. And so when men are defending evil by a pretence; *But this is false*, saith Conscience. Thus Conscience choketh on a sudden, and is gone. I confesse, generally the men of the world mark not these things: They are such sudden sparklings of Conscience that men for the most part do not heed them: But these are Gods witnesses; and men shall know one day they were truly informed of their estates by these instantaneous *Items* of Conscience. Conscience choketh. Num. 12. 4.

Thirdly, when Conscience shooteth like a stitch in a mans side. As for example; Sometimes when men are about their Callings and their worldly businesse, then cometh Conscience like a sudden stitch in ones side, and giveth them a twitch, *O how worldly am I!* saith Conscience: *Shall I never get this worldly-mindednesse cured?* Many times Conscience speaketh while men are working, or playing, or eating, or buying, or selling.

Fourthly, so likewise when Conscience commenteth upon the judgements of God. Let an adulterer fall sick; *Yea, this is for mine adultery*, saith his Conscience. Let a Company-keeper be in want of outward things; *Yea, this is my drunkennesse*, saith Conscience: *This is my wickednesse, my way, my doings which have procured me these things; this ague, this poverty, this shame, this discomfort.* Thus I have shewed you how Conscience doth inform the wicked of their wretched estate; and when it doth it. It remaineth now that I speak something of the fourth point. Jer. 4. 18.

4. *Why many are ignorant of their estate.*

IV. How cometh it to passe then that so many thousands mistake, and are ignorant

ignorant and deluded about their estates? The reason of this doubt is this; Seeing conscience is able to inform every one what his estate is, whether he be blessed or cursed; and seeing also that conscience doth it; and doth it by argument; and hath its time when it doth it: a man now would wonder that any should be ignorant of his estate, when his own conscience doth tell him how it is with him. For answer I will explain unto you two things: 1. The reasons why men are mistaken; 2. The reasons why they are mistaken though conscience inform them.

Reas. 1. First, they build upon false grounds which are not in Gods word. Some are so foolish that they build upon outward things, as health, peace, prosperity, successe, and the like. They prosper, and all things go well with them, and therefore sure God is at peace with them: This is not so; but they thinke so though. Some againe build upon grounds which men of corrupt mindes do give them, or which they take from the common opinion of most, thinking that to be faith and repentance which the most take so to be, or which a teacher fit for their palate taketh so to be. On the contrary side, weak Christians oftentimes mistake themselves by judging their estates to be bad, because God letteth them be poor and meane and comfortlesse in the world: Therefore they conclude God is angry with them, or that they are not that which they seem to themselves to be, because they are so crossed in all outward things. This is the first reason of errour in this kinde.

Reas. 2. 2. A second reason is the not-right understanding of Gods word: As when men judge of themselves by such places of Scripture as were not intended to be rules, and to be of use to such ends as they apply them: as *Whosoever calleth upon the Lord shall be saved, Rom.* 10. 13. Hence the wicked may falsely conclude, *I call upon the Lord, and I pray unto him; therefore I shall be saved.* And so on the contrary, a weak Christian who findeth not in himselfe those degrees of grace which some places of Scripture seeme to require, concludeth from thence against himselfe, *Therefore I have no grace at all.* This is a second cause of mistaking.

Reas. 3. 3. A third cause is the not trying and examining our own hearts. Some are loth to trouble themselves about it: They are loth to think so badly of themselves as that they are in such a course as wherein God will not love them. Nay, they cannot endure that others should discover their hearts unto them: They had as lieve they should shew them the pit of hell as shew them themselves. They look to some common gifts and graces that are in them, such gifts and graces may be in a reprobate, but they will not think so; as illumination, knowledge, the gift of prayer, of temperance, &c. These they look to, and these they speake of, though they have reigning lusts within in their hearts: As *Jehu*; *Come, see my zeale*, saith he, 2 Kings 10. 16. He doth not say, *Come, see my pride and hypocrisie:* but, *my zeale. Jehu* looked at his zeale, and so thought he was right. So on the contrary, weak Christians may sometimes look only at their sinnes and infirmities, and take no notice of Gods graces that are in them, and so may mistake their owne selves, and conclude amisse of their estates. Thus I have shewed you the reasons why men are mistaken about their estates. Now I will shew you the reasons why men are mistaken though conscience do tell them.

1. Because the speeches of conscience in the wicked many times, yea most times, are low speeches. The gnawings of conscience whereby they are told they are in a bad and a damned estate are like the *Isai. 66. 24.* gnawings of a very little worme that a man can hardly feel. *Where their worme dieth not:* The word in the Originall, תולעת, signifieth a very little worme that breedeth in scarlet, that a man can very hardly see

or perceive: ſo men ſometimes do hardly ſee or perceive the condemning and gnawing of conſcience. Again, conſcience biteth ſuddenly, as I told you; it giveth a little nip, and away: Like a ſparrow that flieth by: it flieth ſo faſt by a man's eye, that he can ſcarce tell whether it be a ſparrow or no: So it is not eaſily perceived whether it be a condemning conſcience or no: it giveth ſuch ſudden nips, and away, that men ſeldome take notice. Beloved, there is never a wicked man under heaven; unleſſe he be delivered up abſolutely to a reprobate ſenſe, but hath a thouſand of theſe ſudden momentany nips every day in the yeare. Had he the heart to obſerve them (but he hath not) he might ſee his wretched eſtate, to trouble him, and provoke him to Chriſt, and to be converted that God might heal him; I ſay, had he a heart he might ſee it: but theſe nips are ſo ſecret and ſudden that he doth not. So likewiſe it is with the godly in regard of true comfort: Their conſcience ſuddenly flaſheth in comfort, and they many times do not obſerve it. As *Job* ſpeaketh of God, *Lo, he goeth by me, and I ſee him not: he paſſeth on alſo, and I perceive him not:* So doth the Lord go by his children in the ſudden flaſhes of comfort in their conſcience, but many times they ſee him not, perceive him not. Iob 9. 11.

2. Becauſe the devil blindeth mens eyes, therefore they do not ſee what their conſciences do ſhew them. Ye may read this of the wicked people in *Corinth*: St. *Paul* ſaith he *commended himſelfe and the Goſpel to every mans conſcience in the ſight of God*; that is, He did ſo preach, and ſo live, that every mans conſcience could not chooſe but ſay, *Certainly Paul preacheth the truth, and Paul liveth right, and we muſt live as he ſpeaketh and doeth.* He made their conſciences ſay thus, and to tell them they were not right if they did not. But mark what followeth: Some did not ſee this: Why? *The god of this world*, ſaith he, *hath blinded their eyes.* So the god of this world blindeth the eyes of the wicked, that what their conſciences ſhew them they do not ſee it nor obſerve it. So for Gods people; Though they be in a good and a bleſſed eſtate, and their conſciences can ſay it, yet Satan oftentimes hindereth them, that they do not perceive their own comfort. 2 Cor. 4. 2.

3. Men do not love conſcience. We ſhould love conſcience better than the deareſt friend we have under heaven. We would do much for a friends ſake: but we ſhould do a thouſand times more for conſcience ſake: Obey Magiſtrates for conſcience ſake; ſuffer diſgrace, reproaches, any thing, for conſcience ſake. It is better than all the friends in the world. But the wicked, they do not love conſcience: let conſcience ſpeak, they care not to heare it. They will heare friends, but they will not heare conſcience. Let their luſts call, and their profits and pleaſures call for this and that thing, they heare all: but they love not to heare conſcience. Nay, many wicked men are angry to heare talke of it. When *Paul* had made mention of conſcience, *Ananias* commanded he ſhould be ſmitten: *Men and brethren*, ſaith *Paul, I have lived in all good conſcience before God untill this day. Smite him on the mouth*, ſaith the high Prieſt *Ananias*. He was angry to heare him talke of a good conſcience. This is moſt certain; men do not love conſcience, nor to be curbed by conſcience, nor informed by conſcience: They had as lieve ſee the devil, as that their conſciences ſhould inform them of their eſtates, and tell them thus and thus they are. They are told rightly, and yet they are miſtaken, becauſe they do not love to heare conſcience of that Theme. Rom. 13. 5. Act. 23. 8.

Of a good and bad Conscience.

YE have heard concerning the witnesse-bearing of conscience about our estates. The next thing to be spoken of is that wel-known distinction of a Good and a Bad conscience. This distinction we read of in Scripture: Concerning a good conscience see *Heb.* 13. 18. *We trust we have a good conscience.* Concerning a bad conscience see *Heb.* 10. 22. *Having our hearts sprinkled from an evil conscience.* There be both the members of the distinction. Of them both briefly and in order; and first of a good conscience.

Concerning a good conscience. The goodnesse of conscience is twofold; naturall, and renewed. 1. The naturall goodnesse of conscience consisteth in those reliques of goodnesse which it retaineth since the Creation. Ye know, man depraved and corrupted his conscience by his fall: yet there be some reliques left, as reason, and knowledge, and reflexion. I do not meane reliques of any spirituall goodnesse in conscience: For as there is no spirituall goodnesse left in the other faculties of the soul, so neither in conscience. But the naturall goodnesse which I meane is nothing else but the veracity of conscience, whereby it is inforced according to the knowledge it hath, to tell the truth. Thus every wicked man hath a good conscience: Their conscience is good in that sense; their conscience hath this naturall goodnesse, that it telleth them the truth how it is with them. Nay, it is essentiall to conscience to be good in this sense. It is the essentiall property of conscience to speak according to its knowledge. It is the best faculty a wicked man hath: it is better than his minde, or heart, or will. There is more goodnesse in a wicked mans conscience than in any other of the powers of his soul: His conscience speaketh more for God than himself doth, and standeth more for God then himselfe will. Not but that as all the powers of the soul are desperately corrupted by sinne, so conscience is desperately corrupted as well as any of them: but I speak of the essentiall goodnesse of it, which can never be lost. The devils in hell have not lost the goodnesse of their essence: Nay, the essence is better than the essence of Gods Saints: their essence must be good, because that is Gods creature; nay, better then any mans essence, because the Lord made them a degree above man. And as man is a degree above beasts, so Angels are a degree above man: So conscience is a degree above other powers of the soul in its natural goodnesse. That conscience hath such a naturall goodnesse in it, see it in those cursed Scribes and Pharisees, hypocrites, who brought the woman taken in adultery to Christ: Their conscience
John 8. 9. was good; *they were convicted of their consciences:* their consciences dealt honestly with them, and told them the truth, that they were wicked sinners themselves. This is the naturall goodnesse in conscience.

2. A renewed good conscience. I call it a renewed good conscience, because when a man is renewed, all the man is renewed; all his minde and the spirit of it is renewed, *Ephes.* 4. 23. *That ye may be renewed in the spirit of your minde.* If the man be renewed, all the minde must be renewed; and therefore the conscience must be renewed too; for the minde and the conscience ever go together: nay, conscience is mainly seated in the minde; and therefore if the minde be renewed, so is the conscience; and if the
Tit. 1. 15. minde be defiled, so is the conscience. *To them that are defiled is nothing pure, but their mindes and consciences are defiled.* Mark; When they are defiled they are defiled together: so when they are washed and renewed, they are washed and renewed together. Now this renewed conscience is either perfect or

defective,

defective. 1. Perfect; I meane not perfect in every degree of goodnesse: For so no mans conscience in the world is perfect: But I meane perfect to every part and condition of goodnesse. 2. A defective good renewed conscience is that which faileth in some conditions of good life. We call it a *weake conscience*, which is apt to be polluted and defiled again. 1 *Cor.* 8. 7. *Their conscience being weak is defiled.* This is a defective good conscience, a conscience renewed, but imperfectly renewed.

I. To a good conscience that is soundly renewed five things are necessary. *A sound conscience.*

1. Knowledge of Gods will, and that which doth follow the true knowledge of his will, namely true humiliation and feare. By nature the conscience is blind and sturdy and venturous; and therefore it is necessary that it should be inlightened to understand the will of God and to please it: and again it is necessary that the heart should be humbled, or else it will not stoop to Gods will: and it is necessary also that this holy feare should fall upon the heart, that it may not dare to transgresse. S. *Peter* being to speak of a good conscience, premiseth all these as necessary thereunto: First he adviseth that Christians have *knowledge* to be able *to give a reason of the hope that is in them*; and then that they should have *meeknesse* and *feare*, for to do it *with meeknesse and fear*, saith he, *having a good conscience*. Mark; Knowledge and humblenesse and fear are required to make a good conscience; without them the conscience cannot be good. By nature we are all blind, and sturdy, and fearlesse of sinning: and therefore till we be cured of these evils, our consciences cannot be good. 1 Pet. 3. 15, 16.

2. The second thing is a watchfulnesse and warfare against sin: This is required too to a renewed good conscience. By nature we are drowsie, and careless, and secure, and do not stand upon our guard to wage war against our lusts and the desires of our flesh; and so long our consciences can never be good: and therefore this spirituall watchfulnesse and maintaining war against sin is requited to the having a good conscience: *That thou mayest war a good warfare*, saith *Paul* to *Timothy*, *having faith and a good conscience*, 1 *Tim.* 1. 18, 19. Some who seemed to have a good conscience, because they did not maintaine this holy warfare against sin and the flesh, they have lost it: Therefore this is another requisite required to a good conscience.

3. The third is tendernesse of conscience. By nature our hearts are seared, and dead, and unclean: and therefore we must get us tender and pure hearts, if we would have good renewed consciences. *The end of the commandment is love, out of a pure heart and good conscience and faith unfeigned*, 1 *Tim.* 1. 5. See how the Apostle compoundeth them together, *a pure heart ... a good conscience.* We must get our hearts purged and quickened, that they may be sensible of the least evil; and then our consciences will be good and be as a bridle to hold us from evil. A hard heart and a good conscience can never stand together.

4. The fourth is the cleannesse of conscience by the washing of Christs blood. This is the maine and the principall of all: Yea indeed, the blood of Christ is the sole and onely cause of a good conscience. I would not be mistaken: I named indeed other causes; Knowledge, and Humbling, and a holy Feare, a Combat against sinne, and Tendernesse: but I do not mean as though a good conscience were partly beholding to them, and partly to Christs blood: For it is wholly and onely beholding to Christs blood for its goodnesse; his blood is the onely price of it: But my meaning is this, That though Christs blood be the one onely cause of redemption, yet in the application of redemption the Lord useth all those forenamed graces, while he applieth it to the conscience. Therefore this now I adde; The washing of Christs blood, this is chiefly required to the goodnesse of con-

conscience. We have two places of Scripture to prove it: The one, Heb.9. 14. *How much more shall the blood of Christ purge your consciences from dead works?* It is that onely can do it. The other text is 1 Pet.3.21. *The answer of a good conscience towards God by the resurrection Jesus Christ.* Where the Apostle first giveth this title to a renewed conscience, to be called *a good conscience:* Secondly, he nameth the cause that maketh it to be good, the power of *Christs resurrection*; When the resurrection of Christ Jesus is powerfull upon us, then conscience becometh good.

5. The fifth is quietnesse. By nature nothing is so fierce and violent, if it be once awaked, as conscience is: O it is unspeakly furious. Thus is conscience by nature: and therefore it can never be good untill we get it appeased with the assurance of the pardon of our sins, and so true peace and comfort established in it. This is the reason why the Scripture joyneth a good conscience and faith so often together: as 1 Tim.3.9. *Holding the mystery of faith in a pure conscience.* It cannnot be a pure or good conscience if faith be not held in it. As long as the conscience is not underpropped by faith, the conscience must needs be in a wilderness: *Perhaps my sinnes are imputed unto me; perhaps they are pardoned: Perhaps they are covered, perhaps not.* As long as the conscience lieth under these uncertainties, it cannot be firm and soundly good indeed: therefore we must labour for assurance of pardon by faith. Thus much of a good renewed conscience, that is perfectly and soundly renewed.

An infirm conscience.

II. Secondly, There is a good conscience renewed, but not soundly renewed, very much as yet defective and imperfect. The former conscience is called *conscientia firma*, a firm conscience: This is called *conscientia infirma*, an infirm conscience. Rom. 15. 1. *We that are strong ought to bear the infirmities of the weak.* This infirm conscience is a good conscience too, and renewed, but cumbred with sundry imperfections; which in process of time by growth in grace are, for the most part, conquered in the godly. True faith is required unto this: For the Apostle calleth such an one *a brother in Christ*, one that hath this infirm conscience: *It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth.* And we must not set such an one at nought. *Tush, what care I for him? I know I may lawfully do thus: and this is my Christian liberty; and shall I lose it for him, because of his conscience?* Nay saith the Apostle, *Why dost thou set at nought thy brother?* Mark; The Apostle counteth such an one a Christian brother, and not to be set at nought: and therefore this is a good conscience too, differing as much as white from black, from such consciences as are weak through superstition of mind, and through pride of heart, because they will not be otherwise; or through affected ignorace because they love not to be better informed. These weak consciences are wicked; I speak not of these: I speak of a good conscience, a conscience renewed, but renewed imperfectly, having yet sundry defects and imperfections. The imperfections of it are

Rom.14. 21.

Rom.14. 10.

1. Imperfection of knowledge. It doth not yet soundly and clearly understand what is lawfull, and what is pure, and what is by Christian liberty indifferent. Paul saith, *I know and am perswaded by the Lord Jesus, that there nothing unclean of it selfe: but to him that esteemeth any thing to be unclean, to him it is unclean.* He speaketh of things that are indifferent: The Apostle had knowledge: but there were others who did not know this; *O I may not eat this meat; I may not play at bowles, or use any other recreation: I should sin if I should,* &c. This is one weaknesse in this kind of conscience, weaknesse of knowledge.

Rom. 14. 14.

2. The second imperfection is to be grieved where it needeth not be grieved; As when it seeth other do that which it self through mistake doth judge it to be evill, it is apt to be grieved and troubled to see it; *If thy brother be*

Rom. 14. 15.

grie ved

grieved with thy meat, now walkest thou not charitably. It may be thou thinkest it lawfull to eat such meat; but he thinketh otherwise, and so is grieved to see thee eat. This is another imperfection in this conscience, to be grieved and offended without just cause.

3. A third imperfection is in judgement: It is apt to judge and condemn another mans liberty: 1 Cor. 10. 29. *Why is my liberty judged of another mans conscience?* He speaketh of a weak conscience. *It is apt to be judging and condemning my liberty,* saith he; *but why so?* This is a fault and an imperfection indeed; *O such an one sinneth, he doth so and so:* yet it way be the thing is not unlawfull, but a weak conscience is apt so to judge it, and to condemne him that doth it, *Let not him that eateth despise him that eateth not: and let not him that eateth not, judge him that eateth.* Rom. 14. 3.

4. A fourth imperfection is this: A weak conscience is apt to be misled. So the Apostle intimateth; *Take heed lest by any means this liberty of yours become a stumbling-block unto them that are weak: for if any man see thee who hast knowledge sit at meat in the Idols Temple, shall not the conscience of him that is weak be emboldened to eat those things which are offered to Idols? and through thy knowledge shall thy weak brother perish for whom Christ died?* Where ye see that weak consciences are apt to be misled. The reason is this, Because when they see others whom they know to be more learned and judicious than themselves to do so and so, that may soon tempt them to do it, though their conscience be against it. 1 Cor. 8, 9, 10, 11.

The first use is this; If any have weak consciences, let them labour to strengthen them. Ye see what imperfections are in a weak conscience; how apt it is to be offended and to judge other mens liberty, how prone to misleading: therefore let every good soul labour to be strengthed. *Use* 1.

The second use is this; Those that be strong must be carefull that they offend not the weak. Though they do believe such and such Christian liberties they have, yet if they know the use of them will offend their weak brother, they should be carefull to abstain. *Let no man put a stumbling-block or an occasion to fall in his brothers way.* 2. Rom. 14. 13.

Thirdly, if it be such a sinne to sinne against the conscience of the weak, then what a sinne is it to sin against the conscience of all that are godly, whether weak ones or strong ones? Ye who walk after the flesh, and can have disorders in your families, and vanity in your mouthes, and apparent corruptions in your lives; Ye who can drink and be drunken, and keep company, and prophane the Lords dayes; ye offend the consciences of all that are godly: it is a grief to their soules to see it. Let me tell you; It is a sinne to be wicked however, and the high-way to hell: but to be wicked when ye have godly neighbours about you, your sinne now is double: For as you offend God, so you offend them too. Ye may remember what Christ saith, *Whosoever offendeth one of these little ones which believe in me, it were better for him that a millstone were hung about his neck, and that he were drowned in the depth of the Sea,* Matth. 18. 6. Ah ye vile wretches! ye little imagine what fearfull vengeance ye pull on your own heads: It were better for you that a millstone were hung about your necks, and ye thrown into the Sea, then that ye should offend one of these little ones. Ye may call them what ye will; call them *puritanes, precisians, uncharitable people, censurers:* ye may call them as Satan teacheth you to call them: but it is certain, it were better a millstone were hung about your neck, and ye thrown into the Sea, then that ye should offend any one of Christs little ones: The Lord open your eyes that ye may repent and believe the Gospel your selves and be saved. 3.

4. Lastly, be exhorted, brethren, to labour after a good conscience. How excellent a thing is it that hath so many good ingredients! Illumination

mination is one ingredient, and Faith is another, and Tenderneſſe another, and Pureneſſe another, and Quietneſſe another, and the Blood of Jeſus Chriſt another. It is like Aarons compoſition, which ſmelt ſweetly when he went into the ſanctuary: It is compounded of excellent conditions, ſuch as ſmell ſweet when we come before God: the Lord loveth that ſuch ſhould come near him. We may come with aſſurance to ſpeed if we come with a good conſcience; *Let us draw near with aſſurance of faith, having our hearts* Heb. 10. 22. *ſprinkled from an evill conſcience.* Mark; we may draw near with aſſurance if we come with a good conſcience. It will comfort us in all troubles, and ſupport us in all dangers: It maketh us happy: nay, there is no happineſſe without it. It will make us with quietneſſe and contentedneſſe of ſpirit undergoe whatſoever it ſhall pleaſe God to lay upon us. How can they want comfort that have this? It is a ſpring of comfort within them. This will remain with us when all other comforts will forſake us: When friends fail, and eſtate faileth, when credit and health and ſtrength and all fail, then a good conſcience, if we have it, will ſpeak peace to us, yea and it will effect it in us, comfort us, and faſten comfort upon us. Friends may ſpeak words of comfort and peace to us; but it may be we are not able to receive it: the Miniſter may preach peace; but it may be we are not able to take it: But a good conſcience ſpeaketh peace and effecteth it; it doth not only ſpeak it, but putteth it into our hearts. It proppeth us up in all miſeries, in ſickneſſes, yea in death it ſelfe. A good conſcience then maketh us hold up our heads when all the world ſhall be confounded: A good conſcience will bear us out againſt the King of terrours: It is onely a good conſcience that can look death in the face, and ſay, *O death where is thy ſting?* 1 Cor. 15. 55. 57. *thanks be to God who giveth us victory through our Lord Jeſus Chriſt.* Yea, at the day of judgement, when the whole world ſhall be burning before us, when the great men of the world who go in ſilks and ſcarlet, and broidred hair, ſhall fear and ſhiver as a reed ſhaken with the wind, this will make us with boldneſſe undergoe the terrour of it. This will make us happy in all our diſtreſſes: When croſſes pelt us, and ſickneſs paineth us, and death attacheth us, we are happy men. What if we have the tokens of Gods wrath upon our bodies, ſo we have the marks of his love upon our ſoules? What outward calamity ſoever hapneth to us, yet if we have this good conſcience we are happy. O then let us labour to get it by faith and a holy life. If we would be ſafe in the flood-time, in the day of Gods wrath, we muſt be buſie now about the ark, we muſt provide before-hand for it: Nothing but this ark will ſave us in the deluge of Gods anger. It is in vain to trouble our ſelves about other things: Jubal was a merry man; he Gen. 4. 20. made Pipes and Organes: Jaball built tents; others planted vineyards: but Noah provided his ark. Many deſire comfort in ſickneſs, in death; but they do not provide for it before-hand: They look after their ſports or buſineſſes in the world; but this ark is neglected, this good conſcience, without which all mens labour is vain. Be they what they will be, in never ſo much credit and eſteem, they are yet moſt miſerable when troubles and afflictions come on them, as one day they ſhall and ſhall not tarry; than all their comforts will forſake them: When death looketh them in the face: when their hearts die within them. How full of pride and haughtineſs ſoever they were before, yet when they come to die, if their conſciences be awaked, they will with *Saul* fall down 1 Sam. 28. 20. to hear the name of death, and no ſpirits be left in them. Nay, if we want a good conſcience when we lie on our death-beds, and deſire good people to pray for us, *Good Sir, I beſeech you let me have the benefit of your prayers to God for me:* Alas, if thou haſt not a good conſcience, all the prayers under heaven will not help thee. See Heb. 13. 18. *Brethren, pray*

for

for us: for we trust we have a good conscience. Mark; The Apostle telleth them they may pray for him with comfort, because he had a good conscience. As if he had said, *If we had not a good conscience, it were in vain for you to pray for us.* If ever God hear the prayers made for us, we must have a good conscience. Those that have not this good conscience shall never enter into the Kingdome of heaven: Though they had *Moses*, *Daniel*, and *Iob* to pray for them, yet all their prayers could not help them in the time of their distresse.

The bond of conscience.

NOw we must look back unto the four propositions which at the beginning I observed in the Text I am upon;

1. That there is in every man a conscience.
2. That the light which directeth conscience is knowledge.
3. That the bond which bindeth conscience is Gods law.
4. That the office of conscience is to beare witnesse, to accuse or excuse.

I have in the handling of these a little altered the method, and spake of the two first and the last. Now followeth the third, and that is conscience bond, which is Gods law: *which shew the work of the law written in their hearts*, &c. It is onely the work of Gods law that it beareth witnesse of, that it acculeth or excuseth for: The law of God is consciences bond. Nevertheless we must here distinguish: The bonds of conscience are either primary and supreme; or secondary and relative. *The bond of conscience is Gods law.*

1. The primary and supreme bond of conscience is onely Gods word and law: that only is the supreme bond of conscience: *There is one law-giver, who is able to save or to destroy: who art thou that judgest another?* that is, There is but one supreme Law-giver to bind the consciences of men, and that is God. And the reason is given, Because it is God onely who is able to save and to destroy. As if he had said, God onely hath power over life and death, either to save a man for ever, or destroy a man for ever, and to judge a man according to all that he hath done: and therefore he onely can make lawes to bind the consciences of men. Jam. 4 12.

2. Now the secondary or relative bond of conscience is, when others who have authority from God, bind conscience to this or that. I call this a relative bond, because it is onely in relation to the authority of God. For though men cannot challenge any doings or omissions contrary to their law to be sins, yet if they have authority from God to command any thing, then they become beams and parts of Gods law, and do by vertue of that bind a mans conscience.

This relative bond of conscience is twofold: First, other men may bind our consciences; as Magistrates, and Masters, and Parents: who though they cannot bind conscience as they are men, yet when they have authority from God, their commands have Gods seales upon them, and do bind, I say, in relation to Gods law, which biddeth us obey them; Rom. 13. 5. *Ye must needs be subject, not onely for wrath but also for conscience sake.* The Apostle there speaketh of Magistrates; and he telleth us that their lawes bind our consciences in relation to Gods, and therefore we must be subject unto them for conscience sake. Thus others may bind our consciences. Secondly, we our selves may bind our owne consciences; and that is by Vowes, which wee make unto God, or by our promises which wee lawfully make unto men. The vowes which we freely make unto God,

these bind conscience to keep them: *Numb.* 30. 4. the vow of a woman is called *the bond wherewith she hath bound her soul.* Mark; she bindeth her soul and her conscience with it. So the promises which we lawfully make unto men, these also bind conscience: For though before we promise it was in our own power, yet when we have promised, we have bound our owne consciences to the performance, because there is Gods seal upon it; Gods law commandeth us to be true of our words. These are relative bonds, bonds only in relation to Gods law: Gods law is still the supreme bond of conscience. I will handle that first.

The law of God the prime bond of conscience.

1. The law of God whereby he willeth and commandeth and forbiddeth this or that in his word, this is the main bond of conscience: When this bindeth it, nothing else can loose it; and contrary, if this loose it, nothing else can bind it. It so bindeth conscience, as the observing and violating of it, is that which maketh conscience clear or guilty before God. This is it which maketh a man a debtour; *I am a debtour*, saith Paul, *both to the Grecians and to the Barbarians*: that is, I am bound in conscience by Gods command to preach the Gospel unto both. This is it that denominateth a man to be bound: *I go bound in the spirit unto Jerusalem*; that is, I knowing it to be Gods will, am bound in conscience to go. This is that which layeth a necessity upon a man; *A necessity is laid upon me to preach*; i. I am bound in conscience by Gods word so to do. This is that which layeth a kind of enforcement upon men; *We cannot but speak the things which we have seen and heard*; that is, If we should not, our consciences would flie in our faces: We are bound by Gods will to do so, and our consciences lay a charge upon us, The only will and word of Almighty God is that which supremely bindeth conscience.

Rom. 1. 14.

Acts 20. 22.

1 Cor. 9. 1.

Acts 4. 20.

Reasons.

1. Because God only knoweth the heart; he seeth our thoughts, and he only can reach to the secrets of our spirits; and therefore he only can bind our conscience. For who else can tell whether we make conscience of a thing yea or no? perhaps we do, perhaps we do not. Nor man nor Angell can tell certainly: but God knoweth certainly, and he only; and therefore he only can bind our consciences. When the Lord doth command or forbid, the conscience is privy that God seeth it; and therefore now it is bound. *The word of God is quick and powerfull; it pierceth even to the dividing asunder of soule and spirit, and is a discerner of the thoughts and intents of the heart.* That bindeth a mans thoughts and intentions; he cannot be free in these things: and the reason is given by the Apostle; *All things are naked and open to the eyes of him with whom we have to do.* As if he had said, We are conscious of Gods all-seeing power; he seeth our hearts and our thoughts, and all that is in us: and therefore his word doth bind us, yea it bindeth all our secrets: we cannot think a vain thought, but our conscience will cry guilty before God, because our conscience doth know that God knoweth all. Besides, the conscience cannot fear any law but only Gods law. Ye know when conscience is once in a doubt, it is fearfull, and beginneth to ask questions with it self, *May I do this? or may I not do it? asking no questions for conscience sake.* The conscience when it doubteth, useth to ask questions. Now this supposeth the law-giver to be able to see it: otherwise the conscience would not be thus afraid, if it were only the commandement of a creature, that could not search the heart. So that here ye see one reason why Gods law is the supreme bond of conscience; Because no eye can see it but Gods.

Heb. 4. 13.

Vers. 13.

1 Cor. 10. 27.

2. Because God onely hath power over conscience: It is his commandement onely that maketh any thing sin or not sin unto us. *Augustine* defineth sinne to be *a thought, or word, or deed, or lust against the Commandement of God. Against thee, against thee onely have I sinned*, saith *David*. He saith he had sinned onely against God. *Why?* you will say,

Psal. 51. 4.

say, *he sinned also against man: Did not he commit adultery? that was a sinne against Bathsheba: and murder? that was a sinne against Urijah.* True, he sinned against man relatively, in relation to the Commandement which saith, *Thou shalt not injure thy neighbour*, but primarily and principally the sin was against God. Conscience is like the Kings servant, whom none can arrest or attach without leave from the King: so no man can bind conscience without leave had from God: for conscience is only subject to his power: he only hath power over conscience.

3. Because conscience is Gods book. Now no creature can adde to Gods book or diminish from it. Ye may remember that dreadfull anathema at the end of Gods book; *If any man shall adde to this book, God shall adde to him the plagues that are written in this book: And if any man shall diminish from this book, God shall take away his part out of the book of life.* Rev. 22. 18, 19. Now conscience is also Gods book wherein his law is written. Nay, conscience is called *Gods law*: For it is said, that *when the Gentiles which have not the law do the things contein'd in the law, they having not the law are a law unto themselves*: that is, Their conscience is Gods law unto them. Rom. 2. 14. Like as the Bible conteineth Gods law for us Christians, so did their consciences contein the law of God unto them: yea, to us Christians may it truly be said, we are not to let Gods law be written only in our Bibles, but we must write it written in our consciences: our consciences are to be Gods books wherein his laws are to be written. And therefore if it be a sin to add a new law in the materiall book to bind men, then it must needs be a sin for any creature to put a new law into conscience, which is the spirituall book of God. It is God onely who can write lawes in this book: his book is above all the lawes in the world; and none but God can put in and put out: and therefore none but he can bind conscience. I speak it of an absolute, and supreme bond of conscience: For Magistrates may bind relatively; but not as they are their lawes, but by the law of God before made. Thus ye see the necessity of this truth, That Gods law is the absolute and supreme bond of conscience.

Uses.

1. THis serveth to direct Ministers how to convince the consciences of their people. If Ministers desire to work upon their hearers, they must speak to the conscience; they must shew them Gods authority, that it is Gods will, and Gods command. Tell conscience never so much, that we should do thus or thus upon other grounds and inducements, it starteth not at that, except it be convinced by the word of God, that it is Gods will, the commandement of the great God of heaven, the God of the spirits of all flesh, who will look for our obedience: This maketh conscience to startle, this affecteth it and bindeth it. St. *Paul* when he said that he *approved himself and his preaching to mens consciences*, what followeth? *If our Gospel be hid, it is hid to them that perish*, &c. As if he had said, This maketh all the world to startle, except they be reprobates, and men delivered over to Satan. It is easie to see what ministery affecteth most, and doth most good in the hearts of the people, namely, that which bringeth the clearest voice of Gods Spirit calling to obedience, and binding the conscience. They can hear with ease and great pleasure the Sermons of those whose doctrines are stuffed with humane discourses. Learning and policie never pierce conscience. Nay, let carnall Preachers preach never so much against peoples sinnes, they can make a sport of it, though they heare their sinnes *Use 1.* 2 Cor. 4. 2.

with humane learning declaimed against. When the Preacher doth not clearely preach the Lords voice, though he rip up sinne, yet if it be not in the demonstration of the Spirit of God, and shewing his cleare authority, the heart will not be affected. Conscience knoweth when it is bound, and when it is but dallied and jested with: And therefore if Ministers desire to have their ministery work upon the hearts of their people, they must shew them Gods authority, and confirme it by his word, and let them see that it is the commandement of the Lord, that which will one day judge them.

1 Cor. 14. 37. *Let him know*, saith *Paul*, *that the things that I write are the commandements of the Lord.* It is the Lord of heaven and earth that biddeth thee yield, and commandeth thee to give over thy base lusts: It is he in whose hands thy breath is; thou hadst best be obedient. I tell thee, thy Conscience observeth it; and if thou wilt not obey, it will roar like the roaring of the Sea one day against thee, and sting thee like a scorpion. The things that thou heares't, know thou that they are the commandments of God: and if thou disobey, thou dost disobey not men but God.

Use 2. 2. Is it so that the word of God onely is the supreme bond of Conscience? Then this teacheth us to have an eye to Gods word in that which we do, if we would satisfie Conscience. I say, have an eye to Gods word: not onely to do that which it may be is in Gods word; Conscience counteth that to be nothing: but to have an eye to Gods word. Conscience will not be satisfied with any obedience that we do if we have not an eye to Gods word. Whatever we have an eye to besides, Conscience knoweth it is nothing, if in all we have not an eye to the commandment of God: Though we do obey it, Conscience looketh upon it as if we did not obey it. It is onely Gods commandment and authority that bindeth Conscience: and therefore nothing satisfieth Conscience unlesse we have an eye unto that. If we do not aim at Gods will in doing what we do, Conscience counteth our obedience as no obedience at all. As for example; Ye that are husbands, ye love your wives: but is it because God commandeth it? It may be you love them because they love you, or because your affections are to them: Alas, this is nothing: Pagans and Reprobates can do so. But do you aim at the doing of Gods will, who commandeth you? O say you, *The Lord doth command me, I do it.* What of that? Do you look at his commandment when ye do it? If not; be humbled, and know ye must get grace to do so, or ye are not obedient to God, neither will Conscience set it down for obedience. Ye that are servants, ye serve your Masters: but do ye aim at Gods will? thus, *O the Lord hath commanded me to be faithfull and painfull in my service.* Doth your soul look to this? It may be ye serve them because they are kind, and because they pay you your wages, and the like: This is nothing to Conscience: Conscience looketh at the commandment of God; and if your souls do not aim at the commandment of God, it will not satisfie Conscience. Ye that are neighbours, it may be ye love one another, and be friends one with another: but doth your soul look at Gods commandment? is it because God hath commanded us to love one another? People seldome aime at God in these cases: They are friends with their neighbours: why? Their neighbours are friends with them. But they do not trouble their thoughts to aim at Gods commandment in it. Let me tell you; Conscience will not count this obedience: For Conscience feeleth no bond but Gods word: and if ye do not look at that; it is no obedience with Conscience; Conscience will never acquit you or absolve you for this; it accounteth of this obedience as no obedience at all. See 1 *Cor.* 10. 25. and so forward. There the Apostle handling that question of Conscience, at last concludeth, *Whether ye eate or drink, or whatsoever ye doe, doe all to the glory of God*, verse 31. Let your

hearts

hearts look at that, and aim at that; in whatsoever ye do, still look at God: all is lost with conscience else. Though you eat never so soberly, and drink never so moderately, pray never so duly, Conscience counteth it all nothing if ye do not look at God: It is God onely and his word that doth bind it; and it will never give a discharge except your hearts look at him.

3. This serveth to confute our Antinomists, such as say the Law of God bindeth not the Conscience of the regenerate. Ye see here that the Law of God bindeth the Conscience: and therefore if the regenerate have any Conscience at all, (as certainly they have the best Conscience of all men) then it must needs binde their Conscience. *Use 3.* We confesse the Conscience of the regenerate is freed from many things by Christ. First, it is freed from the yoke and bondage of the Ceremoniall Law, *Gal. 5. 1. Stand fast in the liberty wherewith Christ hath made us free, and be not entangled with the yoke of bondage.* Every mans Conscience is freed from that yoke of the Ceremoniall Law, because it ended in Christ. Secondly, the Conscience of the regenerate is freed from seeking justification by the deeds of the Law. Indeed the first Covenant was by the works of the Law; *He that doth them shall live in them*: But the second Covenant speaketh better things; *He that believeth shall be saved.* It is true, If God had not sent his Sonne we must have sought justification by the workes of the Law: Though it were impossible to finde it by reason of our sinnes, yet Conscience was bound that way. But that now Christ Jesus hath sealed up a new Covenant in his own blood, Conscience is freed from that former: *Rom. 3. 28. Therefore we conclude, that a man is justified by faith without the deeds of the Law.* For though justifying faith never be without the sincere doing of the Law, yet the deeds of the Law have no influence into justification: Conscience is freed from seeking justification thereby. Thirdly, the Conscience of the regenerate is freed from the rigour of the Law. They are bound in Conscience to use the Law as a rule of their life, and in sincerity to obey it; but are not bound by the Gospel to the rigour of it: that they are freed from; and so they *are not under the Law, but under Grace.* I grant that all carnall people, who are yet out of Christ, do all lie under the rigour of the Law: and as long as they submit not to Jesus Christ, nor get into him, they are bound in Conscience to keep it, though they cannot: They cannot sinne in one tittle, but Conscience will condemne them before God. They shall be condemned for every vain thought, for every idle word, for every the least sinne, for every the least lust, for any the least omission of good. They lie under the rigour of the Law, and they are bound in Conscience to keep it, and they shall be countable for every transgression, because they are under the Law. But the Conscience of the regenerate is free from this rigour, because they are under grace, and therefore they are *delivered from the Law:* The Lord hath delivered them by the body of Christ; and therfore they are not bound by the Gospel to all that obedience that the Law in rigour requireth. Fourthly, the Conscience of the regenerate is freed from the curse of the Morall Law. For though the Law doth condemne, yet their Conscience needeth not fear it, because they are in Christ: *There is no condemnation to those that are in Christ Jesus, which walke not after the flesh but after the spirit.* Indeed those that are not regenerate, not ingrafted into Christ, they are still in the mouth of the gun-shot: the Law doth condemn them, and they have no shelter, and their Conscience is bound by it; and they shall finde one day that by it their Conscience will condemne them to hell. It may be now for the present their Conscience is quiet, and they choke it, and so it letteth them alone: yet they are condemned in Conscience, and one day they shall finde it. But the regenerate are by Christ freed in Conscience from all this condemnation. Thus far we grant.

From what Christians are freed.

Rom. 6. 14.

Rom. 7. 6.

Rom. 8. 1.

Antinomists. But the Antinomists, and I know not what Marcionites would have more. They cannot abide to heare that a regenerate person is bound to any sincere obedience to Gods Law as the Rule of their life: They cry out against the Morall Law, as once the Babylonians did against Jerusalem, *Down with it, down with it, even to the ground: O ye do not preach Christ if ye talk of the Law.* Beloved, these are drunken opinions, fitter to be preached among Drunkards, and Epicures, and Monsters, than among the peculiar ones of God. The Law of God doth binde the conscience of all the people of God, so that they are bound to make it a rule of life. Nay the Scripture calleth it *Christs bond* whereby he bindeth his people to him:

Psal. 2. 1, 2, 3. *The Kings of the earth set themselves, and the Rulers take counsell together against the Lord and against his Anointed, saying, Let us break their bonds, and cast away their cords from us. Tush, we will not be tied by his Lawes, nor be so precisely strait-laced with such Commandements as these.* Here the Laws of the Lord are called *bonds* and *cords*: Gods people are bound to him by them: But the wicked they stand out and refuse to be bound. Now if the Law be called a *bond*, I pray, what bond is it, but of conscience? It is not a bond like a prisoners fetters, to be put about their legs: This is a spirituall bond that bindeth the conscience. But let me prove it to you by arguments. There be sundry arguments to prove it.

Arguments. That Gods Law bindeth the conscience of the regenerate. Arg. 1. First, That which hath power to say to the conscience of the regenerate, *This is thy duty, and this must be done*, that bindeth the conscience: But the Law of God hath power to say thus to the conscience, *This is your duty.* Who can tell better than Christ? *When ye have done all these things that are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.*

Luke 17. 10. Mark; He speaketh of Gods Law, *things commanded*: now the Law is nothing else but a Catalogue of those things that God hath commanded us. *When ye have done all these things*, saith our Saviour, *know it is your duty.* Here ye see the Law hath power to say to the conscience, *This is your duty.* But ye will object, *we are under Faith; and do ye tell us of Law?* I answer, as *Chrysostome*

Rom. 3. 31. answereth out of *Paul*, *Do we then make void the Law through faith? God forbid: Yea, we establish the Law.* See how the Apostle doth abhorre this thought: *God forbid*, saith he. As if he had said, *Farre be it from me to teach such abominable Doctrine: No, no; we establish the Law.* Heare what Christ saith himselfe, *Think not that I am come to destroy the Law: I am not come to destroy, but to fulfill it.* O thought some, *If we believe in Christ then we hope we shall have done with the Law. No, no*, saith Christ; *ye shall as soon pull the heavens and the earth out of their place, as disannull one tittle of the Law.*

Arg. 2. Secondly, That which hath this authority that the breach of it is a sin, bindeth conscience: but the Law hath this authority, that neither regenerate nor unregenerate can transgresse it but they sinne: therefore the Law bindeth their consciences. For the regenerate and all are bound

1 John 3. 4. in conscience to take heed of sinne: *Whosoever committeth sinne transgresseth also the Law.* *David* was a regenerate man; yet when he had defiled *Bathsheba*, *I have sinned*, saith he. *Joseph* was a regenerate man; yet confesseth, if he should transgresse the Lords commandment, he should sinne: *How shall I do this great wickednesse, and so sinne against God?* But ye will object, This is Old Testament. What of that? I hope you will not take up the old damned Heresie again of the *Cerdonians*, and *Cainites*, and *Apelites*, and *Manichees*, and *Severians*, and other such cursed Hereticks condemned by the Church of God: Their heresie was, To hedge out the regenerate from the old Testament. And St. *Augustine* proved it against them; That the Morall Law of God was ever the rule of obedience, and shall so continue with the Gospel to the end of the world; and every transgression

thereof

thereof is sinne. The breach of the Ceremoniall Law was a sinne once; but now it is not: because once it bound the conscience; now it doth not: But the breach of the Morall Law is still sinne: therefore still it bindeth the conscience. Do ye not remember what S. *James* saith now under the Gospel? he presseth it yet on mens consciences: *He that said, Do not commit adultery, said also, Do not kill. Now though thou commit no adultery, yet if thou kill, thou art become a transgressour of the Law.* And though ye may call it *a Law of liberty* in what sense ye please, yet he telleth you, Ye had best look to your words and deeds: for ye must be judged by this Law of liberty: *So speak ye and so do as they that shall be judged by the Law of liberty.* Jam. 2.

Thirdly, That which being observed doth cause the conscience of the regenerate to excuse, and being transgressed to accuse, that bindeth their conscience: (For what else do you make *binding* of conscience but this?) But the Law of God being observed, doth cause the conscience to excuse; being transgressed, to accuse; *In many things we sinne all*, saith the Apostle Mark; Our consciences do accuse us: as we do sin in many things, so our consciences do accuse us when we do so. *I am a sinfull man*, saith S. *Peter*, *Luke* 5. 8. His conscience did accuse him of sinne. *Arg.* 3.

Fourthly, That which is the condition of Gods Covenant of grace bindeth the conscience, yea of the regenerate: but sincere obedience to Gods Law is a condition of Gods Covenant of grace. See *Luke* 1. 72. *To remember his holy Covenant, and the oath that he sware that he would give us, That being delivered out of the hands of our enemies we might serve him without feare, in holinesse and righteousnes before him all the dayes of our life.* Mark; Sincere and universall obedience is a condition of the Covenant of grace, not onely for a manifestation to our selves that we are truly justified; as these upstart patritians do hold: but it is the condition of the Covenant of grace. Every Covenant hath its conditions annexed; and therefore it is called *the book of the Covenant*, Exod. 24. 7. *the words of the Covenant*, Exod. 34. 28. *the tables of the Covenant*, Deut. 9. 11. The reason is this; Because when a Covenant is made, the conditions are put into a book or a table and expressed in words. Onely here is the difference between the first Covenant of works and the second Covenant of grace: Both have conditions: but here, I say, is the difference; In the one grace giveth the Covenant, and grace giveth the condition of the Covenant; but a condition is annexed though: Now hence we may argue (and none but enemies to the Gospel can deny it) If the Covenant of grace do bind a mans conscience, then certainly the condition of the Covenant bindeth a mans conscience too: But the Covenant of grace bindeth the conscience of the regenerate; and therefore the condition of it bindeth. If you ask, What is this to obedience? the answer is, That obedience is the condition of the Covenant of grace, as the forenamed Scripture expresseth, *Luke* 1. 72. Thus ye see the Law of God bindeth the conscience of all the regenerate. This is the third Use. *Arg.* 4.

4. Hath the word of God supreme power to binde conscience? Then hence we may learne, that no creature can dispense with it, nor free conscience from guilt when a man transgresseth the word. What a damned usurpation is it in the Pope to offer to dispense? The Canonists say he may dispense *de præceptis veteris & novi testamenti*, (They are their own words) *he may dispense with the commandements of the old and new testament.* He dispensed with King *Henry* the Eighth, and undertook to free his conscience from guilt though he married his own Brothers Wife. *Gregory* the Second undertook to free subjects from being bound in their consciences to keep their oaths of allegeance to *Leo* the Emperour. O these are damned aspirings; and they plainly declare him to be Antichrist, who exalteth himself in this manner. The word of God is the supreme binder of conscience: *Use* 4. *Azorius the Jesuit reports it.*

And

And therefore not all the Angels in heaven can dispense with one tittle
Psal. 119. 89. word. *For ever, O Lord, thy word is settled in heaven.* Gods word is settled for ever in heaven; and therefore ye may as soon remove the heaven from its place as one tittle of the word from binding conscience. Doth the word say thus or thus? thou hadst best do it: If thou wilt not, all the whole world cannot help thee; thy conscience will condemne thee at the day of judgement without remedy. Hath the word convinced thee of thy sins, and made thy conscience say, *I am a sinner, and am guilty before God?* I tell thee then, Thy conscience is bound, and all the world cannot loose it. But hast thou been humbled and emptied of thy selfe, and doth the word pronounce pardon of thy sinnes in Christs name, and thy conscience can say, *The Lord speaketh peace to my soul?* I tell thee, Thou art loosed, and nor hell nor devil nor sinne nor flesh nor any thing can binde thee. Ye may see the power of Gods word in that speech of our Saviour, *Whatsoever ye shall binde on earth shall be bound in heaven*, Matth. 18. 18. That is, My word which ye preach is of that nature, that if that loose your conscience, it is looted indeed, and nothing can bind it; if that do bind it, it is bound soundly indeed, and nothing can loose it. O this is a terrour to the wicked! Doth the word
Prov. 29. 1. of God say, *He that hardneth his neck, being often rebuked, shall suddenly be destroyed, and cannot be cured?* O feare and tremble ye that harden your necks against the reproofes of the Almighty: his word bindeth over your consciences to Christs barre. Doth the word say, *Whoremongers and Adulterers God will judge?* If thou beest such an one, thy conscience is bound with this word, and it will apply it to the soul before the Tribunall-seat of Christ. Doth the word cry out against any of thy courses? thy conscience is bound as with chains, and it is not all thy vain hopes and excuses can loose thee. Again, this is comfort to the godly: Gods word is the supreme binder of conscience. O ye blessed of the Lord, the word of God tieth such a fast knot to your comforts that all hell cannot open it with their teeth: The word of the Lord Jesus is with you, *who hath the key of* David, *that openeth and no man shutteth, and shutteth and no man openeth.* Yea, but sayest thou, *My sinnes are against me:* What then? mark what the word saith, *We have an Advocate with the Father:* Thy conscience is bound to believe that. *Yea, but I have a very naughty heart, and I cannot tell what to do with it:* Mark what the word saith; *Believe in the Lord Jesus, and thou shalt be saved:* This bindeth thy conscience. *But I offend daily:* Mark still what the word saith;
Dan. 9. 24. *Christ bringeth in everlasting righteousnes.* If thou beest unworthy to day, there is righteousnesse for thee to day; if unworthy to morrow, there is righteousnesse for thee to morrow; if unworthy for ever, there is righteousnesse for thee for ever. This is Gods word, and thy portion; this bindeth thy conscience to lay hold on it. *But I have abundantly sinned:* What saith Christs word? *I will abundantly pardon.* O what comfort is this to every poor soul which the Lord Jesus hath humbled! His word is the supreme binder of conscience, above the Law, above Justice, above Threatnings, above all the world besides. His promising word is the supreme binder of thy conscience, if thou beest one of Christs: And therefore feare not; onely believe, and be thankfull, and give glory to God. This is the childrens bread; no stranger can intermeddle with it.

The secondary bond of Conscience.

YE have heard that the bonds of conscience are of two sorts: First, there is a supreme bond of conscience, and that is Gods word: of which I have already spoken. Secondly, there is a relative bond of conscience, which bindeth conscience indeed, but it is onely in relation to Gods word, because Gods word putteth authority upon it. And this latter is also of two sort: 1. Others may binde conscience; 2. We our selves may binde our own consciences.

I. Others may binde our Consciences.

1. Others may binde our consciences, namely, when they have authority conferred upon them from God, and so their laws and commands receive vigour and force from Gods Laws. Thus the laws and commands of Magistrates binde the conscience of People; of Parents binde the conscience of Children; of Masters binde the conscience of Servants: For though they do not binde conscience as they are the commandments of men, yet having Gods seal and authority upon them they do. I will set down some Conclusions whereby ye may know how farre the laws and commandments of others binde or not binde conscience.

1. *Conclusion.*

1. Magistrates have power to command us. *Let every soul be subject to the higher powers: for there is no power but of God; and the powers that be are ordained of God*, Rom. 13. 1. That Chapter doth most clearely prove this conclusion unto us.

Out of the first part of the Chapter we learne, 1. That Magistrates have power and authority to make laws, and to establish orders among men; and therefore they are called *powers*: 2. We learne that these laws of Magistrates receive strength and force from the Law of God: *For the powers that be are ordained of God*, saith the Text. 3. Those laws made by the Magistrate and confirmed by God have power to binde conscience, verse 5. *Wherefore we must be subject not onely because of wrath, but also for conscience sake.* And the violating of them is sinne. When their authority is confirmed by God, we cannot *resist them* but we *resist the ordinance of God*, saith the Apostle: nay, we may pull *condemnation upon us* if we do; *They that resist shall receive to themselves condemnation*, verse 2. So that this first conclusion telleth us what laws of men are to be obeyed; *viz.* 1. Such as do virtually flow from Gods word, though not expressely commanded in it; 2. Such as are good and wholesome and profitable for the Commonwealth: These though they are not particularly commanded in Gods word, yet are they by virtue of it injoyned: and therefore to neglect them and be disobedient unto them, is to neglect and be disobedient to God. Again, so farr onely are they to be obeyed (so farre onely, I say) as they virtually do flow from Gods word: for so farre onely they receive force from Gods Law. This is the first Conclusion.

2. *Conclusion.*

2. The commandments of Magistrates and those that are in authority lose their power of binding the conscience in four cases:

1. When they command that which though in it selfe it be not simply and absolutely sinfull and unlawfull, yet it doth put us upon a necessity of sinning: As for example, If a Magistrate command single life to all Ministers, this thing is not in it selfe simply unlawfull (for it is lawfull to marry, and it is lawfull not to marry) yet this commandment is unlawfull, because it would put Ministers upon a necessity of sinning: The reason is, because all have not this power. And therefore such a commandment as this would not binde conscience: For the conscience cannot be bound to impurity, or an apparent danger of impurity: and therefore though the thing be not simply unlawfull, yet the commandment is simply unlawfull, and doth not binde conscience. The Apostle maketh such a commandment to argue a seared conscience in the commander: and therefore none but a seared conscience can think it is bound by it, 1 *Tim.* 4. 2, 3.

2. The commandments of Magistrates lose their power of binding the conscience when they command things that are unlawfull in themselves, and contrary to the word of God. In this case they do not binde conscience, because Gods seal is not on them. We have an example of this in
Dan. 3. 16. the three blessed children: Who when the King commanded them to worship the image that he had set up, they did not conceive themselves bound in conscience to obey: they would rather suffer torment than obey it. So also *Daniel*, when he was commanded not to ask any petition of God for
Dan. 6. 16. thirty dayes space, but onely of the King, *Daniel* did not conceive himselfe bound in conscience, nay, he chose rather to be cast into the den of Lions than obey. In this case the answer of the Apostle, is necessary; who when they were commanded not to preach any more in the name of the Lord Jesus, thus they answered, *Whether it be right in the sight of God to obey men rather than God, judge ye.*

3. When mens laws and commands overthrow the liberty of Christianity, that Christian liberty which Christ hath purchased for us, then they lose their power of binding the conscience. But here I must tell you of a Caution; *viz.* That this liberty may be considered in a double respect: 1. In regard of it selfe, the liberty it selfe; 2. In regard of the exercise or use of this liberty. Now there is a very great difference between these two considerations: as there is a great difference between a man having a sword, and a mans wearing a sword. The Magistrate may restrain a man from wearing a sword at such or such a time, though he do not take his sword from him: so there is difference between the having our liberty and the using our liberty. There is a liberty purchased for Gods children, whereby all things are become lawfull unto them: *All things are lawfull*
Rom. 14. 14. *unto me*, saith *Paul*, 1 *Cor.* 6. 12. *and there is nothing evil in it selfe:* (he speaketh of indifferent things) Gods children are freed from the observation of meats, and drinks, and times, and garments. Now whatsoever commandment is made by the Magistrate contrary to this liberty, doth not binde conscience; for nothing can binde conscience when Christ doth loose it: Yet there may be a restraint of the use of this liberty; as for example, the Magistrate may command us to forbeare some kinds of meats at some certaine times; and so also for garments, and the like: namely, when the doctrine about meats and drinks and garments is pure. And therefore in such a case the command of the Magistrate bindeth the conscience,; otherwise not.

4. When

4. When they command things indifferent to be absolutely necessary, to make them idolatrous or superstitious, then in this case they are unlawfull and bride not the conscience to obey them. But when are they idolatrous? I answer; 1. When they are commanded either as morally necessary to Christianity, to the very being of Religion and true Worship of God, and with as much necessity as holinesse it selfe, then they are made superstitious and idolatrous: And in this case the caveat of S. *John* is to be kept, *Babes, keep your selves from idoles.* 2. When they are commanded as things meritorious, as pleasing to God for themselves, and not for him, then they are idolatrous. 3. When they are commanded for the substantiall perfection of Religion, as though Religion were imperfect without them, then they are made idolatrous, and lose their vertue of binding the conscience. But all such commands of things that are indifferent, which are commanded without respect to make them idolatrous, they may be obeyed. This is our second conclusion.

3. *Conclusion.*

3. Those laws and commandments of Magistrates which want the authority of Gods Law to confirm them (and therefore binde not the conscience) ought not to be disobeyed for all that, with scandal or contempt and by unreverent slighting or despising the Magistrate or his laws. He must be acknowledged a Magistrate under God for all that: 1 Tim. 2. 1. *I exhort that supplications be made for Kings and those that are in authority.* He speaketh there of heathen Kings; yet he calleth them *Kings*, because they *have authority*: and we ought to pray for them: what then should we much more when Kings and Magistrates subscribe to Christian Religion? Nay, though they command that which is meerly unlawfull, we must not rise up against them: for if we do, we rise up against God. We must obey them one way or other, either actively or passively: When they command that which is lawfull for us to do, we must obey them by doing: when they command that which is unlawfull for us to do, and therefore put them out, then we cannot actively obey them by doing, because they command against God; yet we must passively obey by suffering, not resisting to the penaltie, because the Lord hath given them authority over us. This is our third conclusion.

4. *Conclusion.*

4 Those laws of Magistrates which by Gods Law do not binde conscience, do yet in matter of scandal bind us to obedience. If the Magistrate shall command any thing beyond his power to command, yet not unlawfull for us to do, though such a command do not binde to obedience in case of conscience, yet in case of scandal it doth. Thus Christ was content to pay tribute though he needed not to have done it: *The children*, saith he, *are free*: Matth. 17. 27. nevertheless, lest he should offend the Magistrate, he did pay it. I will put an example of another nature; In a private wrong, though we are not expressely bound to it, yet rather than scandalously to contend, conscience doth binde us to yield. Needed *Abraham* to have condescended to farre unto *Lot* as to let him take his choice before him? No, rather then scandal of Religion should arise, ye may reade that he did it. Thus I have briefly made it manifest how farre the commands of the Magistrate do not binde conscience, and how farre they do.

2. *Conclusion.*

2. The commandments of Magistrates and those that are in authority lose their power of binding the conscience in four cases:

1. When they command that which though in it selfe it be not simply and absolutely sinfull and unlawfull, yet it doth put us upon a necessity of sinning: As for example, If a Magistrate command single life to all Ministers, this thing is not in it selfe simply unlawfull (for it is lawfull to marry, and it is lawfull not to marry) yet this commandment is unlawfull, because it would put Ministers upon a necessity of sinning: The reason is, because all have not this power. And therefore such a commandment as this would not binde conscience: For the conscience cannot be bound to impurity, or an apparent danger of impurity: and therefore though the thing be not simply unlawfull, yet the commandment is simply unlawfull, and doth not binde conscience. The Apostle maketh such a commandment to argue a seared conscience in the commander: and therefore none but a seared conscience can think it is bound by it, 1 *Tim.* 4. 2, 3.

2. The commandments of Magistrates lose their power of binding the conscience when they command things that are unlawfull in themselves, and contrary to the word of God. In this case they do not binde conscience, because Gods seal is not on them. We have an example of this in
Dan. 3. 16. the three blessed children: Who when the King commanded them to worship the image that he had set up, they did not conceive themselves bound in conscience to obey: they would rather suffer torment than obey it. So also *Daniel*, when he was commanded not to ask any petition of God for
Dan. 6. 16. thirty dayes space, but onely of the King, *Daniel* did not conceive himselfe bound in conscience, nay, he chose rather to be cast into the den of Lions than obey. In this case the answer of the Apostle, is necessary; who when they were commanded not to preach any more in the name of the Lord Jesus, thus they answered, *Whether it be right in the sight of God to obey men rather than God, judge ye.*

3. When mens laws and commands overthrow the liberty of Christianity, that Christian liberty which Christ hath purchased for us, then they lose their power of binding the conscience. But here I must tell you of a Caution; *viz.* That this liberty may be considered in a double respect: 1. In regard of it selfe, the liberty it selfe; 2. In regard of the exercise or use of this liberty. Now there is a very great difference between these two considerations: as there is a great difference between a mans having a sword, and a mans wearing a sword. The Magistrate may restrain a man from wearing a sword at such or such a time, though he do not take his sword from him: so there is difference between the having our liberty and the using our liberty. There is a liberty purchased for Gods children, whereby all things are become lawfull unto them: *All things are lawfull*
Rom. 14. 14. *unto me*, saith *Paul*, 1 *Cor.* 6. 12. *and there is nothing evil in it selfe:* (he speaketh of indifferent things) Gods children are freed from the observation of meats, and drinks, and times, and garments. Now whatsoever commandment is made by the Magistrate contrary to this liberty, doth not binde conscience; for nothing can binde conscience when Christ doth loose it: Yet there may be a restraint of the use of this liberty; as for example, the Magistrate may command us to forbeare some kinds of meats at some certaine times; and so also for garments, and the like: namely, when the doctrine about meats and drinks and garments is pure. And therefore in such a case the command of the Magistrate bindeth the conscience,; otherwise not.

4. When

4. When they command things indifferent to be absolutely necessary, to make them idolatrous or superstitious, then in this case they are unlawfull and binde not the conscience to obey them. But when are they idolatrous? I answer; 1. When they are commanded either as intrinsically necessary to Christianity, to the very being of Religion and true Worship of God, and with as much necessity as holinesse it selfe, then they are made superstitious and idolatrous: And in this case the caveat of S. *John* is thoroughly to be kept, *Babes, keep your selves from idoles.* 2. When they are commanded as things meritorious, as pleasing to God for themselves, and to merit of him, then they are idolatrous. 3. When they are commanded for the substantiall perfection of Religion, as though Religion were imperfect wirhout them, then they are made idolatrous, and lose their vertue of binding the conscience. But all such commands of things that are indifferent, which are commanded without respect to make them idolatrous, they may be obeyed. This is our second conclusion.

3. *Conclusion.*

3. Those laws and commandments of Magistrates which want the authority of Gods Law to confirm them (and therefore bind not the conscience) ought not to be disobeyed for all that, with scandal or contempt and by unreverent slighting or despising the Magistrate or his lawes. He must be acknowledged a Magistrate under God for all that: 1 Tim. 2. 1, 2. *I exhort that supplications be made for Kings and those that are in authority.* He speaketh there of heathen Kings; yet he calleth them *Kings*, and saith they *have authority*: and we ought to pray for them: and therefore how much more when Kings and Magistrates subscribe to Christian Religion? Nay, though they command that which is utterly unlawfull, we must not rise up against them: for if we do, we rise up against God. We must obey them one way or other, either actively or passively: When they command that which is lawfull for us to do, we must obey them by doing; when they command that which is unlawfull for us to do, and threaten punishment, then we cannot actively obey them by doing, because they command against God; yet we must passively obey by suffering and submitting to their penalties, because the Lord hath given them authority over us. This is our third conclusion.

4. *Conclusion.*

4 Those laws of Magistrates which by Gods Law do not binde conscience, do yet in matter of scandal bind us to obedience. If the Magistrate shall command any thing beyond his power to command, yet not unlawfull for us to do, though such a command do not binde to obedience in case of conscience, yet in case of scandal it doth. Thus Christ was content to pay tribute though he needed not to have done it: *The children*, saith he, *are free*: Matth. 17. 25. nevertheless, lest he should offend the Magistrate, he did pay it. I will put an example of another nature; In a private wrong, though we are not expressely bound to it, yet rather than scandalously to contend, conscience doth binde us to yield. Needed *Abraham* to have condescended to farre unto *Lot* as to let him take his choice before him? No, rather then scandal of Religion should arise, ye may reade that he did it. Thus I have briefly made it manifest how farre the commands of the Magistrate do not binde conscience, and how farre they do.

Objections.

Object. 1. 1. But it may be objected; Conscience hath onely relation to God.

Answ. I answer, It is true, as the supreme and absolute binder of conscience: but it hath a relation also unto men in the second place, in as much as God putteth upon men such termes as conscience hath relation to, Acts 24. 16. *Herein I have alwayes endeavoured my selfe, to have alwayes a cleare conscience both towards God and towards men.* Mark; Conscience hath relation to both: For though it have it main relation to God and his word, yet in him it hath relation unto men.

Object. 2. 2. Again it may be replied; The Magistrates do not undertake, nor can they, to meddle with mens invisible spirits; for they are not able to see whether the spirit of man be obedient or no: and therefore how do their laws binde us in conscience? The Magistrate onely looketh at the body: mens thoughts and affections and consciences, are naked onely to God.

Answ. It is true, the Magistrate do h not undertake but onely to binde the outward man: nevertheless the conscience of the subject feeleth it selfe to be bound to obedience under pain of sinning against God, who giveth this generall precept, 1 Pet. 2. 13. *Submit your selves to every Ordinance of man for the Lords sake, to the King.* &c. The conscience feeleth this, and so it cometh to be bound.

Object. 3. 3. Again it may be replied; The conscience is not bound but onely by way of Religion. If I make conscience of a thing, then I make a matter of Religion of it: but what Religion is there in the commandments of Magistrates? Suppose the Magistrate commandeth us to get our armour in readinesse, to mend our high-wayes, to moderate expenses at nuptials, or the like; these are civill things and not religious, and therefore how can they bind conscience? We make conscience onely of Religion and the Worship of God.

Answ. Such laws do not binde conscience under the name of Religion, but under the name of civill discipline. And again, though they do not bind conscience *per se* and immediately, yet they do *per aliud*, and as subjoyned to an higher law. For though the breach of such laws be onely a civill fault in it selfe, yet in another respect it may be a morall sin, if the powers that are ordained of God be neglected and disobeyed. And therefore though the conscience do not regard civill laws as they are civill; neither do we make conscience of them as they are civills: yet as they are made by the Minister of God, and backed by his authority which the Lord hath set on them, so they do take hold of conscience; and not to perform them is contrary to justice and charity, and the profit and safety of the Common-wealth, and so a sin.

Uses.

Use 1. 1. This confuteth the Anabaptists, who deny that any obedience is to be given to the secular power. Ye see here that the laws of Magistrates have Gods seal upon them; and therefore we must yield obedience unto them: for they binde in conscience. Again, this confuteth the Papists, who teach that their Popes laws and commandments are of supreme authority, and require equall submission of spirit with Gods Laws: and also that the omission of them is death and damnation. Our Doctrine and Religion goeth between both: For we teach that Gods authority is onely supreme, and that he onely can make Laws under pain of death and damnation; and that the authority of Magistrates is secondary, and secondary obedience is to be given unto them. The Papists speak blasphemy in saying their Pope can make

make law under pain of damnation to be kept: Our Saviour Christ maketh this a property onely of God: *Feare not him that can kill the body, and there is all that he can do: but feare him who can cast both body and soul into hell: I say unto you, feare him*, Luke 12.4. As if he had said, Men can reach no further than the body, and their punishments can go no further than the death of the body.

2. This teacheth us what to do if men should command any thing which *Obj.* is unlawful for us to performe: (Suppose there should be any such inhumane commands as are repugnant to Gods.) In this case ye see we must obey God rather then men; nay, suffer losse of goods, losse of liberty, yea losse of life, rather then obey the commandments of men in case they be contrary to the Commandements of God. You may read a memorable example in *Ephraim*; They were utterly destroyed for obeying their King rather then their God: The King commands to worship the Calves, and to go unto *Bethel* and not to *Jerusalem* to worship: they yielded to his commandment, and did so; O that not they, *we shall displease the King if we do not*. For this sin of theirs they were broken in judgement, Hos. 5 11. *Ephraim is destroyed and broken in judgement, because he willingly walked after the commandment.* Beloved, Gods commandment is soveraigne, and is the supreme binder of conscience: Whatever commandment is repugnant to Gods word, woe to us if we do it; nay, though it be to save our goods or our lives. It is true, we must *give to Cesar the things that are Cesars*; but so, as withall we must be sure to *give to God the things that are Gods.*

3. This comforteth Gods people against the calumnies and slanders of *Obj.* 3. wicked and ungodly men, that upbraid them for their disobedience to God. O say they, *Ye are irregular and despisers of authority.* Alas, this is common to the godly, that God is able to bear them out in obeying him rather than men. Gods word is the supreme binder of conscience; and therefore, whatever men think of such, they are absolutely bound to obey God. When men command us against the word of God, we know their authority is no ordinance of God; and therefore if they go beyond that, they do not bind us in conscience. If God had bound us in conscience to them, others might have taken it ill if we should not obey them: but now what can they have others to think ill of us? What boot were it for us to seek to please men and to displease God? If we were at liberty, then we might choose what we would obey: but now we are bound unto God, and must be obedient unto God, whatever men command to the contrary, let us do it therefore with chearefulnesse. By this we shew our fidelity to God; by this we satisfie conscience, which being bound unto God doth continually urge us to obey him. Why should we omit part of the exactnesse of our obedience which the word of God doth require? We have more to do than ever we shall be able to performe: we should therefore be carefull to do all that we may. By our obedience to God in this kinde we convince the conscience of others of our uprightnesse towards God: Though through the overruling dominion of their lusts and passions they rage at us, and their mouthes speak evil of us, yet we may have an evidence in their consciences within, which may testifie for us: their consciences will whisper within them, *Surely they do well to please God rather than men*: their consciences will be on our side, though their actions and tongues be against us. We have a notable example of this, *Acts* 4.15, 16. When the Rulers of the Jews had threatned the Apostles, and had reviled them with many bitter words, and had bidden them go aside for a while, then they concluded among themselves, *Surely an evident signe is done by them, and we cannot deny it:* So that their consciences acquitted them for good men. So when the wicked of this world have spoken evil of the wayes of the

righteous, and blaſphemed the holy name after which the are named: yet when they are alone, and their conſciences at counſel within themſelves, then they conclude, *Indeed they do well.* Thus their conſciences give a good evidence of us, and accuſe them for not doing the like. And thus much ſhall ſuffice to be ſpoken of other mens binding of conſcience.

II. *We may binde our own Conſciences.*

II. We our ſelves may binde our own conſciences: And that is by thoſe vows and promiſes which we make to God of any thing lawfull and in our power. Thoſe vows and promiſes which we make unto God according to the warrant of his word they do binde our conſciences. They are our own before we have made them: as *Ananias* and *Sapphira* their gift was their own before they vowed it to the Church: *While it remained was it not thine own? and when it was ſold, was it not in thine own power?* Acts 5. 4. We need not vow unleſſe we will: but after we have vowed our vows are Gods words, and do binde the conſcience to the performance of them. Nay, we *lye unto God*, as the text ſaith they did, if we do not ſtand to the performance of them.

But it may be demanded, What vows are they which are unlawfull, and do not binde conſcience? I anſwer;

1. Such as we make of things impoſſible and beyond our power: Theſe are unlawfull, and do not binde conſcience.

2. Such as we make of things unlawful; when we vow to do that which is contrary to Gods Law: ſuch as *Davids* was, when he vowed the deſtruction of *Nabals* Family: This doth not binde conſcience: nay, we are bound in conſcience to break it. 1 Sam. 25 22.

3. Such as though they be of things lawfull and poſſible, yet we want freedome in the performance of them: a for a wife or a ſervant or a childe to make a vow, when their relation to ſuch as are over them will not ſuffer them to performe it: This bindeth not conſcience. Nothing bindeth conſcience but that which hath Gods ſeal upon it: but this hath not God ſeal on it; and therefore it doth not binde conſcience: indeed it bindeth us in conſcience to repent of it. Num. 30. 3.

4 Such as though they be lawfull and profitable, and in our own freedome, yet if there fall a greater conſequence before the time of performance, we are not bound in conſcience to performe them: as if a man upon the receit of ſome mercy ſhould in teſtimony of his thankfulneſſe vow a hundred pounds to good uſes, in the mean time his eſtate ſo decayeth, as that he ſhall undoe himſelfe and his family if he performe it; this is ſo great a conſequence, and contingently happned, that it freeth his conſcience from performing what he had vowed: Or if a man ſhould promiſe marriage to a woman, and before the time of nuptials ſhe be found unchaſt; this is a far greater conſequence, and he is not bound in conſcience to marry her. Theſe kinds of vows do not binde in conſcience: But all others do binde us.

1. *Uſe*; We may learn from hence never to vow but with good judgement and counſel. For either we muſt keep our promiſe, or not: If we muſt, that is a ſigne it is good, and therefore had need of deliberation: If we muſt not keep it, then it is a ſigne of raſhneſſe and inconſiderateneſſe; and beſides it may prove ſcandalous and offenſive to them to whom we make it, and alſo to them that ſhall heare of it: And therefore it requireth good judgement and advice to vow. What a raſh vow was that of good *Jephthah*? *If thou wilt deliver Ammon into my hand, whatſoever meeteth me I will offer it for a burnt-offering.* How if a dog had firſt met him? what a ſinne Judges 11. 30.

had

had it been? How if his daughter? what a thing had that been? And indeed it proved to be his daughter. Vows without judgement do but increaſe our ſinnes, and aggravate our tranſgreſſions againſt God.

2. *Uſe*; This teacheth us to keep our good vows whatſoever they be that we make. Indeed it is hard to keep a good, yea it is hard to make a good vow in that manner, as we ſhould: It requireth a great deale of faith, and ſelf-denial, and humility, and ſtrength of reſolution: But when we have made it, our ſinne is the greater if we do not then keep it; *Better it is not to vow, than that thou ſhouldſt vow and not pay. Haſt thou vowed a vow? then deferre not to pay it: God hath no pleaſure in fools.* As if the Holy Ghoſt had ſaid, *It is the part of a foole to vow before he conſider and be abſolutely reſolved to performe, to be off and on with the Lord God of Hoſts: The Lord hath no pleaſure in fooles: Therefore pay all thy good vows, and be humbled for thy raſh vows.* But we are fallen into bad times, when truth and equity is periſhed from among men: Every one is a deceitfull bow; yea, the beſt (almoſt) is a briar: Nothing ſo common as vows and promiſes; but few make conſcience of performing them. Nay, men are careleſſe of their grand vow which they have made unto God in their baptiſme. O this is a very fearfull ſin! Ye have all made a vow unto God in your baptiſme that ye would live otherwiſe than ye do, and ye make no conſcience to keep it. Baptiſme is a very weighty thing: If there were no other thing to binde you to holineſſe and obedience and faith, but onely the vow ye entred into in your baptiſme, did ye conſider what a vow it is, it would move you alone. It is ſaid of *Apollos* that he was *fervent in ſpirit* though he *knew nothing but the baptiſme of John*: *Apollos* conſidered what a vow he had made unto God in his baptiſme, that, though he knew nothing elſe, it made him zealous for God. Baptiſme is a very great binder of conſcience: It bindeth a man to believe, and to go out of himſelfe, and to ſubmit to Jeſus Chriſt. The wicked Phariſees ſaw this to be true: *If we ſhall ſay that* Johns *baptiſme was from heaven, he will ſay, Why did ye not then believe?* Beloved, was not your baptiſme from heaven? was it not an Ordinance of God? and did ye not ſolmnly then vow unto God? Why then do ye not believe? why do ye not deny your ſelves, your works, your wayes, and take up Chriſts croſſe? As Chriſt ſaith of *John* Baptiſt, *Among them that are borne of women there hath not been a greater than John the Baptiſt*; ſo may I ſay of bonds and of vows and covenants; Among all the vows and covenants that ever were made, there hath not been a greater than this of Baptiſme: And therefore ye had beſt look to the performing of what ye then vowed: If ye do not, ye are grievous breakers of covenant with God; which ſinne will ſurely ſtand againſt you for evil. It is moſt certain, that Baptiſme doth greatly binde us in conſcience to walk anſwerably to it in all righteouſneſſe and true holineſſe: And we can never be ſaved (though we are baptized) except we can anſwer with a good conſcience that we live as we vowed in our Baptiſme: 1 *Pet.* 3. 21. *The like figure whereunto, even Baptiſme, doth alſo now ſave us; not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God.* Mark; Unleſſe we can anſwer with a good conſcience that we live according to our promiſes in it, our Baptiſme cannot ſave us. I pray, conſider that ſpeech of S. *Paul*, *We are buried with Chriſt by Baptiſme into his death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſſe of life.* Mark; There is the vow that we made unto God in our Baptiſme: And the Apoſtle there telleth us we are bound in conſcience to keep this vow; otherwiſe we had better have been without our Baptiſme. Do not think that God will be mocked: Ye are content to go for Chriſtians: but if ye be Chriſtians, conſider ye are under a great vow: and if ye do not keep it, Gods Covenant hath a quarrel againſt you,

Eccleſ. 5. 5.

Baptiſme.

Acts 18. 25.

Matth. 21. 25.

Matth. 11. 11.

Rom. 6. 4.

and

and ye shall be broken in judgement. There is no sinne that ye live in, no lust that your conscience telleth you hath entertainment in your hearts, but it is sacramentall perjury against the vow that ye made unto God in your Baptisme. Are ye dead to good duties? Ye vowed in your Baptisme ye would not be so. Do ye not daily mortifie and subdue your affections? Ye vowed in your Baptisme ye would. Do ye not daily fight against sinne and the flesh, like the faithfull Souldiers of Christ? Ye vowed in your Baptisme ye would. What a horrible perjury is this? Nay, it is worse: it is a sacramentall perjury. When the Apostles saw any sinne in the people, presently they tell them of Baptisme: as if they should say, *Do ye live thus and thus, when ye vowed the contrary in your Baptisme?* When there were divisions in *Corinth*; Some would be of *Cephas*, and some of *Apollos*, and some of
1 Cor. 1. 13. *Paul*: *Paul* then telleth them of their Baptisme; *Were you baptized in the name of Paul?* As if he had said, *I pray, consider how contrary this is unto your Baptisme: Ye were baptized into Christ; and are ye thus divided among your selves?* So when there was corruption crept into the people of *Galatia*, S.
Gal. 3. 27. *Paul* telleth them of their Baptisme: *As many of you*, saith he, *as have been baptized into Christ, have put on Christ.* As if he had said, *This corruption of yours is contrary to your Baptisme: Ye were baptized into Christ, and ye have vowed to put on Christ; and do ye yield to such corruptions as these?* So also when there was want of love and unity and affection between one another among the *Ephesians*, S. *Paul* telleth them of their Baptisme: O saith
Ephes. 4. 5. he, *There is one God, one faith, one baptisme.* As if he should say, *This is contrary to your baptisme: Ye were all baptized with one baptisme; and do not ye live in peace? and is there not unity of spirit one with another among you? What? and were all baptized with one Baptisme?* Beloved, ye never do that which is not good but ye go clean contrary to your Baptisme. What? were ye baptized into Christ, and do thus? baptized into Christ and pray thus? baptized into Christ, and heare the word of Christ thus? serve God no better than thus? Your Baptisme bindeth you in conscience against every sinne, and every evil way: O let us take it to heart and consider it.

THE END.

Part 2

CHRISTS ALARM TO DROWSIE SAINTS:

OR,

Christs Epistle to his Churches.

By WILLIAM FENNER, B. D. sometimes fellow of *Pembroke Hall* in *Cambridge*, and Minister of *Rochford* in *ESSEX*.

REVEL. 2. 7.

He that hath an eare to heare, let him heare what the Spirit saith unto the Churches.

LONDON,
Printed by *J. G.* for *J. R.* and are to be sold by *William Gilbertson*, at the Bible in *Giltspur-street*, 1656.

Insigni

ERUDITIONE & PIETATE

V:

THOMÆ HILL

Acad: Cantabrigiens.

Dignissimo Procancellario, & Coll: Trin:
in eadem Acad: Magistro,

Posthumum hoc

GULIEL: FENNERI

Opusculum

In Debitæ observantiæ
Testimonium
D.D.D.

J. R. Bibliopola.

To the Reader.

THe *Author of theſe enſuing Sermons was a* Miniſter of God, *famous in his Generation, a* burning and ſhining light, *one, to whom, if ever to any, God had given the Art of* winning of Souls, *whom I have often heard Preaching, and alwayes* in the demonſtration of the ſpirit and Power, and not in the inticing words of mans wiſdome. *He was (as* Nazienzen *ſaith of* John Baptiſt) Tota Vox, All Voice: A voice *in his habite, in his geſture, and in his life and converſation, as well as his Doctrine; and being now dead, he is ſtill a* voice *by his Works, which he hath left behinde him: And in particular, by theſe Sermons (Printed according to a Copy written with his own hand) which handle a Subject very neceſſary for theſe times, wherein there are many that have a* name *to live, but are* indeed *dead, and many that are* ſpiritually alive, *but yet full of* deadneſſe, *and* unactiveneſſe *to that that is good. Now this Treatiſe will be uſefull (if God give a bleſſing to it) to make the* dead *Chriſtian,* living; *and the* living *Chriſtian, more* active *and* lively *in all godlineſſe; which that it may effect, is the prayer of*

Thy ſouls friend in Jeſus Chriſt,

EDMUND CALAMY.

CHRIST'S ALARM TO DROWSIE SAINTS.

REVEL: 3. 1.

And unto the Angel of the Church in Sardis, write, Theſe things ſaith he that hath the ſeven Spirits of God, and the ſeven Stars, I know thy works, that thou haſt a name that thou liveſt, and art dead.

SAint JOHN being baniſht into the Iſle of *Patmos*, though the perſecuters of the Goſpell thought to doe him a diſpleaſure, yet the Lord turned it unto his great good: For the place of his exile was like *Pauls* third Heaven unto him, he was raviſht in the Spirit on the Lords day, and had abundance of revelations vouchſafed unto him, of the things that ſhould occurre in the Church, and out, from thence unto the end of the world. Before which he hath a charge given him to write to the ſeven Churches of *Aſia*, *chap.* 1. the Church of *Epheſus*, the Church of *Smyrna*, and of *Pergamus*, and of *Thyatira*, theſe foure are written unto in the ſecond Chapter; the other three are written unto in this: the Church of *Sardis*, and the Church of *Philadelphia*, and the Church of *Laodicea*. Now that which I have choſen to handle, and if God afford liberty, I deſire to goe through it, is the Epiſtle unto the Church of *Sardis*; wherein we may conſider foure things.

Firſt, The Inſcription, containing a ſpecification to whom the Epiſtle is ſpecially directed unto. *And unto the Angell of the Church in Sardis, write.*

Secondly, the Subſcription, containing a deſcription of the Lord Jeſus Chriſt, the King of the Church: *Theſe things ſaith he that hath the ſeven Spirits of God, and the ſeven Starres.* I call it a ſubſcription, becauſe in our Letters we uſe to ſubſcribe our names, or to write our names beneath at the latter end. But it may be called rather a *ſupraſcription*, as Kings write their names above for honours ſake, ſo does Chriſt the King of Sion, write his Name above.

Thirdly, the ſubſtance or matter of the Epiſtle, *I know thy works, that thou haſt a name that thou liveſt, and art dead. Be watchfull, and ſtrengthen the things which remaine, that are ready to dye, for I have not found thy works perfect before God, &c. ver.* 1, 2, 3, 4.

Fourthly, the concluſion, *He that overcometh, the ſame ſhall be cloathed in white raiment, &c. v.* 5, 6.

Firſt, I ſay, the Inſcription, *And unto the Angell of the Church in Sardis write.* In which words Saint *Iohn* is directed whom to inſcribe this Epiſtle un-

to, and that is, *unto the Church which is in Sardis:* but especially unto the Angell of it, that is, the Minister, or Ministers of it: for that's the meaning of *Angell* in this place.

Secondly, for the Subscription, or rather *suprascription*, that containes the description of the Lord Jesus Christ, from whom the Epistle is sent, and he is described by two Royalties, the first is, in having of the seven Spirits of God. *These things saith he that hath the seven Spirits of God*, that is, that hath power to send the Holy Ghost unto all the elect: for so the Holy Ghost is called *the seven Spirits that are before the Throne*, *Rev.*1 4. He meanes there the Holy Ghost, not as though there were seven Holy Ghosts, but he is expressed in the plurall number in regard of the abundance of graces that he infuses into his Churches; and the number seven is rather taken then any other number, partly because this number is put for a perfect number, as implying the perfection of his influence, and partly because of the present businesse in hand, for here he writes to the seven Churches of *Asia*. Now the Lord Jesus Christ hath Spirit enough to send forth into them all. This is his first Royalty, that he hath the seven Spirits of God. Another Royalty of his is, that he hath the seven Starres, that is, the seven Pastors of these Churches; Christ hath them all in his hand, it is he that preserves those Ministers that are faithfull; he hath power to raise them up, to gift them, to protect them, to defend them; and they are called Starres, because they are to shine in the firmament of the Church.

Thirdly, for the substance and matter of the Epistle, it contains three parts.

First, a Reproofe, and the reproofe is in these words, *I know thy works*; that is, I know them all, and they are stark naught for the most part, what ever they seem; they may seem to be very good, but I tell you plainly, I know them all what they be, *q. d.* generally they are stark naught; and then he instances in particular, as for example, thy deadnesse of heart in religion, *Thou hast a name to live, but thou art dead*; that is, thou goest for an excellent Minister, and an excellent Church, ye doe professe Religion very fairly, and in a goodly manner, that to see to thou art alive, and thou art taken so too of all thy Neighbour-Churches; they all thinke and hope thou art alive; but the truth is, thou art dead, the grace of life is hardly in thee at all. This is the first, the Reproof.

Then secondly, here's a remedy annexed: for he does not reprove them out of any ill will, but for their good, and so he prescribes them a remedy, and the remedy is twofold. The first is, *To strengthen the things that remain, that are ready to dye*, *q. d.* as many of you as are not quite and cleane dead, stirre up your selves, quicken up your hearts: and this is amplified by shewing how they should doe thus; O *be watchfull*, sayes he, *q. d.* that is the reason why ye languish in this fashion, and ye will languish more and more because ye are not watchfull: therefore *Be watchfull*: and also by rendring a motive to presse this remedy; *For I have not found thy works perfect before God*; that is, thou art hardly sincere a jot, thou art full of hypocrisie, and rottennesse, and formality, and thou wilt lose all thy labour if thou dost not look well about thee: therefore shake up the selfe, and *strengthen the things that remain*. This is the first remedy.

The second remedy is, *to repent*, and this is amplified by shewing how, and that is two wayes: First *Remember how thou hast received and heard*; that is, consider how thou hast been taught, and bewail thy declinings: for thou art horribly departed from what thou hast learned in the Ministery of the word.

Secondly, *Hold fast*, that is, so bewaile thy warpings, and wanings, and degeneratings, that thou mayst get up againe, hold thee fast there when thou art up. Now lest they should neglect the using of this remedy, the Lord Jesus sharpens his speech with a threatning, telling them the danger if they will not

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be awakened: If therefore thou ſhalt not watch, I will come on thee as a thiefe, and thou ſhalt not know what houre I will come upon thee. This is the ſecond part of the matter of this Epiſtle, the Remedy.

Thirdly, another part of the matter of this Epiſtle is, a commendation of ſome particular perſons in the Church, that were not carried away in the deadneſſe of the times, and theſe he does praiſe very much, and he gives them an excellent promiſe; the praiſe is in theſe words *Thou haſt a few names even in Sardis, which have not defiled their garments*; that is, there be ſome among you, though they be but a few, that have not been ſooted and ſoyled with others bad examples; though others be dead, yet they are not dead too for company: and then the promiſe is to them in theſe words, *They ſhall walk with me in white*; that is, I will give them the grace of repentance, and I will keep them unſpotted unto my heavenly Kingdome and glory. And he addes a reaſon in theſe words: *For they are worthy*, not as though they did merit repentance and glory; no, but they are worthy in Chriſt, and Chriſt hath made them meet to be made partakers of this mercy. Thus you ſee the matter of the Epiſtle.

The Fourth and laſt things is the concluſion of the Epiſtle; and that is in the fifth and ſixth verſes, *He that overcometh ſhall be cloathed in white raiment, &c.* In which words we have the concluſion of the Epiſtle, and it conſiſts of two parts.

Firſt, a promiſe to every one that overcometh, *He that overcomes, &c.*

Secondly, a precept to command every gracious Saint to attend to theſe things. The promiſe:

Firſt, it is to be conſidered to whom it is made; it is made *to him that overcometh*: that is, ye know there is to be a holy warre againſt all manner of ſin, and all temptations, and all the policies of Satan, and all the alluring baits of the world, and all the inclinations of the fleſh. Now he that overcomes all theſe, which is no other but one that is borne of God, who alone is able to overcome, *He that overcomes*, this is the party to whom it is promiſed.

Secondly, what it is that is promiſed. Here be three things that are promiſed to him that overcomes: Firſt, *White raiment*; *He ſhall be cloathed in white raiment*; that is, he ſhall be preferred to everlaſting bleſſedneſſe, and he ſhall walke in triumph in a conquerours robe. Secondly, a permanent and laſting name in the Book of life, *I will not put out his name out of the Book of life*, that is, there be many hundreds that are written in the book of life in the judgment of men, and in the hope of men; but in the end the Lord blots them out, he makes it appeare, that their names are not there: But this man ſhall never be blotted out thence. As he hopes his name is enrolled there, ſo it ſhall for a certain appeare to be enrolled there, and it ſhall never be croſſed out. Thirdly, Chriſts confeſſing of that mans name before his Father and his holy Angels: *And I will confeſſe his name before my Father and his holy Angels*; that is, I will acknowledge him to be mine. Thus you ſee the firſt thing, the promiſe which is made to him that overcomes.

The ſecond part of the concluſion is a precept to command every gracious Saint to attend to theſe things, and that is in the ſixth verſe; *He that hath an eare to heare, let him heare what the ſpirit ſaith unto the Churches.*

Of theſe in their order, and firſt of the *Inſcription.*

And to the Angell of the Church of Sardis, write.

By the *Angell* he means not the Angels of Heaven, no nor the Angels of the bottomleſſe pit: he does not mean the Angels of heaven, becauſe they are perfectly holy, they have no ſin in them. Now the Lord Jeſus ſpeaks of ſuch an Angell here as hath much ſinned; for he reproves him exceedingly. Neither does he mean any Angel of the bottomleſſe pit, becauſe they are perfectly evill, they have no ſpirituall goodneſſe at all in them. Now the Lord

Jeſus

Jesus speaks of such an Angell here, whom though he reproves for many things amisse, yet he commends him too for some gracious things; and therefore he can be no Angell of the bottomlesse pit. It remaines then, that a Metaphoricall Angell is here understood, and that is the Minister of the Church. Now as the Angels are called Ministers, *Bless ye the Lord all ye his Hosts, ye Ministers that do his pleasure*, *Psal.* 103 21. So the Ministers are called Angels, *An Angell of the Lord came up from Gilgal to Bochim, &c. Iud.* 2.1. that is, a Minister, *Phinehas*, or some Prophet or other, as it seems, came and preached unto the people. The point is this,

Some translate it so too, *Which have received the Law by the disposition of Angels, and have not kept it*, Act. 7. 53. And so 1 Cor. 11.10 *Because of the Angels.*

That Ministers are to be Angels, as it were.

Observ. 1.

There are Angels in some sense.

1. Angels are Spirits, ye know they are spirituall substances, as the Psalmist speaks: *He maketh his Angels spirits*, *Psal.* 104.4. they are spirituall creatures, their communion is spirituall, their food is spirituall, their delights are spirituall, their affections and mindes are spirituall: so a Minister though he be a Body as well as his people, yet he should be a spirituall man. I confesse every true Christian is spirituall, as the Apostle sayes: *If any man be overtaken in a fault, ye that are spirituall, restore such a man in the spirit of meekenesse*, *Gal.* 6. he speaks to every true Christian, he is a spirituall man: But a Minister should more especially be spirituall; nay, our own Titles will rise up in judgement against us, if we be not spirituall. Doe not we call our selves the Spirituality, as though the people were carnall in comparison of us? Now if we should be more carnall then they, out of our own mouthes the Lord will condemn us. The truth is, many of us may be called spirituall men, if we will: but we are mad spirituall men; as the Prophet *Hosea* speaks, *The spirituall man is mad*, *Hos.* 9. 7. Mad spirituall men indeed, when we are nothing lesse then what we professe our selves to be, when we are spirituall men in a mockery: ye know what a mock is brought up upon this name; people call a spirituall Pig, that is, the poorest of all the ten, that hath no substance in it that is given to the Minister: so many of us are spirituall in a mockery, having no reason why we should be so tearmed, but onely because there is no substance in us, no goodnesse, no holinesse at all in us; we whereas we should exceed others in it. We should be spirituall in a speciall manner, we should be like *animæ separatæ*, like spirits sequestred from bodily things, taken up with spirituall affaires, holding forth the fruits of the spirit; should be as Angels in our Parishes, labouring to draw people from all their carnall courses, endeavovouring to breed in them a savour and relish of all the things of the spirit of God: our Sermons should not be only morall, but spirituall; our carriage should be a spirituall walking; where we come, our discourse should be a spirituall, we should be like a company of spirits, for so the Apostle calls us, *try the Spirits whether they be of God*, 1 *Joh* 4.1. that is, try your Ministers whether they be of God, yea or no; whether their doctrine be the doctrine of life, that will make the soule live: whether their conversation be after the spirit, lest ye follow a false guide: whether their Ministery be the Ministery of the spirit. *If any man think himselfe to be a Prophet, or Spirituall*, 1 *Cor.* 14. 37. We cannot think our selves Prophets, except we be spirituall men. When our courses are carnall, we sinne against our callings: for we are to be as Angels by our places in this sense, lest our own profession hit us in the teeth at the last.

Secondly, the Angels are creatures of another world, not of this world, though they walk up and downe on Gods errands here, yet they are creatures of another world; and therefore they are called the *Angels of Heaven*, *Mat.* 24. 36. *Heavenly Souldiers*, *Luk.* 2. 13. True, every child of God is a heavenly creature, but a Minister should be in a more speciall manner, a creature of another world, crucified unto this, as *Paul* says, *I am crucified to the*

the world, and the world unto me. The preaching of the word is called the *Kingdome of heaven*, ſo we that are the Preachers of it, ſhould be of heaven too, not only in regard of the newes we bring, but we our ſelves that bring it, ſhould be heavenly ones. When our Saviour Chriſt had told *Nicodemus*, that he muſt be gotten from above, O, ſays he, *art thou a Teacher in Iſrael, and knoweſt not theſe things? How beautifull upon the mountains!* The Miniſters of the Goſpell ſhould be men aloft, the world ſhould be a valley to them beneath, they ſhould not be Secular men. What care Angels for fine houſes, or great livings? They had rather be in the priſon with *Peter*, then with *Herod* at the Court. Doe Angels care for outward things? No, no more ſhould Miniſters. *Paul* was all for Jeſus Chriſt, *I determined not to know any thing among you, but Jeſus Chriſt and him crucified*, 1 *Cor.* 2. 2. He cared not though the great Philoſophers of *Corinth* took him for a Dunce in all humane learning; Jeſus Chriſt and him crucified, *Paul* included all his learning in that.

Thirdly, the Angels ſtand before *God*, as *Daniel* ſays, *Ten thouſand times ten thouſand ſtood before him*, *Dan.* 7. 10. So the Miniſters of God are to ſtand before God, as God ſaith to *Jeremy*, *Thou ſhalt ſtand before me*, *Jer.* 15. 19. The Miniſters of God are to ſtand before God, to know what his pleaſure is unto the people, what meſſage he hath for them Again, the Angels are *Miniſtring ſpirits, ſent forth for the good of them that are heirs of ſalvation*, *Heb.* 1. 14. So Miniſters, they are to miniſter unto them that are the heirs of ſalvation, to watch over their ſoules, to be uſefull to them in all their wayes. Again, *the Angels pitch their tents round about them that are good*, as the Prophet ſpeaks; ſo the Miniſters, they are the Churches Angels. Whether *Paul*, or *Apollos*, or *Cephas*, all are yours, they are not their own: But as they are Chriſts, ſo next under him, they are theirs that are Chriſts, they are Miniſters by whom they beleeve, helpers of their faith; they are Gods ſervants to bring *Jacob* againe to him Angels are Gods meſſengers, they never come but when they are ſent from God: ſo it is ſaid of Miniſters, *There was a man ſent from God, whoſe name was John* Joh. 1 6.

The uſe of this is, Firſt, Here we ſee that the Miniſtry is no baſe Office; the world makes a matter of nothing of Gods faithfull Miniſters; vile men will Sirra them at their pleaſure, and take them up as if they were their diſhclouts. But beloved, here we ſee they are as it were Angels of God. The Apoſtle makes bold to call Chriſt himſelfe a Miniſter, *Rom.* 15. 18. *Now I ſay* ſayes he) *that Jeſus Chriſt was a miniſter*: the Apoſtle knew it was no diſparagement unto him. *Solomon* when he would chuſe him his Title, and might have called himſelfe, *The King of Iſrael, and Judah*, yet he rather takes this as honorable enough, *The Preacher*; *Thus ſaith the Preacher*, *Eccle.* 1. 1. The Office of a Miniſter is an Angels office. When *Zachary* perceived that his child ſhould be a miniſter, though yet he were a little babe lying in the cradle, he admires him: *And thou childe ſhalt be called the Prophet of the Higheſt, for thou ſhalt goe before the face of the Lord to prepare his ways, to give knowledge of ſalvation for the remiſſion of ſinnes, to give light unto them that ſit in darkneſſe, and in the ſhadow of death, to guide their feet in the way of peace*, Luk. 1. 76. 77. The Angels of heaven never go on greater errands then theſe. When they came to the Shepheards, what did they doe? they did but tell them of the birth of Chriſt, of peace on earth, and good will towards men. Now this is the Miniſters duty, let the world think what they will of us, as though our calling were mean, and they care not much whether they heare us or no, they will not regard what we preach. O beloved, conſider what an office we have, we are Gods Angels unto you, *to declare unto man his righteouſneſſe*, *Job* 33. 23. to pray men *in Chriſts ſtead to be reconciled unto God*, 2 *Cor.* 5 10. *to gather the ſaints*, *Ephe.* 4. 12. Theſe are no ſmall things, no mean imployments to treat between God and Man about eternall life, to be Chriſts Paranymphs, and the *Uſe 1.*

friends of the Bridegroome to deale about the getting of a wife for the Lamb, to cater for heaven, to bring in custome for the Kingdome of God. The whole world hath not a greater office in it; ye cannot despise either our persons or our message and be saved, as *Paul* sayes, *Let a man so esteeme of us, as of the Ministers of Christ and the stewards of the mysteries of God*, 1 *Cor.* 4. 1. q d. O take heed how ye slight us, or our Ministery, ye cannot have the mysteries of grace without us, ye cannot have saving knowledge, nor regeneration, nor faith without us. I doe not speak what God may doe extraordinarily; but this is Gods ordinary way: *How can they believe on him of whom they have not heard? And how can they heare without a Preacher?* *Rom.* 10 4 and therefore our office is no mean office, we are as the Angels of God unto you, and people should honour our Ministry when a Minister comes into the Pulpit, even as if an Angell did appeare. It is said when *Samuel* came to *Bethlehem*, the *Elders of the town trembled at his coming*, 1 Sam 16 4.

Use 2. Secondly, are Ministers Angels? then they must be holy; ye know the Angels are holy; *When the Sonne of man shall come in his glory, and all his holy Angels with him*, Mat. 25.31. They are holy all of them: so should the Ministers be holy; otherwise they may be Angels indeed, but they are evill Angels, Angels of darkneſſe; they are Devills if they be not holy. Every ignorant, graceleſſe, and unconſcionable Minister is ready to preſſe the dignity of his calling, and what an honourable office he hath; but he never considers what a Minister then he must be. If we be Angels, brethren, why then as we like this honourable Title, we must have a care to be holy, or else, I say, we are Devils. Thoſe Angels that are not holy, are Devils. Nay, our very calling ſuppoſes us to be holy, *Let thy Urim and thy Thummim be with thy holy one*, *Deut.* 33 8. ſo that our very calling will teſtifie againſt us, if we be not holy: We of all men ſhould labour to be holy; what, a Minister, and yet a drunkard? a Minister, and yet a whoremonger? a Minister, and yet without the feare of God? a Minister, and yet have a dead heart? O conſider what God ſayes, *What haſt thou to doe to declare my ſtatutes, or that thou ſhouldſt take my covenant within thy mouth, ſeeing thou hateſt inſtruction, and haſt caſt my words behind thee?* Pſa. 50.16,17. With what face can we here ſtand in a Pulpit, and preach againſt ſinne, and teach our hearers to make conſcience of all their waye, and denounce the judgements of God againſt them that doe evill, if we that condemn another doe the ſame things or as bad? How inexcuſable are we, if we can preach the ſtraitneſſe of heavens gate, and the narrowneſſe of the way, and the ſtrictneſſe of the account the people ſhall be forced to give at the laſt day, and lay heavie burdens on other mens ſhoulders, and we our ſelves not touch them with one of our fingers? Teach preciſely, and live looſely; teach graciouſly, and walke broadly? This is groſſe hypocriſie; not zeal and goodneſſe in the Pulpit, and be heartleſſe and luke-warm in our private duties unto God.

Again, we can never look to doe good, if we be not holy, as Jet will not draw if it be not clean: For how can we hope our people will follow our exhortations, if they ſee we doe not follow them our ſelves? When S. *Luke* had ſhewed how *Barnabas* exhorted the Christians to cleave cloſe unto God, *Act.* 11.23. preſently he gives a reaſon why he might well exhort them to doe ſo, *For he was a good man, full of the holy Ghoſt and of Faith*, *v.*24 When our hearers are met with for any of their ſinnes, when we rub their conſciences with our Sermons, preſently their eye is at us, and if they ſee us to be vain and worldly, this heals them again; though the word wounded them, yet this is an eaſe to them, O think they, he is as bad himſelf, and we ſee no ſuch holineſſe in him, and we are as faire for heaven as he, he loves his penny as well as we, he is as ready to quarrell as we, he is as proud, and ambitious, and fearfull, and idle, as we; he loves to ſleep in a whole skin, what will not he

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do rather then loſe his living? hee'l break the Sabbath, and teach others to doe ſo. Now, my brethren, how ſhould we abhor this! O it ſhould prick and ſpur us up to ſtudy holineſſe of life, that ſo our Miniſtery may be powerfull.

Thirdly, are miniſters Angels? Then they ſhould be apt to teach, ready to preach, and to labour in Word and Doctrine. It is ſaid of the Angels, that they have wings, *One of the Seraphims came flying unto me*, *Iſa.* 6. 6. They are ready preſt to do any thing that the Lord gives them in charge; ſo ſhould we be, or elſe how ſhould we beare the name of Angels? We muſt labour, that we may be fruitfull in all our labours among our people. Ye know the *Angels* are called *Reapers*, and ſo are Gods miniſters, *I ſent you to reap*, *Joh.* 4. 38. When a man reaps he gathers: nay Chriſt chuſeth good Miniſters for this end, that they ſhould bring forth fruit in their places, *I have ordained you that ye ſhould go and bring forth much fruit*, *Joh.* 15. 16. Nay, our Saviour Chriſt ſuppoſes that all his true Miniſters are fruitfull upon ſome. Every ſower though he have ſome high-way ground to ſow in, and ſome thorny ground, Matth. 13. 3. and ſome ſtony ground, yet he hath ſome good ground or other.

For firſt, a good Miniſter it is the deſire of his ſoul to ſee the fruits of his labours; As a Hen, many a Hen will hardly ever off from her eggs, till ſhe ſee a young chickens bill peep; nay ſhe will ſit ſtill till ſhe die before ſhe will off. What made *Paul* ſo deſirous to come to the *Romans*? Was it onely to ſee them, and to be among them, or to take his tythes or his maintenance? No, it was that he might have *ſome fruit*, *Rom.* 1. 13. And certainly, this is the ſtudy of every true Miniſter, that he may ſee his preaching fruitfull in the converſion and ſalvation of ſome, that ſome are weakened by his means, that ſome are quickned, ſome are made to leave their ſinnes, and to become new creatures unto God. 1.

Secondly, does not every man count it a miſery to be unprofitable? The Lord names it as a brand upon wicked men, that *they are unprofitable*, *Rom.* 3. 12. What a wofull brand is this, when we can live two, three, ſeven, ten, twenty yeares in a place, and our ſervices are unprofitable, no man delivered out of ignorance, no man purged from his filthineſſe by our means; when our Miniſtery is a dead letter, we preach without life, and no man is tranſlated from death to life by it; I ſay, this is to be unprofitable, like ſalt that hath loſt his ſavour. I confeſſe the beſt Miniſters may have little takings, as the beſt tradeſman may have little vent for his wares when his trading growes dead. 2.

Nay thirdly, this is the end of our gifts, that we may profit with them; as the Apoſtle ſays, *The manifeſtation of the Spirit is given unto every man to profit withall*, 1 *Cor.* 12. 7. Hath he given us knowledge? He hath given it us that we ſhould profit others with it. Hath he given us skill in the opening and applying of the Scriptures? He hath given it unto us, that we may do good with the ſame. And therefore, O how earneſt ſhould we be that our Miniſtery may profit, that our paines may be profitable and ſucceſsfull, that we may ſay with the Prophet *Eſay*, *Lord, behold I and the Children whom thou haſt given me.* 3.

Fourthly, this is the beſt argument that God hath of a certain called us to bee Miniſters in his Church. If we have called our ſelves, and run without ſending, then no marvell if we be fruitleſſe, and do little or no good. But if we find that God bleſſeth our labours, this is the beſt ſeal of our Miniſtry: as if the arrow hit, it's a good ſign it was ſent out of the bow; it may fall out of the bow of it own accord, but then it never hits, but when it is ſent out of the bow, ye know he that ſends it, will aim; and therefore now when it hits, that's a ſigne it was ſent indeed: ſo when a Miniſter converts peoples ſoules, this is a good ſigne that God ſent him; when a miniſter can ſay to his people, as *Paul* to the *Corinthians*, *The ſeale of mine Apoſtleſhip are ye in the Lord*, 1 *Cor.* 9. 2. 4.

though I be not an Apostle unto others, yet doubtlesse I am to you: For the seal of my Apostleship are ye in the Lord. So the seal of us Ministers are ye in the Lord: though I have not converted others, yet doubtlesse I have converted you unto God, as he sayes, *Truly, the signes of an Apostle were wrought among you, 2 Cor.* 12. 12, *&c.*

5. Fifthly, this is that which will give us comfort, when we lie upon our death-beds, when we can say, we have been faithfull in our callings, and can shew a token of it, too, by blessing of our faithfulnesse in gaining of soules, as *Paul* saith to the *Thessalonians, What is our hope, or joy, or crown of rejoycing? Are not even yee in the presence of our Lord Jesus Christ at his coming? For yee are our glory and joy, 1 Thes.* 2. 19, 20. This is a pledge of our glory. The promise is cleare, *They that turn others into righteousnesse, shall shine as the starres, Dan* 12. 3. I do not deny, but a wicked minister that hath parts, and is gifted of God with an Art of speaking to the conscience, may convert; and therefore it is not a naked argument. But when a man hath had this successe by his faithfulnesse, and hath set himselfe to doe it in Gods way indeed; what an unspeakable comfort is this! He is not the wisest Minister that can plot most for preferment, or can preach best for applause, or the like: No, no; but he that can most compose himselfe to do good, *He that winneth soules is wise, Prov* 11. 30 that is, as he had need to be a wise man, and to goe wisely to work that would doe it: so he is wise to himself, he layes up to himselfe a good foundation of a comfort against the world to come.

6. Sixthly, and lastly, if we can endure to be unprofitable, not to stirre up our selves, not to point and sharpen our Ministery that it may pierce into mens consciences, nor never study how to doe good, what a heavy woe will lie upon us? You read what was done unto the unprofitable servant, he was *bound hand and foot, and cast into utter darknesse, where is weeping and gnashing of teeth, Mat.* 25. 30 O then how carefull should we be to doe good, and to be effectuall Preachers, that we may say, these and these I have been an instrument of good to, by the mercy of God these and these have I begotten through the Gospell, then are we Angels indeed, that are sent out for the good of Gods elect. I confesse it is good to civilize our people, to abate their wickednesse, to make them professors, and I would to God we could see more of these effects rather then none. But to gather in Gods elect, this is an Angels work; the conversation of one soule is better then the civilizing of a thousand. And therefore let us be diligent and industrious, and preach in season and out of season, let us con the skill of preaching, not to tickle mens itching eares, not so much to make our people say, our Minister is a fine Schollar, a good Churchman, as to rouze up the consciences of our hearers, to pull down their hearts before God, to feed their soules with divine meat, with the good knowledge of the Lord, to shew them the severall wiles of Satan, as *Paul* sayes, *Speake thou the things which become sound doctrine, that the aged men be sober and grave, &c. Tit.* 2. 1. that is, so preach, as to good, to old men, to old women, to young men, to young women, to Masters, to servants, to all, as it followes there; we must look unto our life, that we defile not our Angels place, that we doe not undoe what we preach. Alas! If we doe not sincerely practise all that we doe deliver, if our lives doe not answer our teaching, we are like unto kine that give very good milk, but then put their feet into the paile, or throw down the paile when they have done. This is to make our preaching of no effect; and therefore as the Apostle sayes to *Timothy, take heed unto thy selfe, and to thy doctrine, continue in them, for in doing this, thou shalt both save thy selfe and them that hear thee, 2 Tim.* 4. 16. They are the best Ministers, that carry people unto heaven; when men thinke to send people to heaven, and not go themselves, suppose this should do the deed, yet what will it profit us, if our people go to heaven, and we stay behind,

hind, and never come there? Nay, we cannot look they will go except they ſee us go before them; and therefore let us do nothing that may hinder the fruitfulneſſe of our Sermons. Thus ſhall we be Angels indeed.

Fourthly, another Uſe is, If Miniſters be Angels, then let us know that we are mainly for Gods elect, as the Pſalmiſt ſayes of every elect perſon, *God ſhall give his Angels charge over thee, to keep thee in all thy wayes*, *Pſal.* 91. 11. Marke, the Angels have the charge of the elect, they are their maine charge; may be they are to do many things towards others, but theſe are their principall charge; ſo it muſt be with Gods Miniſters, their chiefe charge is towards Gods elect, as the Apoſtle ſayes, *I endure all things for the elects ſake, that they may alſo obtain the ſalvation which is in Chriſt Jeſus, which is eternall glory*, 2 *Tim.* 2. 10. We that are Gods Miniſters, have all our gifts and graces for their ſakes; *He gave ſome Apoſtle, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and ſome Teachers.* For what? *For the perfecting of the Saints, for the work of the Miniſtery, for the edifying of the Body of Chriſt*, *Epheſ.* 4. 11, 12. And therefore if we have any that fear God in our Pariſhes, we ſhould bend our main Miniſtery unto them, and for the adding of more to them; we ſhould not be like thoſe wretched Miniſters that count ſuch perſons the worſt of their flock, and they do moſt hate them, and oppoſe them, and jeere them: No, no, we ſhould moſt dearly love them, and tender them, and vend our ſelves unto them; nay, we ſhould not altogether in theſe bad times, ſtand declaiming againſt drunkards, murtherers, and ſo leave the Lords Saints without their portion. The truth is, ye that live in your ungodly courſes, ye that walk after your wicked luſts, and will not be gotten to forſake your curſed doings, we could be content to lay hell here before you in every Sermon, and ſpend our ſhot on you; all the houres that we have of preaching in the weeke, are little enough to tell you what a damned condition ye are in. But if ye will not enter in into the ſtrait gate, we muſt not neglect them that will; if ye will be filthy, be filthy ſtill, and if ye will to hell, and we cannot perſwade you to live out of your ſinnes. Though there be but two or three that are well-minded in our Pariſhes, we are to bend our ſelves chiefly unto them. Indeed as long as we have any hope of adding more to their company, we muſt preach points for them too. May be ſome of Gods elect are among you, and if there be, the Word will find them out. I ſay, this is our maine charge, to be groping for Gods elect, and when any of them appeare, to tender them moſt, ſo ſhall we ſhew our ſelves Angels indeed for the good of Gods choſen. More Uſes I might make, and very many too. *Uſe.* 4.

But I will content my ſelfe with one more, and that ſhall be to you that are hearers. If Gods Miniſters be Angels, then how ſhould you come to the hearing of the word of God? Even as if an Angel ſhould drop downe from heaven unto you. How ſhould you receive the Miniſters of God that deſire to be faithfull? Even as the *Galatians* received *Paul*, even *as an Angel of God*, Gal. 4. 14. *yea even as Chriſt himſelfe*; ye muſt not looke up into the Pulpit, as ſeeing nothing but a poor mortall man there, but as though an Angel of God were ſtanding there. How grave ſhould our meetings here be? how reverently ſhould ye ſit in your Pewes? how ſacredly ſhould we ſtand in our desks? how graciouſly ſhould we deliver Gods errands, and you heare them with feare and trembling? When a good Miniſter appeares in the Congregation, it is as if an Angel of heaven appeared unto you to ſpeak unto you. O in what a homely manner do we come to Church? the Majeſty of the Word is not ſeene; nay, we may ſpeak it with ſhame, neither by us the ſpeakers, nor by you the hearers; we do not come to the Word as if an Angel from heaven had ſpoken it. But generally, moſt people ſee little more then a poore mortall creature in the Pulpit, and ſo they deale with the Word accordingly, &c. 5. *Uſe.*

Thus ye have heard the first Doctrine; *To the Angel of the Church in Sardis, write.* I should now speake of the singular number, he does not say, *To the Angels*, though there were many Ministers in *Sardis*, yet he speakes unto them all as if they were all one. From whence we are taught, *The unity that is between true and right ministers, they are all as one man.* And then whereas he inscribes the Epistle, *To the Angel of the Church*, though he write to all the Church, and blames and condemnes all the Churches, yet he names none but the *Angel*; here we are taught, *That a Minister shares in the good and in the evill of his Parishes*: if they be good, it is to his praise; if they be evill, commonly he is guilty of it.

REVEL. 3. 1.

And unto the Angel of the Church in Sardis, write, These things saith he that hath the seven Spirits of God, &c.

These words are a translation, and ought not to be expounded.

I Have made an entrance into the words: ye have heard the Analysis of the whole Epistle, and a short exposition, or a paraphrase upon all the verses. *Unto the Angel of the Church in Sardis, write.* This is the inscription or superscription of the letter that Christ would have written to the Ministers and Christians in the town of *Sardis*. Where first ye heard this point of Doctrine, *That Ministers are as the Angels of God unto their Parishes.* When God sends his Ministers unto a people, it is as if he sent his Angels from heaven unto them. But I will not trouble you with any repetitions.

The next point I foretold you of, that ariseth out of these words, is this, *That all the true Ministers of the Church are all one as it were*, there is or ought to be an unity between them all, even as if they were all one Angel, *Unto the Angel of the Church in Sardis, write*, and yet the Town was a great Town, and there were many Ministers in it; so we may see it was in *Ephesus*, the text sayes, that *Paul* called all the Elders of the Church of *Ephesus* together, and said unto them, *Take heed unto your selves, and to all the flock over the which the holy Ghost hath made you overseers*, *Acts* 20. 28. he speakes to the Ministers there as to many, and yet S. *John* is to write to them all as to one Minister, *Unto the Angel of the Church of Ephesus, write*, *Rev.* 2. 1. noting thus much unto us, *That Ministers should be all as one Minister*; there should be a sweet harmony and a glorious agreement, and consent and unity between them all, even as if they were all one Minister; so that the doctrine is plaine. So again, *John* prophecying of *John Husse* and *Jerome* of *Prague*, and other Godly Ministers in succeeding ages, that should mightily strive against the primacy & domineering of the man of sin, sayes, *There followed another Angel, saying, Babylon is fallen, Babylon is fallen*, *Rev.* 14 8. he calls them all one Minister, intimating unto us how that they all agree in one.

1. I do not mean, first, that if one Minister be a drunkard, that all others should be so too; if one be a man-pleaser and a dawber, that all others should be so too; that if one be an ignorant Sir *John*, all others should be so too: every unity is not good, there is unity as our Saviour CHRIST shews, even among the very Devils in Hell. *For if Satan be divided against Satan, how can his Kingdome stand? Mat.* 12. 26. there is an unity among rogues and theeves, *Come*, say they, *cast in thy lot among us, and let us have one purse*, *Prov.* 1. 14. There was unity among *Ahabs* 400 false Prophets, they all hung together in a string, *Goe up and prosper. All the prophets prophesied so*, 1 *Kings* 22. 12. as the Messenger said to *Micaiah*, *All the Prophets prophesie good to the King with one mouth, let thy word be like theirs*; be not thou singular, be not thou an odd fellow by thy selfe, they all agree in one. There was unity among the Priests that were met together in a Synod for the condemn-

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ing of Chriſt, they all were in one note, *That he was worthy to die.* The Prophet obſerves that there was unity amongſt all the blinde watchmen of *Iudah*: *They are all ignorant*, ſayes he, *they are all dumb dogges, they cannot bark, ſleeping, lying downe, loving to ſlumber, they all looke to their owne way, every one for his gaine from his quarter, Iſa.* 56. 10, 11. This is an unity the world is full of, nay and hell is full of, like the unity of *Sodom* againſt *Lot*, the men of *Sodom* compaſſed his houſe round, both old and young from every quarter, *Gen.* 19. 4. This is a Deviliſh unity, this is no true unity. True unity is in *Bono*, no matter how many are of one mind, and of one heart, and of one accord, if it be not an union in good, it is faction and no union, as *Tertullian* told the *Marcionites* when they brag'd of their Churches, forſooth they were the Church, ſaith hee, Waſpes have their ſwarmes: ſo when wicked Miniſters ſhall cry, The Church, the Church, I ſay, theſe are ſwarmes of Waſps, I do not mean ſuch a unity: when it is not in good, the greater the unity is, the leſſe union is indeed.

Secondly, I do not mean neither, that Miniſters ſhould thus hang together in one, that if one be a *Boanerges*, a ſon of thunder, another ſhould be ſo too. For Miniſters may be different in different auditories Husband-men ſow their ſeed according to the diverſity of their ground; the Phyſician tempers his Phyſick according to his Patients conſtitution: as long as people are of ſundry diſpoſitions, ſo certainly the Miniſters manner of preaching may be various. And therefore I do not mean ſuch an unity neither, that all Preachers ſhould be moulded alike; nay, the ſame Miniſter may and muſt differ from himſelfe, ſometimes come with cordials, ſometimes with corraſives, to ſing of mercy and judgment, to preach comfort to whom comfort, and vengeance to whom vengeance belongs, to ſome he muſt give milk, to others ſtrong meat. *Paul* had a rod as well as the ſpirit of meekneſſe. *Zacharies* Paſtor was to haye two ſtaves, the one called *Beauty* and the other cal'd *Bands*, and ſo he was to feed the flock, *Zach.* 11. 7 A Chirurgian hath aking tents as well as ſupplying oyle. The Apoſtle *Paul* when he was to deal with *Elymas* the Sorcerer, he ſet his eyes on him, and called him *the child of the Devill*; but when he was to deale with *Sergius Paulus* he was mild with him. Our Saviour Chriſt preach't the acceptable yeere of the Lord to ſome, and to o-other ſome as though he were not the ſame Preacher, he had nothing but woes in his mouth. There were two mountaines in *Canaan*, there was the bleſſing on mount *Gerizim* for ſome, and the curſing on mount *Ebal* for others. Heb 13. 16

Againe thirdly, we do not mean that all Miniſters ſhould be the ſame in gifts and parts, and meaſure of knowledge and ſanctification; for that can never be looked for, every Pariſh can never be provided for alike. Starres are of different magnitudes, ſome ſtarres are greater, ſome leſſer: The Angels are not all of one rank, ſome are ordinary Angels, ſome Arch-angels, ſome are Principalities, ſome are Dominions, ſome are Thrones, *Col.* 1. 16. and may be, thoſe that are meaneſt, ſo they be godly, and ſent of God, may do as much good as thoſe that are more excellent; nay more, convert more, awaken more, ſettle more: for it is not they that work, but God by them who is not tied unto Organs, unity is not hindered by diſparity. *Paul* calls *Epaphroditus* who was much inferior to him, *his brother, and companion in labour, and fellow ſouldier, Phil.* 2. 25. Though *Clement* were a Miniſter much meaner then he, yet he calls him his *fellow-labourer*, *Phil* 4. 3. Though *Tychicus* came never ſo much ſhort of him, yet he terms him *his fellow ſervant*, *Col* 4. 3. 7. So that there may be unity for all this, and a gratious ſympathy and agreement betweene Miniſters, though of never ſo different parts, ſo they be ſincere and cordially minded to do good.

You will ſay then, What is that unity that muſt be among Miniſters?

1. I anſwer 1. They muſt be all competently endued with ability for the work of the Miniſtery, all muſt agree in this, that they be able men in ſome meaſure. *Hee hath made us able Miniſters of the new teſtament*; 2 *Cor.* 3. 6. able to preach to the conſcience, able to do it with power and might, able to divide the word aright, able to give every one his portion in due ſeaſon. They are none of Gods Miniſters that are not able men, that are not able to teach and apply, to be the mouth of God unto the people, and the mouth of the people unto God that are not able to ſeek that which was loſt, to bring again that which is driven away, to bind that which is broken, to ſtrengthen that which is ſick. Thoſe that are not able to do this, they are blind guides, Idol-ſhepheards, and no miniſters. *Paul* ſayes, that a miniſter muſt be able *by ſound doctrine both to exhort and to convince the gainſayers*, Tit. 1 9 *Faithfull men, able to teach others*, 2 *Tim.* 2. 2. This was one of the ends that *Chriſt aſcended up on high, that he might give gifts unto men for the miniſtery*, as one Apoſtle ſpeaks, *Eph.* 4. 8. and ſo as it followes, *He gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers.* All Miniſters ſhould agree in this, that they be able.

Secondly, they muſt be all ſent of God, though a man be never ſo able, yet if he be not ſent of God, he is not a Miniſter. Private Chriſtians many of them have excellent abilities, as the text ſayes, *I am perſwaded of you, my brethren that ye are all full of goodneſſe, filled with all knowledge, able to admoniſh one another*, *Rom.* 15 14. he ſpeaks of private Chriſtians: I ſay, they are able many of them, and there is very great uſe of their abilities too, for the good of their families, for the good of Chriſtian Communion, and the like; yea, it is a ſhame that private Chriſtians living under good means of grace, do not grow able to teach. *When for time yee ought to be teachers, yee have need that one teach you again which be the firſt principles of the oracles of God*, *Heb.* 5. 12. Mark, he ſhames private Chriſtians that do not grow able to teach But yet this is not enough to make miniſters; true miniſters agree all in this, that they are ſent of God. *How ſhall they preach except they be ſent?* *Rom.* 10. 15. *I have not thruſt in my ſelfe for a Paſtor*, ſayes *Jeremy*. They are intruders and not miniſters that cannot prove their commiſſion from God, as the authour to the *Hebrews* ſayes, *No man takes this honour to himſelfe, but he that is called of God, as was Aaron*, *Heb.* 5. 4. Chriſt himſelfe alledged this to beare out his Miniſtery, *He hath ſent me to preach deliverance to Captives.* Woe be to thoſe of whom the Lord ſhall ſay, *I have not ſent theſe Prophets and yet they run* It will be ſaid to them one day, as to the man without a wedding garment, *Friend, how cameſt thou in hither?* The want of this is the reaſon that ſo many Miniſters make no more conſcience of their duty; they make no conſcience of taking pains, of ſtrict preaching, of preſſing the word upon peoples hearts, of uſing all manner of means to root out ſinne in their Pariſh, becauſe they have no diſpenſation from God committed unto them: if their conſciences were charged with this, it would make them do otherwiſe then they do. The want of this is the cauſe that the miniſtery of many is impotent, they may preach all the dayes of their lives, and not one ſoule turned unto God, but themſelves and their works periſh together; whereas Miniſters that are ſent, make the Devils roare, and fleſh and bloud chafe, their Sermons are linkes of Iron to bind Nobles, and Princes, and ſtubborn hearts. The want of this is the reaſon why ſo many Miniſters are ſo vile in the peoples eyes, people care not a whit for them, dare drink and be drunk in their company, dare talk of their roguery before them; as *Amnon* before *Jonadab*, *Jonadab* ask't him what he ailed he was ſo ſad? O, ſayes he, *I would fain lie with my ſiſter Tamar*, 2 *Sam.* 13. 4. He knew before whom he was; if *Jonadab* had been a godly man, he durſt as well have eaten his owne tongue, as have told him his baſe luſt A godly man the very preſence of him would have made him aſhamed, and to have

have bitten in his lips. When a Miniſter is unſent of God, no body does reſpect him out of conſcience, they care not for his words: whereas when a Miniſter is ſent, this makes him as an Angel of God, when others call him all to naught, the conſcience of many will plead for him, as we ſee there of *Jeremy*, *O this man is not worthy to dye, for he hath ſpoken unto us in the Name of the Lord, Jer.* 26. 16. There's never a ſent Miniſter, but if he come in trouble, except peoples conſciences be ſeared with a hot Iron, they will ſpeak for him in their boſomes: Alas! why is he put downe: Why is he impriſoned? Why is he oppoſed? He hath ſpoken to us in the Name of the Lord. So that this is the ſecond wherein all miniſters ſhould agree, they ſhould be all ſent of God, not contenting themſelves with the calling of man, without being alſo called of God.

Thirdly, they muſt all agree in the matter that they preach; the ſame word is delivered unto all Miniſters to preach. *Preach the word*, 2 *Tim.* 4. The ſame Goſpell, the ſame Truths, the ſame Duties, the ſame Commandments, the ſame Promiſes, the ſame threatnings: Ye know there is one God, and one Faith, and one Baptiſme, one Lord Jeſus Chriſt; there is but one way of life, one gate to heaven, one ſalvation, one Bible: Now every Miniſter muſt agree in this: You know all men are by Nature the children of wrath, in a damned eſtate; now all Pulpits ſhould agree in this, every Miniſter labouring to bring their people to a ſight of their miſery by ſinne; every Miniſter ſhould ſhew his people what curſed creatures they are, untill they be converted and renewed; every Miniſter ſhould preſſe the evili of ſinne, and open the wiles of Satan, the guilt of the conſcience, the ſpiritualneſſe of the Law, the neceſſity of humiliation, and repentance, and amendment of life, that there is no mercy but in Chriſt, no ſalvation but by Chriſt, except people take him to live in their hearts by faith. All Miniſters ſhould let their people know the terror of the Lord, the ſtrictneſſe of Gods judgements, the inſeparable connexion of mercy and a godly life, that no prophane perſon can enter into Gods Kingdome; no hypocrite, no meer civill man; that a forme of godlineſſe will not ſerve turne, that none but Saints ſhall ſtand at Chriſts right hand at the laſt day. All Miniſters ſhould preach what a narrow path there is to Paradiſe, and how few there be that find it, that ſaving grace cannot ſtand with the reigne of the leaſt luſt, that people muſt be pure and holy, what ever the world think of pureneſſe, and preciſeneſſe, and ſtrictneſſe, yet without this no fleſh ſhall be ſaved. If all Pulpits founded with theſe truths, and all Miniſters cried theſe aloud, and would lift up their voices like a trumpet, and not ſpare, what a land ſhould we have? The want of unity in this matter, is the cauſe that wickedneſſe does ſo much abound: a drunkard, a whoremaſter, a muckworme may come to a Sermon, and go away with hope that he ſhall have peace. When Miniſters make the Pulpit a ſcaffold, in which like maſters of Defence they play their prizes, blazon their owne wits, deſcant upon their Text, as though the Scripture were a rattle for children and fooles to ſport with, toſſing it to and fro, hither and thither, as boyes at a Tennis: when they go about to amaze their hearers, to mount aloft, to be in their high phraſes, and coyned words, more like Mimicks and Comedians then Miniſters; when they ſearch into moth-eaten Friers, affect Allegories, would faine be thought Linguiſts, and interlace a many of allegations of Latine and Greeke ſentences, which a Schoolboy might do with a Polyanthea: or if they ſpeak plain, they skim the truth of the Scriptures, and never dive deep to the edifying of the ſoule. May be they will preach good morall matter. But a man may go to hell, though he do as they teach; people may heare them a thouſand times, and no man made to cry out, What have I done? They preach of repentance, but then they open it ſo ſlightly, that a man may repent as they ſay, and be damned: they preach of faith in

Christ, but they make it so broad, that thousands have it and sinke into the bottomlesse pit with it: they preach that sinne must be forsaken, and a good life must be led, but they handle it in that wise, that their hearers may doe as they say, and yet have no more grace then a reprobate, nor so much neither. Now beloved, the unity among brethren should be this, to agree in the right matter of preaching, that the Word may be carved to all, as their need is, that they may see their own cases, that they may understand the wiles of the Devill, the fallacies of their own evill hearts, the counterfeits of faith and repentance, and new obedience, and that they may not be cousened with them. This is the third thing.

4. Fourthly, they should all agree in the true manner of preaching. That which our Saviour sayes of hearing, *Take heed how ye heare*, *Luk.* 8. 18. he meanes of preaching too, let your Ministers take heed how they preach. Beloved, we that are the Ministers of God, we are to labour to turne Lions into Lambs, and to transforme the heart of man to bread, new creatures unto God: and therefore it is not every kinde of preaching will serve the turne.

1. 1. Then Ministers should agree in preaching with the demonstration of the Spirit and of power, as *Paul* sayes, *not with the wisdome of words, lest the crosse of Christ be made of none effect*, 1 *Cor.* 17. *q. d.* If we should preach wit, and learning, and eloquence, then the death of Christ would be of no effect, that is, no man would be converted, Christ would be offered to none; therefore we must preach nakedly, to flash the naked word into mens consciences, that they may see, Thus saith the Lord against their sinfull courses, thus saith the Lord of their estates, this reproof is from the Lord, this threat is from the Lord, thus saith the Lord, you are a wretch, this is thy sinne, and this is thy cursed condition, and it is the Lord and not I that does affirme it. It is said of Christ, that he preacht *with authority, and not as the Scribes*, *Matthew* 7. 29 What is to come with authority? When a man speaks from God to the consciences of men; as when a Constable comes in the name of a King, I charge you in the Kings name; this is to come with authority. Therefore we should not come with the affection of wit, or of reading, of fine and filed speaking. You will say, What, would you have us be fooliſh in our preaching? I answer, Never object so, for it is the *foolishnesse of preaching, that saves them which beleeve*, 1 *Cor.* 1. 21. as one sayes, we must preach Christ crucified in a crucified phrase. The world would have gewgaws, and garish garnishings: and why so? because the naked Word is contrary to flesh and blood; like to some eyes, they must have their silks and their cypresses to look upon the Sun by, forsooth the Sun beams are too glorious and shining otherwise. *Pedestris oratio*, as *Ierome* speakes, a Minister must have a foot-speech, and not speak a horseback, with trappings, and tassels, and deckings. Though this be fooliſhnesse to some, yet it is wisdome to them that are of God. *We speak wisdome to them that are perfect*, 1 *Cor* 2 6 Mark, they that are perfect will accept it to be wisdome, it is fooliſhnesse onely to children and sots, and such as are not able to discerne. God will have his mercies hidden under homely out sides, that men that will stumble at them, may; as men hide treasure under straw; as the woman of *Bahurim*, hid the two Worthies of *Israel* in a well, under a course sack. Can gallant preaching make people pluck out their right eyes, and deny their owne selves and wayes? No, no, when the heart sees it hath to doe with God, nothing but this will pull it downe: away then with our own affections, let us labour to come with God into our pulpits, that people may see God dealing with them.

2. 2. Ministers should agree to preach differencingly, to distinguish between the precious and the vile, the clean and the uncleane; as we must not bruise the broken Reed, but deale gently with it, so we must not *give Childrens bread*

bread unto dogs, Mat 15.29. we muſt not caſt our ſeed into fallow ground: but we muſt let the fallow ground feele our ploughes tearing: we muſt not fling pearls before ſwine, nor bitter arrows againſt Chriſt his Lambs. This were as if we ſhould call for ſnow in Summer, and raine in Harveſt. No, no, *a whip for the Horſe, and a bridle for the Aſſe, and a rod for the fools back, Prov.* 26 3. If people be like Mules that will not underſtand, we muſt put in a Bitt into their mouthes: If people will have their owne wayes, our word muſt be fires, and hammers, and axes, and cheſils, and ſwords, and ſpears, that their bellies may tremble, and rottenneſſe may enter into their bones.

You will ſay, Why then belike we muſt have nothing in our mouthes but hell and damnation.

I anſwer, No, nothing but hell and damnation for the naught.

You will ſay, That will drive them to deſpaire.

Why then let it: it were well if we had our people there, they muſt deſpair before they come to mercy, as *Hezekiah* ſayes, *O Lord, I am oppreſſed doe thou comfort me, or undertake for me, Iſai.* 38 14. People muſt be oppreſſed with our Sermons, we muſt lay load and burdens on their conſciences, or they will never be fitted for comforts and Chriſts undertakings. True, the ſervants of the Lord muſt *be gentle unto all men*, 2 *Tim.* 2. 24. and ſuffer the wickedneſſe of all very patiently, praying if at any time the Lord will give them repentance, that the Devill may let them goe. Nothing but hell and damnation is not good; we muſt not be like *James* and *John*, that would needs be calling for fire to come down from Heaven to conſume the Samaritans: no, we muſt be long-ſuffering, but yet we muſt not let a wicked man live, but we muſt give him his deaths wound by the ſtab of the Word, leſt his blood be required at our hands.

3. Miniſters ſhould agree in preaching with all their ſtrength conſtantly, and duly, not quadrageſimall Sermons onely, or the like: but the Apoſtle commands Miniſters to *preach in ſeaſon and out of ſeaſon*, 2 *Tim.*4.2 It is a wicked cavill of ſome, and it is the Devill that doth ſuggeſt it, *It is not good to cloy the people, is it not faire to preach once a Sabbath? muſt we have two, and a week day, too? This is over-much, this is unſeaſonable, that people ſhould trudge and trot to Sermons when they ſhould be at their Callings.* Well, be it ſo, that it is out of ſeaſon, we muſt preach out of ſeaſon too, all will be little enough. I am ſure the Prophet *Haggai* the Word of the Lord came to him twice in one day, *Hag* 2. 10, 20. *Auſtin* uſed conſtantly to preach twice a day, as appeares in his ſecond Sermon upon the 88. *Pſalme*: nay in one place he ſayes he preached thrice. Doe not wonder my deare Brethren, *ſi hodie ter Sermonem*, that I have preached three times this one day. And he addes this beſides, that it was not without cauſe, in his 33. Sermon to his brethren in the Wilderneſſe. Nay, the ancient Fathers preached every day in the yeare, as it is well known to them that are uſed to read them. *Chryſoſtome* in his Homilies upon *Geneſis*, ſhewes this almoſt in the beginning of every Homily. And one time perceiving his hearers ſomewhat few; O (ſayes he) every houre in the day is ſeaſonable for you to heare, nay the night is not unſeaſonable. *Paul* prolonged himſelfe unto midnight, ſayes he, *Act.* 20. I pray did the time hinder him? No, though he were for a journey the next day, yet he would not think much to break his nights reſt. Another time preaching by candle light, O, ſayes he, doe you ſee this ſame Lamp? take away the oyle, you put out the light; even ſo it is with the gifts of the Spirit, the dulneſſe of our hearing, the littleneſſe of our profiting at once, our readineſſe to decline except we be pricked forward, our aptneſſe to forget God, the commandment of having the word to dwell richly in us, the duty of meditating in it day and night doe plainly enforce this preaching. 3

You will say, If Preachers should preach often, it would be but prating we cannot preach often and soundly.

I answer, it is false: for all that I see, the ablest Divines have preached the most often, as *Calvin*, and *Luther*, and *Wickliff* and others, and Mr. *Greenham*; nay, *Austin*, preached *ex tempore* that Sermon of his upon the 97. *Psalme*; it seemes that he expected his brother *Severus* to come and preach for him: but his friend failing to come, he preached himselfe, as Dr. *Dee* relates the story: So *Basil* also preaching two Sermons upon the works of God that he made in the six dayes, *Gen.* 1. confesses he had no more premeditation then that very morning when he began to preach them. Thus many holy men by setting themselves to be instant in Gods harvest time, have had such a doore of utterance opened unto them to speake the mystery of Christ, that like wise Scribes, they could, as occasion was offered, bring forth out of their Treasuries, new and old. They that cry downe often preaching, what ever colour they would seem to have, be such as would cover their owne shame by backbiting the diligence of any of their brethren. Like the Fox in the Fable, that because he wanted a taile himselfe to hide his owne filthinesse, perswaded the other beasts to cut off theirs too, pleading forsooth, O it is cumbersome, and weighty, and ye were better be without: but the truth was, it was only to hide his owne deformity, which were it once in fashion to be without tailes, should never be espyed. A worthy Divine cites an excellent admonition of *Hierom* to *Calphurnius*, upon the like occasion to this, That if he wanted teeth himselfe, he should not be envious against them which were able to eat. Beloved, I do not urge an equality of labour upon all; but this is most certaine, that we are bound every one of us, to honour the Lord with all our strength, and to study the edification and salvation of our peoples soules with all our might. It is a shame that ever our people should meet together at Church, and we not take compassion upon them, to quicken them with some word of exhortation or other. The Evangelists note of our Saviour, that when he saw a company about him, he had compassion on them and taught them, *Mar.* 6. 34. Whereupon was his Sermon in the mount, but because he saw a company about him? Whereupon was that Sermon of our Saviour, *Mat.* 13? It was because there was a company of people afore him. Certainly, if we had compassion on our people, we would do so too: If we were not too worldly and dead hearted our selves, as we are, we would never plead against it. Many talke much of the Fathers, O the Fathers, the Fathers, and they do not love these upstart Divines, but it were well they would learn of the Fathers. *Tertullian* sayes, there was never any publick meeting in his dayes, but before the Congregation was dissolved, they were fed with a Sermon. Nay, *Babington*, a reverend Bishop among us, That a Minister can no more enter into the Congregation without a Sermon, and not to be guilty, then *Aaron* could enter into the Congregation at any time without death, in case he sounded not his Bells when he entred.

4. Fourthly, they should agree in seeking of the Lord for a blessing on their labours, they should be earnest with God in the behalfe of the people. Alas! how else do they expect to convert any men unto God? For when we preach, what do we do? We do but as *Gehezi*, who brought *Elisha's* staffe to raise the dead child. Poore man! he could not raise it: for though he had *Elisha's* staffe, he had not *Elisha's* spirit: So, my brethren, we do but bring our Masters staffe, and therefore we should intreat him to send downe his Spirit; otherwise the dead cannot stand up. We trim up a Sermon, and put case we trim it well, nevertheless what is this? but as the rigging of the ship, and what will that do except the wind blow? So we should pray that the winde should blow upon our sails, and then the ship shall go indeed, as our Saviour Christ

Chriſt ſayes, *The wind bloweth where it liſteth, Joh.*3. 8. The wind is free. When we have preached all that ever we can, yet the wind is free, whether it will blow or no. The Spirit of God, is not tied to blow upon our endeavours, that they may have good ſucceſſe. What are Organs without breath? What is *Pauls* planting or *Apollos* watering, without Gods giving of the increaſe? The Apoſtle tels us it is juſt nothing, 1 *Cor* 3.7. As a Divine makes the ſimiſitude; when one heard what admirable victories *Scanderbegs* ſword had wrought, he would needs ſee it; and when he ſaw it, ſayes he, This is but an ordinary ſword, alas, what can this do? *Scanderbeg* did him word, I have ſent thee my ſword, but I have the Arme that did all by it: So, beloved we have Chriſts ſword, but we have not Chriſts Arme, and therefore let us pray him, that he would together with our preaching, reach forth his arme, and that will do our people good; without this, poore Preachers are we all, we may cut at mens ſins, but they will never off without him; we may ſhew people the great things of the Goſpel, we may invite people to come in, to lay hold on eternall life, but O for Chriſts Arme! and therefore we ſhould ſtudy as much how to pray, as to preach. The want of this is that which marres all. May be we preach well, but we are not earneſt with God to give a bleſſing, we do not bewaile the ſins of our people, we do not lay to heart the things that provoke Almighty God, we do not get into the caſe, wherein God may prove all our pains.

Fifthly, Miniſters ſhould all agree in the watching over the ſouls of men. Preaching to and praying for our people, is not the whole of a Miniſters duty; but we ſhou'd obſerve our people, and watch over them, as the Apoſtle ſayes; *Obey them that have the rule over you, and ſubmit your ſelves, for they watch for your ſoules, Heb* 12. 17. And indeed how can we preach to the purpoſe, except we watch them that are committed to our charge? as *Solomon* ſayes, *Be thou diligent to know the eſtate of thy flocks, and looke well to thy Herds, Prov.*27.23. This was *Pauls* courſe to enquire into the eſtate of the people, how it fared with them. This was the newes that he asked after, his deſire was to know how grace went forward in the *Epheſians* hearts. *I heare of your faith,* ſayes he, *Eph* 1. 15. it ſeemes he had been asking of it. Thus *Epaphras* told him of the *Coloſſians* eſtate. Thus he learned by ſome of the houſe of *Chloe*, the ſtate of the *Corinthians*. Nay, all men will enquire and hearken after the health of their friends; parents, if their children be at the Univerſity, they will liſten after them how they go on in learning: So ſhould the Angels of every Church, they ſhould liſten what courſes are in their Towne, what ſinnes break out, what corruptions appeare, what proficiency the good ones make, who grow, who decline, who ſtand at a ſtay, who go aſide, and wixe worſe and worſe, that they may ſhape their preaching accordingly, that their words be fitted in their mouth, that they may apt their rebukes, their exhortations, their uſes anſwerably. For then will their Sermons be like *Apples of Gold in pictures of Silver*. It is no curioſity in Miniſters to be inquiſitive into their peoples courſes. It is the Objection of ill-minded ones, ſay they, What need Miniſters buſie themſelves? they muſt have their tell-tales, we can do nothing but they muſt heare of it. O beloved, we can never preach fruitfully if we ſtop our eares with wax, and will not liſten what our hearers do.

Sixthly, Miniſters ſhou'd agree in ordering their owne converſations aright, 6.
it is but a folly elſe to be a Miniſter, we do but make repentance dearer, and at a higher price. *A Biſhop muſt be blameleſſe, as the Steward of God, not ſelf-willed, not ſoon angry, not given to wine, nor to filthy lucre, Tit.*1. 7. It is a double wickedneſſe for a Miniſter to be wicked, to be a company keeper, to be a pot-companion, as God ſaid to *Aaron, Whoſoever he be of thy ſeed in their generation, that hath any blemiſh, let him not approach to offer the bread of his*

*God, Levit.*21.17. We cannot never do good, if we blemish our selves with vice. True it is, the efficacy of the Word and Sacraments do not depend upon the quality of the Minister: the seed sowne in good ground may grow, though the sower had a dirty hand; Gold is gold, though it be in the hand of a thiefe; yet such is our weakneſſe, that they are weake to us. People are apt to respect the Word and Sacraments the lesse, when they see the Minister is not holy, as we see in *Elias* wicked soones; for men abhord the offerings of the Lord, 1 Sam.2.17. Their eyes must be taught as well as their eares. *Those things*, sayes *Paul*, *which ye have heard and seen in me, do, Phil.* 4.9. Except with *Thomas* in another case, they see, they will not believe. Let a Minister be never so godly, he shall do good little enough The Prophet *Esay*, though a holy man, yet he complaines he *laboured in vaine*. Now if a godly man can do but little good upon the most, much lesse can a wicked Minister. A true Minister must be able to say as *Gideon*, *Look on me, and do likewise, as I do, so shall ye do, Iudg* 7 17. Ministers must be *examples unto the flock*, 1 *Pet* 5.3. *First cast the beam out of thine own eye, and then shalt thou see clearly to cast out the moat out of thy brothers eye* As it is said of *Ezra*, *Ezra had prepared his owne heart to seeke the law of the Lord, and to do it, and to teach in Israel, Ezra* 7. 10. Our Saviour Christ did and taught, as *Luke* speakes. This is the course of a Minister indeed, to do his owne Sermons. When a Minister does not do what he teaches, this makes him a vile person; nay, this makes him ridiculous, like *Lucians* Apothecary, who had medicines in his shop to cure the cough, and told others that he had them, and yet was troubled with it himselfe. With what a forehead canst thou stand in a Pulpit, and publish the lawes of God, and to undertake the charge of soules? that when thine owne nakednesse appeares, when thy tongue is of a larger size then thy hands, thy Ministery is divided against it selfe, thy courses give thy doctrine the lie; thou sayest that men must be holy, and thy deeds do declare thy mouths hypocrisie, thou doest more mischiefe then an hundred others; as *Peter* sayes of wicked Ministers, *Many will follow their pernicious wayes*, 2 *Pet.* 2. 2. one Minister shall have many followers. A good Minister shall hardly get two or three to follow him. But when a Minister is wicked, he shall have many that will follow him. *From the Prophets of Jerusalem, prophanenesse is gone forth into all the Land, Ierem.* 23. 15. If the springs be tainted, that taint runnes forth into all the streames. People thinke themselves safe on an Alebench, when they have gotten the Parson with them; this hardens their hearts a thousand times more. But a true Minister is a godly man. Now when Ministers agree in godlinesse, this is another branch of this unity.

7. Seventhly and lastly, Ministers should agree in concord and in amity, even as all deare fellow servants, as *Paul* sayes of *Epaphras*, the Minister of the *Colossians*, *As ye also learned of Epaphras our deare fellow servant, who is for you a faithfull Minister of Christ, Collos.* 1. 7. Being to write to the *Colossians*, ye see what a tender care he hath of *Epaphras*, hee labours to commend him to his people, that they may regard him the more. It is an horrible sin when one Minister will gird at another that is faithfull, and that in the presence of some of his people. This helpeth the Devill to harden peoples hearts against him, that he cannot do the good that otherwise he might do; when other Ministers will revile him, and traduce him, and speak filthy words, such as their malice doth prompt them with, *Paul* did not thus. When he knew *Timothy* was to go to *Philippi*, he does most dearly commend him unto them O sayes he, *I have no man like minded, Who will naturally care for your estate, Philip.* 2. 20. So our Saviour Christ, how much did he countenance and backe *Iohn* the Baptists Ministery, to the encouraging of all that heard him? *Among them that are borne of women, there hath not risen a greater then Iohn Baptist, Mat.*11. 11. Oh it is an excellent thing when Ministers do not envie

one

one another, when they love one another, and will live together in bleſſed Harmony: Thus you ſee what this unity ſhould be.

The Reaſons of this point, why Miniſters ſhould all agree thus, and be all as one, are,

Firſt, becauſe this makes Miniſters amiable in their peoples eyes, it commendeth their Miniſteries unto the conſciences of their hearers, as the Prophet *Iſaiah* ſayes, *How beautifull upon the mountaines are the feet of him that bringeth glad tidings, the publiſhers of peace, &c. Iſa.* 52. 7. You will ſay, How is that? How comes his feet to be beautifull? It follows in the 8. *ver Thy watchmen ſhall lift up their voice, with a voice together ſhall they ſing* Marke, that was it that made his feet beautifull; becauſe all the watchmen were of one note, they ſung with one voice together: look as one preach'd, ſo preach'd another, one did not pull downe what another built up, one did not preach more pleaſing doctrine to the fleſh then another; but they all ſung in one Tune, they all were of one heart.

Secondly, as it makes the Miniſtery more beautifull and comely, ſo it makes it the more powerfull, when the Miniſters are all of one mind in the Lord, when they all draw one way, all walke by the ſame rule, all ſet themſelves to doe good, and to promote one anothers good. I ſay, this makes the Miniſtery more powerfull and profitable. The Apoſtle ſpeaking of an ignorant man coming into the Church to heare the Miniſter preach, he ſhewes how powerfull the word may be unto him, 1 *Cor.* 14. 25. *O* ſayes he, *the ſecrets of his heart are made manifeſt, and ſo falling downe on his face, he worſhips God*; that is, the Sermon is made effectuall unto him, and turnes his wretched heart. But obſerve now, how this comes to paſſe, the Text ſhewes in the foure and twentieth verſe, it is by reaſon of the unity of the Miniſters, *He is convinced of all, he is judged of all*; that is, all the Miniſters were of one note, they all were in one conſent, one did not preach looſer doctrine then another, one told him he was a very wretch, and another told him he was a very wretch, and a third convinced him he was a very wretch; all had a blow at him: O thought he, I, I, I am a very wretch indeed; this burſt his heart. If he could have heard any one of them preach eaſier doctrine, may be that would have given his conſcience ſome fooliſh eaſe, and ſo the man had gone away never the better, but when he was convinced of all, and judged of all, this ſtrikes him dumb. So, beloved, when a man can go into no Church, but every where he is met with, all the Miniſters condemn him all their lives condemn him, and all their Sermons condemn him to the pit of hell, and he can ſcramble comfort no where; if the man belong to God, this is the readieſt way to beat him downe, and ſubdue his heart. On the contrary ſide, when a man is wounded at one Miniſters Sermon, by and by he drops into another, and there he catches hold of ſome eaſe: this makes him go on in his ſins, and to blind his eyes againſt the truth. It is a great ſtumbling block unto the people this very thing.

Thirdly, as it makes the Miniſtery more powerfull, ſo it brings more glory unto God. As it is ſaid of *John* the Baptiſt, that when our Saviour did commend him, and made the people ſee, that he was of *Johns* mind, and that he held the ſame Tenets, and that he would not ſpeak againſt a tittle that *John* had delivered, but teſtified his unity with him, and made it appeare what a reverend eſteem he had of him; ſaith he, *He is a Prophet, and more than a Prophet*: Ye ſhall ſee how this brought glory to God. The Text ſaith, *When the people heard this, and the Publicans, they juſtified God, being baptized with the Baptiſme of* John Luk. 7.29.

The uſe of this is, firſt, to condemn ſuch as envy their fellow-Miniſters, and will not be in the unity of minde and heart, and life with them. In the moſt, the Proverb is too true, *Figulus figulo invidet*, One Potter hates another,

ther, one Tradesman envies anothers custome, so, one Minister, another: If there be a Minister that desires to powre out his soule in the doing of good, in the taking of paines, in the discharging of his Conscience, there are some that will envy such a one, their hearts rise up against him; nay, not only so, but the worst enemy that *Jeremy* had, was *Pashur*, one of his owne Coat, *Jer.* 20. 2. The sorest adversary that *Amos* had, was *Amaziah*, a Priest of *Bethel*, who would never leave heaving at him untill he had gotten him away, *Amos*, 7. 12. and why so? becaus he would not preach such pleasing Doctrine as he. Forsooth, the Land was not able to beare *Amos* his words, he preaches as if he would scare people out of their wits. He preaches Schismatically, and as if he loved to be singular. The chiefe Priests were furious against our Saviour Christ, becaus his Ministery was more blest then theirs was, nay, they hated him more then *Pilate*, *Pilate* a very Pagan, his Conscience told him he found no fault in him, *Why, what evill hath he done?* Their envy against Christ was palpable, that he did discover it. He knew that for envy they had delivered him unto him. So when all the Countrey know in their Consciences that such and such teach the wayes of God sincerely, set themselves to roote out sin, and to save soules, nay, the very drunkards you shall hear them say, I, I, he is a good man, Gods blessing on his heart, he tells us our faults, we may do what we list for all such and such, but he tells us of our faults, and God helpe us to amend them, and when they are sicke, they would rather have such a Ministers prayers, then twenty of other Ministers, that will soothe them up, and be haile-fellow with them: Whereas there be many of our owne Coat, that are implacable against a Minister, that labours to be faithfull. How contrary is this unto the Rule? The Ministers of God should be all one, and if one be godly, all should be, if one painefull, all should be so, if one preach home to the Conscience, all should do so, they should all live as brethren. What sayes our Saviour Christ? *Ye are the Salt of the Earth, but if the Salt hath lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be troden under foot of men*, Matt. 5. 13. That is, Salt may season others, but if it have lost its savour, nothing can salt it.

A Minister is of an excellent calling, appointed to season mens hearts, but if he have lost his savour, he can never truly be seasoned again, nothing can doe him good. An evill Minister is a more desperate forlorn man than any else.

Use 2. Secondly, Another use is, that all that are the Ministers of God would be hence stirred up to be all of one mind, all drawing one way, all bending our forces to one and the same end, the glory of God, and the salvation of our people. Its a fine comely thing to see any Brethren in unity. *Behold how good and how pleasant it is for Brethren to dwell together in unity! It is like the precious ointment upon the head that ran down upon the beard, even* Aarons *beard, that went down to the skirts of his garment: as the dew of* Hermon, *and as the dew that descended upon the mountaines of* Zion, *for there the Lord commanded his blessing, even life for evermore*, Psal. 133: 1,2,3. I say, this is a very comely thing, to see any brethren to dwell together in unity, it is like the perfume of *Aaron*, that made all his garments fragrant sweet, it is like the dews of *Hermon* and *Zion*, that made all the ground fruitfull, this is that which hath the Lords blessing annexed to it, it is an excellent meanes unto eternall life. As the Apostle saith, If there be any consolation in Christ, if any comfort of love, if any fellow-ship of the Spirit, if any bowells and mercies; Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind, *Philip.* 2,1,2. If it be so necessary for Brethren to be united, how much more for Brethren in the Ministery? of all men, Ministers have most reason to be of one minde, becaus we are to teach union unto others.

Besides,

Beſides, if we deſire to do what we are commanded to do, we ſhall have enemies enough in the world Our Tribe is a hated Tribe. Of all offices, the office of a reproover is the moſt unwelcome. *Paul* was counted an enemy, becauſe he told the *Galatians* the truth. *Micaiah* was hated becauſe he dealt truly with *Ahab*. People love their luſts, as their monies, yea, as themſelves : *Ergo* of all men we are moſt hated. Every man is believed in his owne profeſſion but we; People do not hate Taylors that make them a good garment, nor a Shoo-maker that makes them a good Shooe, nor a Cook that makes them a good Feaſt, nor a Phyſitian that makes them a good potion, nor a good Lawyer that makes them a good ſute, though theſe doe but provide for the body, and yet we that provide for peoples ſoules if we make them a good Sermon that would ſave their ſoules for ever, ſo they would obey it, we are hated for our labour. *Ergo*, when *Moſes* came to ſpeak of *Levi*, that were the Miniſters of *Iſrael*, he prayes God, that God would deliver them out of the hand of their enemies, *Lord ſmite through the loines of them that hate him*, Deut. 33.11. I ſay we have many enemies in the world, and therefore we had need hang together, who ever be at oddes, we ſhould ſtick cloſe together. Our meſſage is hardly believed, and therefore we had need to be all of one minde. The word which we preach is averſe to fleſh and bloud, and therefore we had need all joyntly to obey it, otherwiſe how do we thinke that we ſhall perſwade any others?

Force, the more united the more ſtrong. O if we would all joyne forces in one, we might make all our Pariſhes quake! all the wicked round about, their very hearts would be ready to faile them, if every pulpit did rowze them. If they could come in no Church, but they were made to ſit upon thornes, I verily believe, few would have any heart to go on in their evill doings.

Thirdly, another Uſe is, how we ſee it is a very uſefull and profitable thing, that one good Miniſter ſhould now and then come and help another, and preach for another, that our people may ſee our conſent, that we all preach the ſame thing, and that is not our private preaching, but all the Miniſters that are of God, are juſt of the ſame mind: This made the Apoſtle, whenſoever he was to write to a people, that he knew would be ſomewhat backward to believe him, he would joyne other Miniſters with him, as conſenting together with him Indeed when he wrote unto *Timothy*, he would not do it, for he knew that he did not need, he knew the faithfulneſſe of his heart. But when he writ to the *Corinthians*, where falſe Apoſtles had been, and had made many of them to doubt, he joyned *Soſthenes* with him, as it were confirming the ſame thing, 1 *Cor.* 1. 1. when he wrote to the *Galatians*, he told them he had *Peter* on his ſide, and *Barnabas*, and *Titus*, and *James* and *John*, and how the Apoſtles gave unto him the right hand of fellowſhip, *Gal.* 2.1,9. He writing to the *Philippians*, joynes *Timothy* with him, *Phil.* 1.1. And ſo writing to *Philemon*, about a thing, that though he hoped *Philemon* would do, yet becauſe he knew he might have many carnall reaſons againſt it, he joyns another with him, *Philem* 1. This is of very good uſe, when one good Miniſter comes and backs anothers Miniſtry. For as it is with men-pleaſing Miniſters, that make as if the way to heaven were eaſier than it is, people hope that other Miniſters will come, and confirming it, make it good, *Ezek* 3 6 O they love ſuch a Doctrine alife, and they hope there will be more of that minde: So when they hear a ſtrict Miniſter, that delivers the Word to them as it is, and as they ſhall find it at laſt day, tuſh, this is ſo uncooth, that they hope that it is but the opinion of their preciſe Miniſter, and that no body elſe is of his mind Now when God ſhall bring a cloud of witneſſes, it is, I ſay of very good uſe. I confeſs that when a Miniſter ſpeaketh the truth, though no body elſe come to ſet it on beſides him, he ſhall be a witneſs againſt all the people that will not believe, and vext at the voice of his preaching *Noah* condemned all the world, albeit there were none but he: But yet ſymphony and agreement, and the conſent of the

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You ſee here the Church of *Sardis* was grown dead, and the Lord faults the Angel of the Church for it. *I know thy works, that thou art dead*. The like is ſaid of *Laodicea*. *Laodicea* was grown horrible lukewarme, no zeale of God, they were neither hot nor cold, and the Lord imputes it to the Angel of *Laodicea*: I know thy workes, that thou art neither hot nor cold, and therefore I will ſpue thee out of my mouth, *Revel.* 3. 14 15. 16. The ſame is ſaid of the Church of *Epheſus*, that they had left their firſt love, and yet the Lord hit the Angel in the teeth with it, *I have ſomewhat againſt thee, becauſe thou haſt left*

thy first love, *Revel.* 2.4. Beloved, the last day I spake of the Ministers concord and unity, *to the Angel of the Church*, all the Ministers should be as one man, as if they made up one and the same Angel. And therefore our Saviour Christ made choice of Brethren, and Kinsfolks, *Simon* and *Andrew* his Brother, *Iames* and *Iohn* his Brother. St. *Peters* Bark is a fisher-boat, not a man of War, it is not furnisht with mortall Engines, but onely with nets to catch fish If *Peter* were reproved for drawing upon *Malchus*, what reproofe had he bin worthy of, if he had drawn up any of his fellowes? this was the Theme that we spake of the last day. Now then let us speake of the influence that a Minister hath in his people, he may be the cause of his peoples deadnesse, if he do not take heed. And this he may be three wayes; first, by his not preaching; secondly, by his dead manner of preaching; thirdly, by his dead manner of Life and Conversation.

First, I say, by his not preaching; ye know the Word of God is the word of life, *Phil* 2.16. The word is that which quickneth the heart, as *David* saith, *Thy word hath quickned me*, *Psal.* 119.50. Now when Ministers do not preach it, this deads peoples hearts; We see this in those places where the due preaching of the Word is wanting, people are dead to all goodnesse; nay, they that had some quicknesse in them before, do lose them more and more: As *Solomon* saith, *Where there is no vision the people perish*, *Prov.* 29.18. that is, where preaching is defective, the people die, they are spritually dead in trespasses, and in sins. Can a man live without bread, or without food? no more can people live without constant preaching. The word is the bread of life, now when this is not broken unto people, they must needs die. Mark how *Zachary* describes them that are without preaching, They are such as sit in darknesse, and in the shadow of death, *Luk* 1 79 that is, they are blind, and ignorant, and liveleſse, dead while they live, they are wicked and abominable, in the power of Satan, under the wrath of God, strangers from the life of God; such Ministers as do not preach constantly, they are soule-murtherers, they are guilty of their peoples blood, they do not give them that which should quicken them up unto eternall life; they should quicken them up unto newnesse of life, but they do not; they should powre in the words of eternall life into their hearts, but they do not; people are naturally dead to prayer, and dead to communion with God. and dead to all holinesse, they have no heart to pureneſse and righteousnesse of walking, and such Ministers do not study to revive them.

Secondly, as a Minister may be the cause of his peoples deadnesse by his not preaching, so he may be the cause of their deadnesse by his preaching, when the manner of it is dead. Preaching may be dead in the manner of it, seven wayes.

First, When it is too generall, when they preach only in generall. That which we say is very good, for the generall, but we do no apply our selves to every particular mans Conscience, this deads peoples hearts. Beloved, it is particular Preaching that does people good; When *Nathan* told *David*, *thou art the man*, 2 *Sam* 12.7. This stirred *Davids* heart When *Peter* had said to his hearers, *Ye have crucified Christ*, *Acts* 2.36. This prickt them to the heart. Generall preaching cannot quicken. First, because generalls cannot act. *Actio est singularium*, as we say. It's onely a particular, works. Let a man preach home and in particular, and this wil work on the hearers. This made *Michah* a powerfull Preacher, when he preached particularly to his peoples Conscience. Truly, I am full of power by the Spirit of the Lord, and of judgement, and of might, to declare unto *Jacob* his transgression, and to *Israel* his sin, *Mic.* 3.8 this made him a powerfull Prophet to quicken up his people, because he told every man his sin, and smote every mans conscience for his transgression. No man is stirred till he feeles his case laid open, till he sees

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the Miniſter beates upon him, and hit him; till the Miniſter treads hard upon his toes, he will never cry out.

Secondly, Generall preach ng leaves the Sermon to the people to apply it; now the people will never apply it while the world ſtands Nay, *David* himſelfe would not apply, as long as *Nathan* dealt with him in generall, as long as *Nathan* was ſpeaking of a man in the clouds, a rich man that had wronged a poor man, *Davids* heart was as whole as a fiſh, till he came to *Thou art him.* Now he cryes out, *I have ſinned. Nathan* was fain to make application: For *David* would never have done it elſe. Will a truantly Boy ever whip himſelfe? the Maſter may lay the rod before him, but except the Maſter lay it on, he will goe ſcot-free if he can. *The words of the wiſe are as goad and as nailes faſtened by the Maſters of Aſſemblies, Eccleſ.* 12.11. Mark, the Maſters of Aſſemblies muſt faſten them into the poſt, lay the nailes by, the poſt it ſelf will never knock them in; So, though the Sermon be never ſo good a naile; yet he muſt knock it in, the people will never doe it. The Prophet *Jehu* muſt come and ſay to *Jehoſaphat, Shouldſt thou help the ungodly? Wrath is upon thee from the Lord,* 2 *Chr* 19 2 He faſtened in the naile; though *Jehoſaphat* were a good man, yet the Prophet knew he would not doe it. Nay, people are ſo farre from applying the word unto themſelves, that they will apply it to any body el e rather than to themſelves, the Miniſter met with ſuch a one to day, there was a leſſon for him: But none will ſay, this was for me, and I am a vile wretch, and vengeance hangs over me, unleſſe I doe amend, and therefore certainly generall preaching is a dead manner of preaching

Third'y, Generall Preaching is confuſed, when Miniſters tell people they muſt repent, and believe, and ſerve God, and be godly, and carry themſelves well, in all their places and callings. When they doe thus in generall, this is like, as if the trump ſhould give an uncertaine ſound, like the noiſe in a battle, a confuſed noiſe, as the Prophet ſpeakes, *Eſa.* 9.5. Like the confuſion in *Epheſus, Great is Diana of the Epheſians*, they kept a great ſtir, *Act* 19 32. the Text ſaith, *The Aſſembly was confuſed, and the more part knew not wherefore they were come together*, ſo while we preach onely in the generall, Great is the Lord Jeſus Chriſt, and we are great ſinners, and great is the need of repentance, but we neither tell the people how, nor when, nor who, nor what: may be our Sermons may keep ſome pudder in mens Conſciences, but people have no diſtinct edification, they goe away and ſay, O it was a very godly Sermon, I pray God give us grace to follow it! But no man is the better. They hear admirable things about repentance, but they are not taught how to goe about it, there they are at a loſſe. They remember gracious things about the ſerving of God, and about a good Conſcience, and the like. But they know not how in the earth to ſet about theſe things to a y purpoſe: if ever we would quicken our peoples hearts, we muſt let them ſee diſtinctly, the will of God concerning them, the particular meanes, and helps, and ſigns of it, the particular motives, and arguments to it, the particular circun ſtances of it, the particular hinderances, lets, and impediments of doing of it, and you can never doe the will of God, as long as ye doe thus and thus, and this courſe will break your neck, this practiſe of yours will be your utter undoing: when people hear diſtinct preaching, this doth them good, if any thing will. Generall Preaching is like the ſetting of good Phyſick before the patient, without giving him directions for the taking of it.

Fourthly, Generall Preaching is deceitfull, *Eſt dolus in generalibus*, as we ſay, there is deceit in the generalls, we Preach that people muſt love God, and fear him, and thank him, and they muſt be new men, and they muſt leave their ſinnes, and they muſt pray, and heare the Word, and they muſt doe every thing to Gods glo:y. Now mark what deceit there is in ſuch preaching

as this, this is in the generall: People goe away and deceive themselves in the particular. They think they serve God, and they love God, or else they were not worthy to live; they think they say their prayers every day, and that they are thankfull unto him, they never eate their meat, but they say grace, they never recover out of sickneſſe, but they bleſſe God; whereas if we ſhould deale with theſe men in particular, it would appeare, they are haters of God, they are graceleſſe and unthankfull wretches; they never prayed true prayer to God in all their lives; hence it is that people generally like a generall Miniſter, Why? they can goe along with ſuch a man and be heart-whole. But now if a particular Miniſter ſhould come and tell them they are worldly, and mockers of God and all goodneſſe, as they are in very good deed; they cannot abide him, they would ſay, Wherein? Such were the Jews under the overly Miniſtery of the Prieſts. When *Malachy* dealt particularly with them, ſaith he, *Ye have deſpiſed the name of the Lord: Wherein ſay they?* Mal 1.6 *Ye have wearied the Lord with your words: Wherein, ſay they, have we wearied him?* Mal. 2.17. *Ye have robbed God: Wherein have we robbed him, ſay they?* Mal. 3 8 *Your words have been ſtout againſt the Lord,* yet their anſwer was, *Wherein have we ſpoken ſo much againſt the Lord?* Mal. 3 13. Alas alas! their Prieſts had taught them only in generall, and therefore when the Prophet was to deale particularly with them, and told them what vile courſes they took, *they cryed, Wherein?* and whereof? And why doe you ſay ſo of us? He was forced to come to particulars Otherwiſe they would have gone away and bleſſed themſelves.

Fiftly, Generall Preaching lets peop'e ſee their ſinnes if they will. But beloved this will doe no good, if we let you ſee your ſinnes, if you will; we muſt make you ſee your ſinnes. *Son of man, cauſe* Jeruſalem *to know her abominations, Ezek.* 16.2 We muſt not only let you underſtand, if ye will, it is ſaid of the good Prieſts, that they cauſed the people to underſtand, *Neh.* 8.8 Naturally people love their owne ſelves and their luſts, and they will not ſee them till they needs muſt, they doe not love to be preciſe, they will not willingly yeild that they muſt be ſo ſtrict, and ſo mortified, as the Lord Jeſus will have them, if they mean to be ſaved, and therefore if they can put it off, they will; ſhew them there is a difference between people and people, ſome are the people of God, and ſome are the children of the devill, ſome are the redeemed of Chriſt, and ſome have nothing to doe with Chriſt, ſome are clean, and ſome are unclean; though we ſhew them the diffe ence between theſe two, they will ſhut their eyes if they can. Generall preaching does no more, it ſhewes them theſe things. But may be neither the Miniſter nor they will ſee for all that, now we muſt cauſe them to diſcern whether they will or no, if we can. They ſhall teach my people the difference between the holy and profane, and cauſe them to diſcern between the unclean, and the clean, *Ezek.* 44. 23. that is, tell them this is unclean, and this is clean, ſuch and ſuch perſons are prophane, and ſuch are holy: Hold it before their eyes, cauſe them to diſcern, this is the way to quicken mens hearts. Now Generall preaching does not doe thus. It onely puts the truth before men, that they may ſee if they will, but if they will not, it does not urge them, this deads our people, and does them no good, for people will not be awakened, as long as they can ſhift it.

Sixtly, Generall preaching is a-loft and a-looſe off, particular preaching is the moſt cloſe, and the moſt plain, and the moſt ſenſible preaching of all, if any preaching will ſink into peoples heads, this will: it makes the truth even ſenſible after a ſort, as King *James* ſaid of a Reverend Biſhop of this Land, that is now dead and gone: *This man,* ſaith he, *Preaches as if death were at my back.* So a preſſe Preacher preaches, as if death were at a mans back, as if judgement and hell were at a mans back, he brings the point home to the

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ſouls door, καλεπὸταλα γνωείζειν τὰ μάλιϛα καθόλα. Generalls are not plaine. Ignorant people are moſt led by ſenſe. People may live ſeven yeares under a generall Teacher, and be never the nearer, ſuch a Miniſtery breeds only ſwimming knowledge, it does not lay the Truth at every mans door; may be they get knowledge, but their knowledge does them little good: It is ſaid of the good Levites, that they taught the people the good knowledge of the Lord. 2 *Chron.* 30.22. That is, ſuch a knowledge of the Lord, as made the people good, they laid the truth at every mans door, they preacht to the people as if death were at their backs. They did livelily teach them, and ſenſibly informe them, this did them good. Generall preaching is like an Arrow ſhot at rovers, that does not hit the mark, as if the Miniſter would lay his Sermon on his Cuſhion, and never dart it into his peoples boſomes. Alas, Brethren! If people doe not feele our points at their backs, and like ſpeares in their ſides, and ſwords in their bellies, they will feele nothing, it is naked preaching; when we make mens eſtates even viſible before their eyes, when we preach ſo of Gods wrath, as if they ſaw it, when we ſo ſet out Chriſt, as if he were palpable, to mens ſenſes, this quickens and no other, as *Paul* ſaith, *O fooliſh Galatians, Who hath bewitched you, that ye ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, and crucified among you? Gal.* 3.1. Mark, how ſenſibly he had preached Chriſt to them, even as if he had held him before their eyes, and therefore he ſaith, they were even bewitcht that they could not ſee them; *q. d.* How is it poſſible that ye ſhould not ſee him, that ye ſhould not obey the truth, where it hath been ſo ſenſibly preached unto you, and painted to the life, even before your very eyes? If any Preaching will quicken, this will, and therefore Generall Preaching, that that will not doe the deed. *Ariſt. Met. Lib.* 1.

Seventhly, Generall Preaching is againſt the nature of Preaching, for wherefore is preaching, but to take the Word of God, and apply it unto people in particular? it is called the dividing of the word of truth aright, 2 *Tim.* 2.15. When the Miniſter is a good carver, to divide to every man his portion: Conviction to the ignorant; reproof to the offender; terror to the obſtinate; comfort to the broken heart; judgement to the wicked; mercy to the Saints, and true penitent ſoules; then the Miniſter applyes it unto every man. Preachers are Gods Harveſt-men, as our Saviour Chriſt ſaith: *Pray ye the Lord of the Harveſt, that he would ſend forth labourers into his Harveſt,* Matth. 9.38. Now Harveſt-men, what doe they? Doe they only bring a Sithe or a Sickle into the field, and give a ſlaſh, a generall ſlaſh, at one Corn of the field, as though that would fetch down all the Corn? No, they apply it to the Corn, to reap it down. The preaching of a generall Sermon is but a Sickle; now except it be applyed to all the people, it is not the way to reap in Gods harveſt. Preachers are called Chriſts ſeeds-men: *The ſower went out to ſow his ſeed,* Luke 8.5. Now what does the ſeeds-man? Does he onely bring in a ſack of ſeed, and poure it all on a heap in the field? Does he think that every ſpot of ground will draw it unto it ſelf? No, he ſprinkles it, and diſperſes it abroad, that every Lea may have its part. Whence comes that fooliſh conceit, that reading is preaching, a tenet which many hold? The truth is, it comes from hence, becauſe Generall preaching is made by moſt Miniſters to ſerve the turn; now, if this were preaching, reading were preaching indeed: But this is no preaching, preaching is the opening of the Word of God, and the applying of it, according as every man hath need. The not doing of this leaves poor people in their hardneſſe and deadneſſe of heart. This is the firſt. Generall preaching is ſuch a manner of preaching, as leaves the heart dead.

Secondly, Morall Preaching is a dead manner of preaching. When Miniſters preach honeſt matter, but doe not goe to the quick, they ſtrike at the boughes

boughes: They preach againſt drunkenneſſe, and intemperance, and malice, and hatred, and tale-bearing, and lying, and covetouſneſſe, and making of ſhewes, it is very good to preach againſt theſe things, and we muſt too, and let them know they are far from the Kingdome of God that live in theſe or any other ſuch luſts. But alas! this is only to ſtrike at the boughes. If we would awake the conſcience indeed, we muſt preach deeper than ſo. *The axe is laid at the root of the tree*, Mat. 3. 10. *John* the Baptiſt was a lively Preacher; now the Text ſhewes he did not only ſtrike at the boughes, but he laid his axe at the root of the tree. When Miniſters preach only good Morall matter, this kind of preaching does not quicken.

Firſt, becauſe Morall preaching does not hit all, many are very Morall people, that have not one whit of grace in their hearts. True, this may hit ſome. *Paul* told *Felix* of his intemperance, and how that there was a day of judgement to judge all ſuch perſons, this made him tremble. *Felix trembled*, ſaith the Text, *Acts* 24 25. I ſay, Morall preaching may ſtartle ſome, but it does not ſtartle all Many Heathens have been ſober and temperate, and true in their ſpeeches; and juſt in their dealings; and loving in their carriages; and painfull in their calling; as *Paul* ſaith, they have done by Nature, the things contained in the Law. Now ye know the Heathens are without grace, and are not acquainted with God, neither have they any communion with God, *Powre out thy wrath upon the Heathen, that know thee not*, Jer. 10. 25. Mark, they have no communion with God, they do not know Jeſus Chriſt, nor the myſteries of ſaving grace. So that a man may be very finely morall, and yet be without grace. Now then, if a Miniſter ſhould content himſelfe with good Morall teaching, many would go away, and conclude well of their own eſtates, though they have no grace.

Secondly, Morall preaching, thoſe that it does hit, it does them indeed ſome good, but it does them not the good, it never quickens them up unto eternall life; it ſeemeth to civilize their lives, and to reform them a little, but it never reneweth them, neither does it put them into Jeſus Chriſt: Let a Drunkard hear he is a damned wretch, if he do not give over his drunkenneſſe, if this Sermon hit him, what does he ſay? Why then I will be ſober, and I will never be a Drunkard more. And I can tell you this is very rare too. But ſuppoſe it be, he may go to hell for all this. Suppoſe we do make all our people morall, which were a fine thing if we could, but grant we could, this does not quicken them together with Chriſt; No, no, a man muſt ſee his vile nature, and loath himſelfe, and be made to deny himſelfe, to mortifie his carnall reaſon, to put off his corrupt will, to feele his curſed condition in himſelf to be emptied of himſelf, that Chriſt may be all in all to him, that he may be led by the Spirit of Chriſt, and guided by the word of Chriſt, that he may hang onely upon the promiſes of God in Chriſt, that his mind may be taken up with Chriſt, and his thoughts and affections daily be laboured to be fixed upon the things above, none are alive unto God but ſuch. Now Morall preaching will never do this.

God forbid I ſhould ſpeake againſt Morall preaching abſolutely, or againſt Morality it ſelfe, it is a very good thing; Who will not commend *Abimilech* for the integrity of his heart, that he pleaded before God? *Gen.* 20. 5. Ye know how the Lord himſelfe liked of it; who will not ſay but that the young man in the Goſpel was a very commendable man, that had obſerved all theſe from his youth: Nay, the Text ſaith, *That Chriſt*, in ſome ſence, *did love him*, Mark 10. 21. *Daniel* told *Nebuchadnezzar* what an excellent thing Morality was. O! ſaith he, If thou wilt break off thy ſins and be righteous, he meanes Morall righteouſneſſe towards man; if thou wilt ſhew mercy to the poore, it may be God will lengthen thy tranquillity, *Dan.* 4. 27. The Prophet *Eſay* tels the *Moabites*, what a deale of good they might do to themſelves,

ſelves, if they would but be morally honeſt: ſaith he, *Take Counſell, execute Judgement, hide the out-caſts, let mine out-caſts be with thee*, Eſay. 16 3. 4. If thou wilt be kind and loving to my people, thou ſhalt fare the better. When the King of *Babylon* puniſhed the wickedneſſe of *Tyre*, the Lord rewarded them very richly for it. *I have given him the land of Egypt for his labour*, ſaith God, *becauſe he wrought for me*, Ezek. 29 20. Morall goodneſſe is commended of God, as well as ſpirituall goodneſſe in Jeſus Chriſt; Nay, it is needfull that Miniſters ſhould inſiſt very much in preſſing of Morall duties, and the Godly are to be willing to hear ſuch Sermons, to look to juſt dealing, to Civill honeſty, to Juſtice between man and man; how aboundant is the Scripture in urging this Theame! It is thought by ſome, there is no Divinity in this, and ſuch a Miniſter is not deep enough, and why does he ſtand ſo much upon ſuch things as theſe, which the light of nature calls for? But theſe doe greatly erre, the Holy Ghoſt is careſull to urge ſuch duties as theſe, to be honeſt. *Walke honeſtly towards them that are without*, ſaith the Apoſtle, 1 *Theſ.* 4 12. *Let us walke honeſtly as in the day*, ſaith he, *Rom.* 13.13. *Provide things honeſt in the ſight of all men*, Rom. 12.17. Nay, honeſty, civill honeſty between man and man is a ſweet thing, the Apoſtle himſelfe brings it, among other things, as a teſtimony of his ſincerity: *We truſt we have a good conſcience in all things willing to live honeſtly*, Heb. 13.18. O it is an excellent beauty to a ſervant of Jeſus Chriſt, when his Moralls are ſound, and exemplary, and there cannot be any thing that will make the profeſſion of Religion odious in the eyes of the world, then want of Morality, when Chriſtians faile palpably in their Moralls. May be ſuch a one thou wilt think, comes farre ſhort of thee in grace, in the knowledge of good, in the beliefe of the Truth, in a ſpirituall in-ſight into the Myſtery of Chriſt; O then count it a ſhame that he ſhould goe before thee in the keeping of his Word. There cannot be a greater diſhonour unto God, then when a naturall man ſhall be able to accuſe thee of any diſhoneſty in any kind. The Spirit of God ſets it downe as a great ſhame upon *Sarah*, that *Abimelech*, a Heathen man ſhould be able to reprove her; *Thus was ſhe reproved*, ſaith the Text, *Gen.* 20.16. When *Jacob* perceived that his Sons had ſinned againſt morall honeſty, there in the matter of *Shechem*: *O*, ſaith he, *ye have made me to ſtink among the Inhabitants of the land*, Gen. 34 30. Ye have troubled me, ſaith he, it was a great grief of heart to the good man, he knew this would be a great diſhonour to God, as well as a ſhame unto himſelfe; & therefore God forbid I ſhould ſpeak againſt a Miniſters ſpeaking for morality.

Yet, Beloved this know, that this is not enough, a man may profeſs the name of Chriſt, & think verily that he believes in Jeſus Chriſt, & be a very admirable Morall man, & yet never quickned up to the grace of life. St. *Paul* ſhewes this plainly in himſelfe. I might have confidence in the fleſh, if any other man might truſt to that, I might, being circumciſed the eighth day, of the ſtock of *Iſrael*, of the Tribe of *Benjamin*, an Hebrew of the Hebrews, as touching the Law a Phariſe: *Phil.* 3.4.5.6.9. if any fine-carriaged man under heaven could hope he is right, I could before my converſion. I was admitted into the Congregation of Chriſt by the Sacrament of circumciſion: I was born in the true Church of God, I had godly Parents, I was of the Common-wealth of *Iſarel*, Nay, I was a Phariſee, which was ſo admirable a ſtrict order, that after his converſion, he was not aſhamed to be ſtill called a Phariſee. *I am a Phariſe, and the ſon of a Phariſe*, ſayes he, *Act.* 23.6. He cals himſelf a Phariſee ſtill: Nay he was zealous, & concerning the righteouſneſs of the Law, he was a very blameleſs man, ſo that if any fair carriaged man under Heaven were right, he was right. But the truth is, S *Paul* confeſſes that when God came to open his eyes, he findes that he was a dead man, a vile wretch: he ſhews he had gone ſhere to hel for all this, if God had not converted him: So that morality is a poor thing. And yet people make it their Idoll & truſt to it, & think certainly they are the children of God, certainly

they ſhall have mercy, certainly they ſhall to heaven. And how many Miniſters make this to be true Religion and preach nothing but this? This then is another way, whereby Miniſters do leave a dead Congregation by moral preaching.

Thirdly, a flat preaching, is, when there is no keenneſſe in our Sermons, when we do not ſtrive to ſtagger mens conſciences that are to be ſtaggered. When a man goes in a track, preaches true doctrine, though it were to be wiſhed that more Miniſters would do thus: This does not hunt the heart out of its owne ſtarting holes: this Miniſtery leaves people dead. It is ſaid of our Saviour Chriſt, that the people were aſtoniſht at his Doctrine, *Mat* 7.28. he ſtun'd their conſciences, he ſet them at a ſtand: ſo if a Miniſter would quicken, he ſhould labour to ſet the wicked at a ſtun. Ye know, every wicked one gets ſomewhat or other to hang on, to hope they ſhall not be damned for all they are no better. Now when a Miniſter ſets himſelfe to put his hearers to a ſtun, ſtill to ſtartle conſcience in an aſtoniſhing manner, to flaſh the bare truth into the ſoule, and to make men ſee their bad eſtates, this is quickning preaching. But when a mans Miniſtery is co'd, there is nothing to ſtun the heart, their heart may have its ſtarting holes for all it, his Miniſtery does not labour to meet with them, this leaves people dead; a Miniſter that ſtill goes on in a track, can never looke to quicken.

Firſt, becauſe a good Miniſter muſt make Conſcience to bring out new things, as our Saviour Chriſt ſpeaks: *The Kingdome of Heaven is like unto an Houſholder, that bringeth out of his treaſure things new and old*, Mat. 13.52. that is, though he bring none but the old things that were b ought before; yet ſtill he brings them forth as new: He labours to keep the Word ſtill new unto the heart, the reaſon is this, when people have once been convinced of the truth, preſently it growes ſtale to them, & ſo they are ſubject not to be quickned by it at all. O this we knew before, & ſo the heart makes little or nothing of it. I knew this before. Now when the Miniſtery of the Word darts it in a-new, and makes it look ſtill with a freſh look upon the conſcience; this is a quickning Miniſtery. Like a man that keeps his Barrell ſtill freſh, when a man gives the drinker ſtill freſh from the Barrell: ſo when a Miniſter preaches ſtill freſh from the Word. But when a Miniſter doth not do thus, he is like a man that gives one liquor that hath ſtood a great while in the Cup, it growes dead.

Secondly, Becauſe a good Miniſter muſt go further and further, or elſe he cannot quicken. My meaning is this, the more people are convinced by the Word, the more ſubtilties ſtill the heart doth devi'e; the more word is in the Conſcience, the more wiles the heart mints, the Devill alſo prompting thereunto: ſo that if a Miniſter do not follow mens hearts ſtill further and further, this will leave the people dead. The reaſon is this, Becauſe when the heart hath once invented a wile to maintaine its own hopes for all the ſame truth, we may preach the truth all the dayes of our life, it will never quicken that mans heart: becauſe ſtill when he heares that truth, he hath a wile lying by him that ſtill defends himſelfe from it: ſo that there is neceſſity for a Miniſter to go further and further. The word of God is a deep mine, there is no bottome, a man may ſtill dig deeper and deeper, *Thy judgments are a great deep*, Pſal. 36.6. When the Miniſter beſieges the heart, he is to dig round about it, and dig deeper and deeper. Still as the heart bears it ſelfe, he is to come with more and more ſupplyes out of the Word againſt it. It is a ſtrange thing to ſee how deep Miniſters have gone, and yet people arme themſelves againſt the Word of God and are not converted by it. Tell them they muſt be new creatures, they confeſſe it, & though they be none, yet they have many faire colours to hope they are: Tell them of Communion with God, and fellowiſhp with his Son Jeſus Chriſt, and heavenly-mindedneſſe, and hatred of all ſin, love to univerſall obedience, plucking out their right eyes, looking at the Glory of God, not to truſt in their performances: to goe

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out of themſelves; People make a ſhift to have ſomething to anſwer all; All theſe things they hope they have done, in ſome meaſure. Now when Miniſters go on and on, and do not go further and further, this leaves ſuch people dead. It is ſaid of a Preacher that is wiſe, that he ſtill teaches the people knowledge. Becauſe the Preacher was wiſe, he ſtill taught the people knowledge. *Eccleſ.* 12. 9. That is, people could never come to him, but ſtill he made them know more and more. You will ſay, how can a Preacher doe thus?

I anſwer, if a Preacher be well ſtudied in his owne heart, and in the Book of God, this will help him to do it. For ſtill as he ſees further into his owne heart, ſtill he will ſee further into the Word of God, and let out more and more light. It is ſaid of Chriſts Miniſtery, That in it the light did ſpring up, *Mat.* 4.16. So, this is a true Miniſtery indeed, when the light ſprings up in it. Yee know in a Spring, the water ſpringeth up more and more; now when a Miniſter goes on in a track, and does not do thus, this is a deading Miniſtery. This is the third thing, Flat Preaching leaves people dead.

Fourthly, Cold preaching too; when a Miniſter preaches coldly, when the Word floweth coldly from his mouth, when a man hides the affectionateneſſe of the Word from the people, by the coldneſſe of his uttering of it. Beloved, the Word is full of affections: what a deale of affection is there in all the Truths of the Goſpel! they are all ſteept in the warm bloud of the Son of God, there is affection in the promiſes, they proceed from the tender bowels of God: Affection in the threatnings, they all iſſue from the infinite wrath of God againſt ſin; *The Word of God is as fire*, Jer. 23. 29 Now when a Miniſter ſhall preach the Word coldly, he preaches the Word otherwiſe than it is: He does as much as in him lies, to hide the affectionateneſſe of the Word from the peoples hearts. Suppoſe the Town were all on fire, would ye not count the man a ridiculous man, that ſhould come to us, and tell us a cold ſtory? Sirs, let me tell you a thing, there is a great fire in the Town, and I verily thinke it may burn all the Town, and you ſhould do well to go and quench it: This man tels us ſo indeed, but would you not count him a foole, for telling us ſuch a thing, in a cold careleſſe manner, as if it were a ſmall matter? Nature teacheth us another courſe in ſuch a caſe, Fire, fire, help, O help, for the Lords ſake, water, water, in all haſte, Alas, alas! we are undone, quickly, run for ladders, run for buckets, run for wet cloathes; ah, you lazie villaine, run apace for Iron hooks, and the like: Thus Nature teaches to deliver ſuch a truth that does ſo nearly concern us, affectionately: So it is here, Brethren; what weighty things does the Word containe? Truths that our very bowels ſhould yerne, and we ſhould powre out our affections in the Pulpit, that we may ſhew by our delivery, what they are. Now, when this is not done, this deads peoples hearts. They ſit as quiet at a Sermon, though they heare of matters of life and death, eternall life, ſalvation and damnation: Yet they ſit like blocks in their ſeats, as though it were no great matter. Why? they heare one ſtanding in the Pulpit, as though he were ſaying his leſſon; wicked people will not believe they are going to hell, though we tell them they will not believe the wayes of Jeſus Chriſt are ſo good as they are, though we tell them. It is a pretty ſtory of *Demoſthenes*, when one told him that he was beaten and miſ-uſed by ſuch a man; it ſeems he told it very dreamingly, and coldly, ſhewing no affection at all; Why, ſaith *Demoſthenes*, hath he beaten thee? I do not believe it, No? ſaith the man: and ſo the man was as it were in a great paſſion: I am ſure thus and thus he did to me, and do not you call this beating? Nay, ſaith *Demoſthenes*, now I believe he hath beaten thee indeed. Now you ſpeak as ye had been beaten, as ye ſay. So when a Miniſter preaches unto people in a dreaming manner, though the things be never ſo weighty, yet they will not believe them. He ſaith in a cold manner, that Drunkards are in a bad caſe, and ſuch and ſuch perſons are in a ſad condition, and ſaith, yee muſt repent, or you will all periſh; but people heare him

ſpeake ſo frigidly of theſe things, that they will not enter into their hearts. If theſe things were preached as they ſhould be, it would make people quake. It is ſaid of our Saviour, That when he was teaching, the Diſciples hearts burned within them, Luk.24.32. *Did not our hearts burn within us, when, &c.* *Keckerman* makes that to be the meaning of St. *Matthew*, where he ſaith that our Saviour taught with Authority, and not as the Scribes; that is, ſaith he, he did not preach coldly, but with life and zeale, and this went with Authority.

Now the manner of preaching is cold two wayes, and ſo dead.

Firſt, when it flowes not from the heart, for then it is unlikely that ever it will goe unto the heart, *Pectus facit eſſe diſertos.* The heart is the beſt Oratory, as *Paul* ſaith, *What doe you weeping and breaking my heart? Acts* 21. 13. they ſpake ſo heartily, and affectionately, and meltingly to him, this burſt his very heart. In the 17 of *Acts* the 16 *verſe*, it it ſaid, *Pauls* ſpirit was ſtirred in him, to ſee all *Athens* given to Idolatry: He was inwardly moved in his own heart in his preaching unto them. Now if you look into the 34 *ver.* of that Chapter, how this quickned ſome there; *Dionyſius*, and *Damaris*, and ſome others cleaved unto him: that is, he preached ſo movingly, that he made their very ſoules cleave unto him, Why? he ſpake from his heart. There be many clamorous Preachers, ſaith *Calvin*, who declame againſt the ſinnes of the people, and thunder againſt them, nay as though they had a great deale of zeale, and yet never move a jot, becauſe themſelves have a dead heart, and a ſecure heart, the people ſee through their actings, that they are not moved themſelves, and therefore this does not move them neither: when people can ſee through a Miniſter, that he doth not preach once of his own heart, this deadeth their hearts; God bad *Ezekiel* eate the Book, &c.

Secondly, The manner of preaching is cold, when the Sermon is not delivered in a lively manner, when he preaches dully and bluntly. The Apoſtle ſhewes in the firſt of the *Coloſſians*, that *Epaphras* did a great deale of good in his Miniſtery at *Coloſſe*. Now in the 4 of the *Coloſſians* and the 13 *verſe*, the Apoſtle ſaith, he was a zealous Preacher; *I beare him record*, ſaith he, *that he hath a great zeale for you.* But when a Miniſter hath a cold delivery, this is a great hinderance to the Word.

You will ſay, how can this be? Is it not the ſame word whether preached coldly, or with heat? Yes it is: But the Word hath two things in it: firſt, the bare naked truth: ſecondly, the fatherly affectionateneſſe of God in the ſame. Now a zealous Miniſter, lets the people, in ſome meaſure, ſee both; but a dull Miniſtery holds out the one, and hideth the other. Againe, though the Word only convert, it is not the Miniſter that workes, but the Word; yet the Miniſter is appointed of God to be a meanes to draw peoples attentions to the Word. Now when he does it in a cold manner, the people are the more apt to let fall their intentions, and not mark it. Thus you ſee how a Miniſter may be guilty of the deadneſſe of his people two wayes, firſt, by his not preaching at all, Secondly, by his dead manner of preaching.

There is one more yet remaines, and that is, Thirdly, by his dead life and converſation; an evill life in the Miniſter, makes preaching ſeem vile, when he makes it appeare by his courſe, that he makes no conſcience of framing his life according to his own teaching: Is ſtrict in the Pulpit, and diſſolute in the ſtreet: I confeſſe many are ready to quarrell with the lives of their Teachers without cauſe, as the falſe Apoſtles with *Paul*, as though he were carnall, 2 *Cor.* 10.2. But when a man will be a Miniſter, and yet walk like men hating to be reformed, and running into the ſame exceſſe of riot with others; how doth this harden peoples hearts, and deadeth the Doctrine it ſelfe? It makes preaching ſeeme but a toy. When a man will ſeeme to perſwade to that which he neglects himſelf, and to cry out againſt that, of which

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himſelfe doth make a common practiſe. Let no man deſpiſe thee, ſayes *Paul* unto *Timothy*. You will ſay, how ſhall that be? Be you an example unto them that believe. 1 *Tim* 4.12. But I am prevented of time. There is nothing that more deads a mans Miniſtery than this, when the people know in their Conſciences, that the Miniſter is as vile as one of them. Let him preach never ſo excellent things, they will ſay, alas, alas! We know he loves his penny, he loves the pot, he is not right, no more than one of us. But I am forced to give over.

The Uſe of this is, Firſt, Is it ſo, that a Miniſter may be the cauſe why the people are dead? Then here we ſee the reaſon why the Devill is ſo buſie to poyſon Miniſters. He knowes, if he can poyſon them, he can quickly poyſon all the Pariſh well-near. *Simon, Simon, Satan hath deſired to ſift thee*, Luke 22.3. When *Joſhua* was exerciſing the office of the High-Preeſt, Satan ſtood at his right hand, *Zech* 3.1. The devill is like the *Syians*. O ſayes he, fight neither againſt ſmall nor great, ſave only againſt the King of *Iſrael*: If they could ſlay him, they knew they ſhould quickly take his Army; ſo if the devill can take the Miniſter, he cares not If he can make him a Worldling, or a Drunkard, or a Drone, or a Pluraliſt, that is it he deſires. The deading of one Miniſter, deads an hundred others, if he can be a lying ſpirit in a Miniſters mouth, he is able to deceive two hundred at once. *Uſe 1.*

Secondly, Here we ſee that Miniſters, of all men, ſhould have a care to be quickned. For if we be not quickned, Brethren, our guiltineſſe is very great, we ſhall involve many others in our ſinne: It will goe hard with every private perſon that is dead to all goodneſſe: He cannot be ſaved, he cannot eſcape the ſecond death. How then can a dead Miniſter eſcape, that hath not onely his owne deadneſſe to anſwer for, but alſo the deadneſſe of all his people? What ſayes the Lord to the Miniſters of the dead Churches of *Sardis*, *Repent, repent, ſayes he, leſt I come againſt thee, as a thief, in an houre before thou art aware*. Rev 3.3. And therefore let us be awakened, that we may be quickned. Beloved, the times now are very dead, and we that are the Miniſters of the Church have let this deadneſſe in, our not being watchfull, our not being lively and ſtirring in our places, our not being quickned O what wrath hangs upon us, if we doe not labour for life, that we may communicate it unto our people! The common deadneſſe up and down ſhould be an argument unto us to excite us. When *Eliſha* ſaw the badneſſe of the Church in his dayes, he was very earneſt to have the ſpirit of *Elias* doubled upon him, 2 *Kings* 2.9. We have need of a double ſpirit of the good Miniſters of God that were before us, the dayes doe require it, never was there more deadneſſe than now is. There are not many that profeſſe holineſſe at all, but of them that doe: O how many are dead, and without life! Now who ſhould be a meanes to quicken people but we? *Uſe 2.*

Thirdly, This ſhould teach good people to pray for their Miniſters: the more quickned the Miniſters be, it is the better for them. But if they be dead, the infection will deſcend down into you. When *Paul* and *Silas* went out to preach, the Text ſayes, *They were commended by the brethren to the grace of God*, Acts. 15.40. *Uſe 3.*

Fourthly, This ſhould be an exhortation to us of the Miniſtery, that we would take heed unto our ſelves and to all the Church of God that is committed unto our charge: That we would rouze up our ſelves, and ſpecially now, when there was never more need. When the children of *Iſrael* were about to goe back againe into *Egypt*, the Text ſayes, how *Moſes* and *Aaron* fell on their faces before all the Congregation of *Iſrael*, to beſeech them to forbear, *Num.* 14.5. They were ſo mightily affected with the peoples ſinne, that they fell upon their faces before them. *Q. d.* For the Lords ſake, and for your own ſouls ſake, take heed of this ſinne. What! will you pull all *Uſe 4.*

heaven about your eares? Will you provoke the living God againſt you? O my Brethren, take heed what ye doe, ſo we ſhould doe, we ſhould labour to be affected with our own and our peoples deadneſſe. We ſhould call upon them to be quickned. O be quickned, the Lord will not endure a dead people, get life if ye be wiſe, it is but a folly to have a name to live, except ye be alive indeed.

Now the way for us to quicken our people, is, Firſt, if we be good our ſelves. When *Jehoſaphat* would encourage the *Levites* to quicken up the people; Sayes he, *The Lord ſhall be with the good*, 2 Chron. 19. 11. He will bleſſe your labours, he will ſtrengthen your Sermons to doe good, though not to all, for the greateſt part are not of God, yet unto his people; Nay, if we were good indeed, we might have hope to doe much good; as it is ſaid of *Barnabas*, *He was a good man, and much people were added to the Lord*, Acts 11.24.

Againe, Secondly, we ſhould be earneſt with God to quicken all our hearts, that ſo we may the better quicken our Brethren, as Chriſt ſayes to *Peter*, *When thou art converted, ſtrengthen thy brethren*, ſo we ſhould deſire God to quicken us, that we may quicken our brethren, that we may waſh our hands of our people. What an excellent comfort was that unto *Paul*, *When he could take his people to record, that he was pure from the blood of all men*, Acts 20 26.

Thirdly, We ſhould mark which of our people are dead, *Ezek* 8.9. And then think, what are not we guilty of his deadneſſe?

Fourthly, Let us lay about us ſoundly, that we may not be guilty of their ſinnes in any kind.

Uſe 5. Fifthly, Another Uſe is to let us ſee, what a great danger Miniſters are in, they may be guilty of all the evill in their Pariſh, if they doe not their duty, which is a great thing to doe, they have all the ſinnes of their Pariſh lying at their doore, this ſhould keep us from ſecurity and from pride; many grow proud that they are Miniſters, but alas! They know not what an Office they have that doe ſo. Our very calling ſhould make our hearts tremble and quake to think what a charge is impoſed upon us. This made *Moſes* and *Aaron* and many a good man more, ſo fearfull to enter upon this Function. *No man takes this honour unto himſelfe*, ſaith the Apoſtle (meaning no godly man, no man in his right wits, no man that is well-adviſed what he does) *but he that is called*, Heb 5.4. as our Saviour Chriſt ſaith, *Pray ye the Lord of the harveſt that he would ſend forth labourers into his Harveſt*, Matth. 9.38. ἐκβάλῃ, ſo it is in the Originall, that he would thruſt forth labourers into his Harveſt, *q. d.* God will have no good labourers, ſince thoſe that are good are not over-forward to enter into the Miniſtery; as a Father ſayes, it is a burden that the very Angels ſhoulders would tremble under, as the Apoſtle ſaid, *Who is ſufficient for theſe things?* If there were no other Argument but this in the Text, it might ſway all Miniſters hearts in the world, leaſt we be guilty of our own deadneſſe, and of others too.

Nota.

Another Uſe ſhould be to the people, that they would be forward, and willing to heare, and greedy to drink in the Word of life. The want of this, is the deading of many a Miniſters heart. I was in much bitterneſſe, ſaith *Ezekiel*, but the hand of the Lord was ſtrong upon me, *Ezek.* 3.14. that is, I had had no heart at all to preach, but that the hand of the Lord was exceedingly aſſiſtant unto me; whereas the forwardneſſe of people, is a great meanes to quicken up their Miniſters. When the whole City flocked in to heare *Paul*, though the wicked were mad at it; the Text ſaith, *He grew bold*, Acts 13.44.45. When the people crowded in upon our Saviour, that he had not ſo much as time to eate bread, *Mark* 3.20. the Text ſhewes that he ſo beſtirred himſelf there, that his own Kinſfolk thought he had been mad, *verſe.* 21.

Revel.

REVEL. 3. 1.

And unto the Angel of the Church in Sardis, write: Theſe things ſaith he that hath the ſeven Spirits of God, &c.

WE have done with the Inſcription, *And unto the Angel of the Church in Sardis, write.* We come now to the Subſcription, and that is in theſe words: *Theſe things ſaith that he hath the ſeven ſpirits of God, & the ſeven Stars*; Which words containe a deſcription of the Lord Jeſus Chriſt, from whom this Epiſtle is ſent unto the Church, and he is deſcribed very gloriouſly, to the intent that what he ſayes, may be the more reverently and ſeriouſly regarded. The Deſcription ſets forth two admirable properties and royalties of our Lord Jeſus Chriſt; Firſt, *That he hath the ſeven Spirits of God*, that is, he hath the Holy Ghoſt, to give to whomſoever he pleaſe. Secondly, *That he hath the ſeven Stars*, that is the Paſtors and Miniſters of the Church. Chriſt hath them all in his hand, to ſend them, to gift them, to aſſiſt them, to preſerve them, to vouchſafe them to a people, or to take them away, as he liſts; and the Miniſters are called Stars, becauſe they are to ſhine in the firmament of the Church.

Firſt then, the firſt royalty of our Lord and Saviour Jeſus Chriſt, is, that he hath the ſeven Spirits of God: by the ſeven Spirits of God, he means the Holy Ghoſt; you will ſay the Holy Ghoſt is but one Spirit. *By one Spirit we are all baptized into one body*, 1 Cor. 12.13. *There is one Body and one Spirit*, Eph. 4.4. *Through him, wee both have an acceſſe by one Spirit unto the Father*, Epheſ. 2.18. The Spirit of God is but one. Ye know there is but one God, in three perſons: one Father, one Sonne, one Holy Spirit *There be three that beare record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one*, 1 Joh 5.7. there is but one Father, and one Son, whom the Apoſtle there calls the Word, for ſo he is often called in the Scripture *The Word was made fleſh*, that is, the Sonne of God was made fleſh: ſo there is, but one Holy Ghoſt, one holy Spirit. Why then does the Text here ſay of Chriſt, that he hath the ſeven Spirits of God?

I Anſwer, ye may know that the *Revelation* uſes peculiar phraſes, auguſt, and myſticall. Now the reaſon why *John* ſpeaks thus in the plurall number, is,

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Thirdly, he calls him the ſeven Spirits of God, by a common *Metonymie*, of putting the effects for the cauſe, becauſe there be many and ſundry gifts and graces of the holy Spirit of God; the number ſeven being put to ſignifie the perfection of them, and the univerſallneſſe of them.

Now

heaven about your eares? Will you provoke the living God against you? O my Brethren, take heed what ye doe, so we should doe, we should labour to be affected with our own and our peoples deadnesse. We should call upon them to be quickned. O be quickned, the Lord will not endure a dead people, get life if ye be wise, it is but a folly to have a name to live, except ye be alive indeed.

Now the way for us to quicken our people, is, First, if we be good our selves. When *Jehosaphat* would encourage the *Levites* to quicken up the people; Sayes he, *The Lord shall be with the good*, 2 Chron. 19. 11. He will blesse your labours, he will strengthen your Sermons to doe good, though not to all, for the greatest part are not of God, yet unto his people; Nay, if we were good indeed, we might have hope to doe much good; as it is said of *Barnabas*, *He was a good man, and much people were added to the Lord*, Acts 11.24.

Againe, Secondly, we should be earnest with God to quicken all our hearts, that so we may the better quicken our Brethren, as Christ sayes to *Peter*, *When thou art converted, strengthen thy brethren*, so we should desire God to quicken us, that we may quicken our brethren, that we may wash our hands of our people. What an excellent comfort was that unto *Paul*, *When he could take his people to record, that he was pure from the blood of all men*, Acts 20.26.

Thirdly, We should mark which of our people are dead, *Ezek* 8.9. And then think, what are not we guilty of his deadnesse?

Fourthly, Let us lay about us soundly, that we may not be guilty of their sinnes in any kind.

Use 5. Fifthly, Another Use is to let us see, what a great danger Ministers are in, they may be guilty of all the evill in their Parish, if they doe not their duty, which is a great thing to doe, they have all the sinnes of their Parish lying at their doore, this should keep us from security and from pride; many grow proud that they are Ministers, but alas! They know not what an Office they have that doe so. Our very calling should make our hearts tremble and quake to think what a charge is imposed upon us. This made *Moses* and *Aaron* and many a good man more, so fearfull to enter upon this Function. *No man takes this honour unto himselfe*, saith the Apostle (meaning no godly man, no man in his right wits, no man that is well-advised what he does) *but he that is called*, Heb 5.4. as our Saviour Christ saith, *Pray ye the Lord of the harvest that he would send forth labourers into his Harvest*, Matth. 9.38. ἐκβάλῃ, so it is in the Originall, that he would thrust forth labourers into his Harvest, *q. d.* God will have no good labourers, since those that are good are not over-forward to enter into the Ministery; as a Father sayes, it is a burden that the very Angels shoulders would tremble under, as the Apostle said, *Who is sufficient for these things?* If there were no other Argument but this in the Text, it might sway all Ministers hearts in the world, least we be guilty of our own deadnesse, and of others too.

Note.

Another Use should be to the people, that they would be forward, and willing to heare, and greedy to drink in the Word of life. The want of this, is the deading of many a Ministers heart. I was in much bitternesse, saith *Ezekiel*, but the hand of the Lord was strong upon me, *Ezek.* 3.14. that is, I had had no heart at all to preach, but that the hand of the Lord was exceedingly assistant unto me; whereas the forwardnesse of people, is a great meanes to quicken up their Ministers. When the whole City flocked in to heare *Paul*, though the wicked were mad at it; the Text saith, *He grew bold*, Acts 13.44.45. When the people crowded in upon our Saviour, that he had not so much as time to eate bread, *Mark* 3.20. the Text shewes that he so bestirred himself there, that his own Kinsfolk thought he had been mad, *verse.* 21.

Revel.

REVEL. 3. 1.

And unto the Angel of the Church in Sardis, write: Theſe things ſaith he that hath the ſeven Spirits of God, &c.

WE have done with the Inſcription, *And unto the Angel of the Church in Sardis, write.* We come now to the Subſcription, and that is in theſe words: *Theſe things ſaith that he hath the ſeven Spirits of God, & the ſeven Stars*; Which words containe a deſcription of the Lord Jeſus Chriſt, from whom this Epiſtle is ſent unto the Church, and he is deſcribed very gloriouſly, to the intent that what he ſayes, may be the more reverently and ſeriouſly regarded. The Deſcription ſets forth two admirable properties and royalties of our Lord Jeſus Chriſt; Firſt, *That he hath the ſeven Spirits of God,* that is, he hath the Holy Ghoſt, to give to whomſoever he pleaſe. Secondly, *That he hath the ſeven Stars,* that is the Paſtors and Miniſters of the Church. Chriſt hath them all in his hand, to ſend them, to gift them, to aſſiſt them, to preſerve them, to vouchſafe them to a people, or to take them away, as he lifts; and the Miniſters are called Stars, becauſe they are to ſhine in the firmament of the Church.

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Now

Now that the seven Spirits of God, are nothing else, but that one and the same holy Spirit of God, is plaine, out of *Rev.* 1.4,5. *John, to the seven Churches in Asia: Grace be unto you, and peace from him, which is, and which was, and which is to come, and from the seven Spirits which are before his Throne, and from Jesus Christ, which is the faithfull witnesse.* Which words are St. *John's* saluting of the seven Churches in *Asia*, wherein he wishes them all grace from the blessed Trinity, *Q.d.* Grace be to you and peace from God the Father, & from the holy Spirit of God, and from the Lord Jesus Christ, the faithful & true witnes: Calling the Father, which was, and is, and is to come, and the Lord Jesus Christ, the faithful & true witnes, & the Holy Ghost, the seven Spirits of God. It is the very self-same salutation that *Paul* uses in all his Epistles, in effect; saving that, this is more full, and more lofty and august. Now then by the seven Spirits of God, he cannot mean any creature or creatures, as Angels, or so: but he must needs meane the holy Ghost, because he prayes for grace from the seven Spirits of God, which no creature is able to give. Yee know, God only can give grace, God only is the Author of all grace: He only can justifie, and sanctifie, and quicken, and give a man eternall life, as *James, Every good and perfect gift commeth from above, James* 1.17. It were Idolatry in *John*, to wish to the Churches grace from the seven Spirits of God, if he meant by them any Angels, or any other creatures. We might worship the Angels, if they were able to give us grace. we might pray to them, and serve them, and feare them, and adore them, if they could be the Authors of grace to us. Now this is Idolatry, *Thou shalt worship the Lord thy God, and him only shalt thou serve,* Matth.4.10. *Of him, and through him, and to him are all things, to whom be glory for ever, Amen.* Rom.11.36. Yee know it is the glory of God to be the Cause of all grace. Now what sayes God? *I am the Lord, that is my Name, and my glory will I not give to another.* Isa.42.8. Well then you see what is here meant by the seven Spirits of God, even the holy Ghost himselfe, that one and the same holy Spirit of God. *These things saith he that hath the seven spirits of God*, that is, these things saith Christ, that hath the holy Spirit of God, to give him to whomsoever he pleases.

Not as though that were all, that Christ hath the holy Spirit of God, for so *Paul* had the holy Spirit of God, *I suppose also that I have the Spirit of God*, 1 Cor. 7,40. So *Peter* and *David*, and all the Saints, all the people of God have the holy Spirit of God, nay, a man is dead in trespasses and sinnes, and is a meer carkasse, like a dead body without a soule, that hath not the holy Spirit of God, therefore that is not all the meaning of it, that Christ hath the holy Spirit of God, for so all the children of God have him, and are quickned by him up to all goodnesse: But *Christ hath the holy Spirit of God*, that is, he hath him to give to whomsoever he pleases.

But it may be objected, Is it not God the Father that gives the holy Spirit to all his poor children?

I Answer, Yes, it is very true, he hath him to give to whomsoever he is pleased to give him, for the Holy Ghost is his Spirit as well as Christs, he flowes from them both. And therefore saith our Saviour, *How much more shall your Heavenly Father give the holy Spirit to them that aske him?* Luke 11. 13. So that the Father gives the holy Spirit to whom he will, but it is in Christs name, Christ is the store-house of this gift. When the Father gives his holy Spirit unto any man, it is onely in Christs name, as himself speaks: *The Comforter which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things*, Joh. 14.26. Mark, it is onely in Christs name.

Doctrine. Well, now we see the point, *That Christ onely hath the Holy Spirit of God to give to whom he pleases:* If any poor creature would fain have the holy Spirit of God to be in him, he must come to Christ for him. Though the barrell be never so full of good Wine, yet when it is hoopt round about, if one would

have

have any, he muſt draw it at the tap: ſo, Beloved, the Lord hath hoopt himſelfe up from men, he hath cloſed himſelf up from all men, by reaſon of mens ſins, he hath ſhut himſelf up, no man can have any of his holy Spirit, but he muſt come & draw it at the tap: he muſt come to Jeſus Chriſt, the Lord vents himſelf only in him, as Chriſt ſaith, he that believeth on me, as the Scripture hath ſaid, *Out of his belly ſhall flow rivers of living water.* What is that? this ſpake he of the Spirit, which they that believe on him ſhould receive, *Joh.* 7. 38. 39. Mark, Chriſt is the tap, ye muſt come to him by true believing, or ye cannot receive any of Gods holy Spirit. He only hath him to give to them that do embrace him From him proceed all the graces of the Spirit, that any men do enjoy. This is his Royalty, as being the only King and Head of the Church, and the opened fountain, that all that would be ſaved muſt repaire unto. He is the beginning of the *Holy Ghoſt*, the *Holy Ghoſt* proceedeth from him, as he is the Son of God, & as he is man, he is anointed with him. *The Spirit of the Lord is upon me*, ſaith he, *Luk.* 4. 18. Ho, every one that would have him, come unto me for him, Away with your ſins, & take me, abhor all your own wayes, ſee what damnable Creatures ye are in your ſelves, whither your luſts and corruptions carry you, what will become of you, if ye go on in your own paths? if ye would have grace, and mercy, and life, and ſalvation, come to me, The Spirit of the Lord is upon me, to poure him upon you, that ye may be ſaved. I ſay, Chriſt is anointed with him, the Lord hath given him his Spirit in abundance, he hath enough ſpirit to infuſe into all that lay hold upon him, as *John* ſaith, *God hath not given the Spirit by meaſure unto him*, Joh. 3. 34. No, he hath the holy Spirit without meaſure, he hath all ſtore of ſpirituall graces, to afford to them that lack; a treaſurie of all heavenly bleſſings, to inrich all his poor diſtreſſed Members.

The Reaſons of this Point, why Chriſt only hath the holy Spirit of God, to give where he will, are three;

Firſt, Becauſe there is none but he, that God is well pleaſed in. God is out with all the Sons of men, by reaſon of ſin and wickedneſſe, they are all hatefull unto him, they are odious in his ſight, & the whole world cannot make him and them friends again, that ever he ſhould give them grace and favour, much leſſe his holy Spirit. There is none in whom God is well pleaſed but in his Son; *This is my well-beloved Son, in whom I am well pleaſed.* Father, and Holy Ghoſt, both came and reſted upon him, ſaying, This is the only He, in whom I am well pleaſed, *Mat.* 3. 16. 17. *q. d.* If ye get him to be your Advocate, take him, and come unto me with him, then I will be friends with you, hee may helpe you with reconciliation with me, he may get me to give you my holy Spirit, *I am well-pleaſed in him*, and in none but him. This is one Reaſon, ſo that Chriſt only can put his holy Spirit into thy heart, and ſo ſend thee to his Father, As *Paul* put a loving mediating letter in *Oneſimus* his pocket, and ſo ſent him to his Maſter: then he will be well-pleaſed with thee, when thou haſt Chriſts Letter of commendation about thee, then thou maiſt go to God from day to day, and be accepted with him: None can do this for thee but only Chriſt, he onely can put a mediating Letter in thy hand, he only can give thee the interceſſions of his holy Spirit. Thouſands goe to God in mans duties from day to day, & becauſe they are without this, Chriſt hath not given his holy Spirit, therefore they are not accepted, God is not pleaſed with them, they pray without his Spirit, they cry God mercy without his Spirit, they ſeek to enter in without his Spirit, and ſo they are not admitted. Now when a ſoule comes to Chriſt, God is well-pleaſed with Chriſt, and therefore Chriſt can give him his love-token, Chriſt can give him the holy Spirit, and ſo he ſhall be admitted into favour with God. God is well-pleaſed in him. As *Pharaoh* was in *Joſeph*, and therefore *Joſeph* could preſent his Brethren unto *Pharaoh*, *Gen.* 47. 2. If any body elſe had preſented them, they ſhould never have found favour, but *Joſeph* could put acceptance upon them. *Pharaoh* *Reaſ.* 1.

was well pleased in him : So God is well pleased in his Sonne, and therefore he can do it, and none but He.

Reas. 2. Secondly, Another Reason is, Because the Holy Spirit of God will never enter into man more, except Gods Justice be satisfied God is resolved he will not put up those indignities that men offer unto him, except they bring with them one in whom his wrath is appeased As Saint *John* sayes, *The Lamb slaine hath seven eyes, which are the seven Spirits of God*, Rev. 5. 6. That is, he hath satisfied Gods Justice, and therefore he hath the holy Spirit of God so given, the holy Spirit of God will go to those men that he hath satisfied Gods Justice for, I say the holy Spirit of God will not go to any man, without satisfaction ; if any one will shew him satisfaction, then the Spirit of God will say, I will go where you will have me, onely let me have satisfaction. Now Beloved Christ onely can say to the holy Spirit, come along with me to this man, here's a satisfaction unto Justice, therefore he onely hath the Spirit at his dispencing: And therefore if any man would have Gods holy Spirit, he must bring the Lambe slaine with him to God. Lord here I have a Lambe slaine, and now let me see thy face, now let me have thy Spirit, as *David* said to *Abner*, bring me *Michol*, or never thinke to see my face, 2 *Sam* 3.13. *q.d.* never come to mee, except thou bring me my *Michol* with thee. The bringing of *Michol* with him, this might help him to see the Kings face. So, beloved, when a man getteth the Lord Jesus Christ, and brings him with him to God, this may help him to Gods holy Spirit. Bring him along with thee, and thou shalt see my face, thou shalt have my holy Spirit Neither will God send thee his holy Spirit, neither will the holy Spirit come to thee otherwise. Christ only hath him to give. Have Christ and have him.

Reas. 3. Thirdly, another Reason is, why Christ hath the holy Spirit to give, because he is flesh of our flesh, and bone of our bone, and we may go to him: he is the fittest to have him to give, because he being man aswell as we, we may make bold to go to him : My Brethren, we are not able to go to God for any thing, much lesse for his Spirit, we are not able to look upon him immediately, as a man is not able to look upon the Sun-beames in their strength, specially if he have sore eyes : But let him get a Scarfe, or a Cypresse, and now he may. Now the the Sun-beames will shine upon him through the Cypresse, and not hurt him. The Scarfe is able to convey unto him the Sunne-beames, without dazling of him. So, beloved, Christ is able to convey the holy Spirit of God into any man, our sore Consciences may look up to God thorough him, he moderates Gods looke, he can make us looke God in the face, in a comfortable manner. Now we may ask any thing of him, even his holy Spirit, and he will give him, as the Apostle sayes, *By him we have boldnesse*, *Eph.* 3.1.2. O, beloved, they are great things that we need. We have need of such great matters, that when the Conscience is awakened, it can have no hope to obtaine, that God should pardon such vile wretches as we that he should accept of such poore services as ours, that he should love such filthy ones as we are, that he should give us a Kingdome, and his own holy Spirit to enliven us, to establish our hearts, to be an earnest of Heaven to us : how can we hope he will give us such infinite mercies? Now the Lord hath put all these blessings into the hands of his Son Jesus Christ, that is flesh of our flesh, and bone of our bones. Now we may boldly go to him for them. As *Moses* when his face shone, *Aaron* was afraid to come neare him, *Exod.* 34. 30. Therefore he put a vaile over his face : Now *Aaron* and others were able to come nigh him ; so before, none were able to come to God for any thing, but now the Lord hath put a vaile of flesh upon himselfe by incarnating his owne Son, now we may make bold.

Use 1. The Use of this, is, First ; Is it so that Christ hath the seven Spirits of God? Then, what hath he not? He is an all-sufficient Saviour. He is Gods steward,

God

God hath put all his goods into his hands No man can be aſſured of any thing that is good, but by coming unto him, *All things are delivered to me of my Father*, Mat. 11.27. That is, *I have all my Fathers goods in my hand*: Favour, Pardon, Mercy, Grace, Comfort, Heaven it ſelf, yea and his holy Spirit and all, I have the diſtributing of them all He is the ſtore-houſe whither all needy ſoules are to go. He is full of all manner of good things, as *John* ſayes, *Of his fulneſſe have we all received*, Joh. 1.16. Look what grace any of the Saints have, they have it all of him, he is Gods Conduit-pipe, the Lord opens himſelfe only in him; he is the tap, he lets out Gods Bleſſing, and Graces, and Spirit, like a ſluce. He is the Lord-treaſurer of Heaven and Earth: As *Joſeph* in *Egypt*, if any one would have Corn, they muſt goe to *Joſeph* for it; if they came to *Pharaoh* but for a peck, or a gallon, preſently he ſent them to *Joſeph*; ſo the Lord ſends all that will have any drop of mercy, to his Sonne; If ye will not go to my Sonne, ye ſhall not have one drop, ye ſhall dye in your ſinnes. *This is my well-beloved Son*, ſayes he, looke ye heare him; hearken to him; obey him; be ruled by him; bow down unto him; doe as he bids you: if yee anger him, and will not ſtoop unto him; if your hearts will not burſt; if your mindes will not off from the world, and other things, and be wholly intent unto him; if ye ſlight him, and ſuffer vain thoughts to draw away your affections and thoughts and meditations from him, there is no redemption for you. No ſalvation but only by believing in his Name, he hath all the ſeven Spirits of God, no ſpirit of grace at all can be had but only of him; he was the Rock, that *Moſes* muſt ſtand on, that the glory of Gods goodneſſe might paſſe before him.

Secondly, Another Uſe is, hath Chriſt the ſeven Spirits of God? then we are without excuſe: if we be without the holy Spirit of God, Chriſt hath him to give: and yet how few will ſeek him of Jeſus Chriſt! As Chriſt ſayes, *Ye will not come unto me, that ye might have life*, Joh. 5.40. That is, if ye would come unto me, I would make your dead hearts to live, I would quicken you to all goodneſſe, I would poure my holy Spirit upon you. But you will not come unto me for it. This makes us without excuſe, that Chriſt hath the Spirit in him, for all that have a minde to him, and we have no minde. How few among you to this very day have gotten yet Gods holy Spirit? Yee pray, but yee have not the Spirit of ſupplication to pray by, to lift up your hearts, to enliven your deſires, to be able to wreſtle with God to any purpoſe, no ſpirit of grace ſtirring in you. When ye come to the houſe of God, ye heare Sermons; but the holy Ghoſt does not fall upon you to make them effectuall & mighty in operation, to convert you to God, to knock off your baſe luſts: ye are dead in all holy duties, voyd of all heavenly graces, dull to every good thing, even as the body without the ſpirit is dead Nay the ſpirit of the World dwelleth in moſt men, tying and gluing them to the things here below, and will not let them ſavour and reliſh the things of heaven; whereby they cannot ceaſe from ſin, nor work the works of God. Rare is that man, now adayes, that hath the holy Spirit of God remaining in him in any meaſure: nay, if people were asked, whether they have the Spirit of God, yea or no, their own conſcience could anſwer, No, they have not: they never felt any ſuch Divine gueſt; their earthlineſſe and lumpiſhneſſe of heart in all the Ordinances of God, their unacquaintedneſſe with God, their unſetledneſſe, and nakedneſſe, and blindneſſe in all the wayes of peace, plainly does declare it; and yet they will not come unto Chriſt that they might have life: he hath the ſeven Spirits of God, and yet they cannot finde in their hearts to be inſtant and earneſt with him: when *Pharaoh* appointed *Joſeph* to diſtribute Corn to all coummers; go to *Joſeph*, ſayes he, *Gen.* 41.55. the Text ſayes, *All Countreys came to Joſeph for Corn, becauſe the famine was ſore in all lands*. But God hath appointed his own Son to be a diſpencer of the Spirit, and there is a ſore want of the Spirit every

Uſe 2.

where, in all Towns and Pariſhes, and yet hardly any will come in. Certainly, this is the condemnation, that men intend their pleaſure, and their profits, and every outward thing, and never ſeek to Jeſus, to have the holy Spirit of God.

For firſt, many of us have hard hearts that cannot melt at our own ſinnes, nor the publick provocations whereby God is provoked, nor the generall calamities of the Church: our hearts are like a ſtone, and we are not affected, nor can be affected, no relenting at the Word, no bleeding in any other good duty, nothing moves us: the ſpirit could ſoften, yea, and take the ſtone away, and Chriſt ſayes he would give him unto us, if we did deſire him; *I will put a new ſpirit within you, and take the ſtony heart out of the fleſh.* Ezek. 11. 19. He hath ſpirit enough in him to do it, and yet we will not ſue to him but in a feigned manner, and ſo a hard heart poſſeſſeth us ſtill, which mars all our family duties, and all that we do in the publick aſſemblies: nothing comes of all that we do. If our fooliſh hearts would come downe to be fervent after Chriſt, this might be remedied. He hath the ſeven Spirits of God for the nonce. But a ſpirit of ſlumber bewitches us, and nothing can awaken us to this very day. Never was there a more hard-hearted time, never more hard-hearted Chriſtians, nummed, and paſt feeeling, wiſhing indeed the things mought be mended, but never putting forth our hand to have them mended.

Secondly, ſcarce any of us can pray, but in a blunt-hearted-wiſe: our prayers never ſtirre Heauen, never give ſo much as a lift to any of our Luſts, neither are they any whit anſwerable to the miſeries that are on us, whether Perſonall or Nationall; the ſpirit could help us, and enlarge us, as *Paul* ſayes of the good *Romans, Ye have received the Spirit of Adoption, whereby ye cry, Abba Father*, Rom. 8. 15. And Chriſt hath this Spirit in his hand, to give. But we would rather ſit woulding and yawning than be down on our knees before God. Every one almoſt hath heavy things that he is conſcious of: terrible guiltines, horrible miſgivings, ſelfe-condemnings, uncertainties about his latter end, doubtfulneſs whether any thing be ſound, yea or no; and yet no heart of prayer, no ſtrainings after Chriſt to have the holy Spirit of him. Nay, tittle tatle is preferred before comming about Chriſt: and every idle buſineſſe more takes up our thoughts, then how we may enjoy Jeſus Chriſt.

Thirdly, where is the man well-neer, that is holy? ſome indeed are civill, and not very many, no, not of them that would be held for profeſſors. For what Civill Honeſty is there, when people are palpably proud, and palpably coveteous, and palpably malicious, and ſpightfull, and envious? but put caſe many be civill, yet holineſſe is hardly any where to be ſeen. Where are any that are mortified unto ſin? Crucified to the world? Pilgrims on earth, heavenly minded? taken up with God? *The Spirit indeed is a Spirit of holineſſe*, Rom. 1. 4. And Chriſt hath him to give, but he cannot have our cuſtome: We are not thirſty after ſuch matters.

Fourthly, Where is the Communion of Saints? a Theme I ſpake of the laſt Sabbath day. We are all like unto *Ephraim*, *Ephraim hath mixed himſelfe among the people*, Hoſ. 7. 8. that is, they had no Communion of Saints there among them. They were a miſh-maſh people; there was a Chaos and a confuſion and a medly among them. If there be any that beare the name of Saints: They are like Lambes feeding all alone in a large place. *Like Iſrael when they are ſcattered*, Hoſ. 4. 16. Lambs without flocks: Birds without mates: as if they were all frighted aſunder: No Communion of Saints, no Communion of graces, nor duties, nor hearts, nor affections. I confeſſe if we had the holy Spirit of God, it would make a Communion among us: As *Paul* ſayes, *The grace of our Lord Jeſus Chriſt, and the love of God, and the Communion of the holy Ghoſt be with you all, Amen*, 2 Cor. 13. 14. He would make a Communion among us, and Chriſt

hath

hath him too, and there we might have him, but we care not for him; which is a moſt fearfull thing; a ſigne of horrible deadneſſe and liveleſneſſe in good: as it is with the boughes of a tree, when they are dead they fall off, but they hang together as long as they are alive. Though communion of *Saints*, be an Article of our faith, yet we let it die. we ſee in nature, if we fling any meat to a Hen, preſently ſhe clucks for all her Chickens to have part: So, look what graces we get, we ſhould impart what we can: the Lord hath appointed mutuall-giving good example unto one another, edifying one another, exhorting one another, admoniſhing one another, comforting one another, conferring one with another, ſupplicating one with and for another. As it is ſaid, *Luke* 5.10. *That* Simon, *and* James, *and* John *were partners in their fiſhing, looke what fiſhes they caught, they divided among one another; ſo Chriſtians ſhould be partners.* What they get at a *Sermon*, they are to impart; what they get in Prayer, or at Sacraments, or in afflictions; there be others that ſhould be partners with them: As the Apoſtle ſayes *Looke not every man on his owne things, but every man alſo on the things of others*, Phil. 2.4. O ſayes he, if there be any fellowſhip of the Spirit, thus it muſt be, that is, the Spirit would breed this fellowſhip and communion among you. Now, beloved, where is this holy Spirit to be had but in Chriſt? I ſay, we are without excuſe, if we doe not get the holy Spirit of God, becauſe Chriſt hath him for us, if we would reſort to him, and therefore we can have no plea.

Firſt, We cannot plead, we have no need of the holy Spirit of God: what need we have him, as long as we believe there is ſuch a one? Is it needfull we ſhould have him? I, that it is; why elſe did God make his Sonne to be the diſpenſer, and the diſtributer, and communicater of him? O, beloved, the Lord hath done this becauſe we cannot be ſaved without the holy Spirit of God: would we be regenerated and born again? we cannot without the Spirit: *That which is born of the Spirit, is Spirit*, Joh. 3.6. We can never be ſpirituall without the Spirit of God: none but ſpirituall men and women ſhall enter into the Kingdome of God. Drunkards. and Adulterers, and Lyers, and Muck-worms, and better men then they, are carnall men. *Now to be carnally minded is death, but to be ſpiritually minded, this onely is life and peace:* So that we cannot plead that.

Again, We cannot be juſtified without the Spirit of God. Ye may ſay, O, we hope to be juſtified only by Faith in Chriſt; true, but if ye have not the Spirit of God, ye have no faith; none have true faith in Chriſt, till firſt they have the holy Spirit of God, and therefore it is called the ſpirit of Faith, that is, a ſpirit inclining a man unto Chriſt; bowing of the minde, and heart, and ſoule, to all heavenly things in Chriſt; no man can be juſtified without this, as *Paul* tells the *Corinthians*, *But ye are ſanctified, ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of God*, 1 Cor. 6.11.

Againe. Ye cannot have free-will to doe the will of God without the holy Spirit of God. I confeſſe, by nature no man hath free-will: I, but if ye be not more than nature, ye cannot be ſaved. Ye muſt have free-will to all the wayes of God, or ye cannot be ſaved. Now ye never can have this without the Spirit of God. Can ye mortifie every wicked luſt? Can ye reſiſt the Devill every day? Can ye keep out the world, and ward off the temptations of the fleſh? Ye can never doe it while the world ſtands, in a holy courſe, without the holy Spirit of God. *Where the Spirit of the Lord is, there is liberty*, 2 Cor. 3.17. Mark, there is free-will to all theſe things: That man hath liberty to doe ſupernaturall things, that hath the Spirit of the Lord, and no man elſe.

Againe, Ye are none of Chriſts, if ye have not the holy Spirit of Chriſt; that is the Mark he brands all his ſheep with, as a man ſayes, when he heares tidings of any of his ſheep; ſaith he, If they be mine, they have ſuch

a mark: they have an *A.* and a *B.* on the left ſide, or ſo: So ſayes Chriſt, If they be mine, they have my Spirit, if any man have not the Spirit of Chriſt, he is none of his, *Rom* 8 9. *Hereby we know that he abideth in us*, ſaith *John*, *by his Spirit which he hath given us*, 1 Joh. 3.24. ſo that we have need of the Spirit, and therefore this cannot be our plea, that we have no need: We have ſuch need of Gods holy Spirit, that we cannot be ſaved without the having of him.

Secondly, We cannot plead, we know not where to have him. For Chriſt ſaith, he hath him to give to all that will receive him. *The Spirit of the Lord is upon me*, ſaith he, *Eſa.* 61.1. That is, he is poured upon me, that he may run down upon all them that come to be my members. If Chriſt indeed had not come, if God had not made him *Vehiculum Spiritus*, if God had not put his Spirit upon Chriſt, like water in a Fountaine, to run out upon all that will ho'd their hearts under him, then we might have ſome excuſe: Lord! we know not where to have the Spirit. But the Lord hath told us where we may have him. We may have him in his Son Jeſus Chriſt.

Thirdly, We cannot plead, we cannot tell how to have him: For as ye know where to have him, ſo ye may know how to have him too: And ye all doe know, if we had a heart we may have him four wayes;

Firſt, By the hearing of the Word: You will ſay, ye have heard the Word many times; yet ye never received the holy Spirit yet. I anſwer, that is certaine, but it is becauſe ye doe not come to it with a greedy yerning heart, with an open eare, and a willing mind to be guided by it. For if ye came thus, with this mind, ye would quickly have the Spirit. Lord tell me any thing, I doe unfeignedly deſire for to doe it; reprove any thing in me, I doe ſincerely deſire to leave it. Come thus to the Word, I dare ſay, thou ſhalt not be one quarter of an hour without the Spirit; as Chriſt ſaith, *Turne ye at my reproof; behold, I will poure out my Spirit unto you*, Prov. 1.23. You will ſay, this is ſtrange, and have I heard ſo many Sermons, and never got the Spirit yet? I, you never heard Sermons with an honeſt heart: You ſhall ſee, *Cornelius* and his company got the Spirit at the firſt Sermon that they heard, when *Peter* preached, *the holy Ghoſt fell on all thoſe that heard the Word*, Acts 10.44. How ſo? Ye may read there in the Context, O, ſayes *Cornelius*, *We are all here preſent before God, to heare all things that are commanded thee of God*, ver. 33. Now, if we have the Word daily preached, and we get not the holy Spirit of God, we are without excuſe.

Secondly, By Prayer; if we did pray faithfully unto God, we ſhould have the holy Spirit, as Chriſt ſayes; *If ye that are evill can give good gifts unto your children, how much more ſhall your heavenly Father give the holy Spirit to them that aske him?* Luke 11.13. You will ſay, ye have prayed many a time and often, and yet ye finde no ſuch thing; and no marvaile, when a mans heart prayes only by the by: But if ye made it your buſineſſe, from day to day, if ye would ſeek for him as for life, and look upon it as more neceſſary than life it ſelf, then ye ſhould quickly ſpeed: But when ye will give God the blind, and the lame, and your hearts run a whoring after other things, Heaven is not the maine of all your care, and ſtudy: the Lord knowes a hollow heart, and can tell how to deny it: None ſhall have his Spirit, that doe not deſire him above all things, and labour after him above all things, and uſe all manner of meanes for him. The Spirit of God is a great gift, and we muſt know, its an infinite mercy to obtaine him, and therefore we muſt ſeek him accordingly. They that get him doe not goe dreamingly to work.

Thirdly, By repentance; this is another meanes to obtain the holy Ghoſt, as the Lord ſaith, *Rent your hearts and not your garments, and turne to the Lord your God, &c.* Joel 2. 13. What followes? *And after that I will poure my*

Spirit

Spirit upon you, ſaith he, *verſe* 28. Never think to have Gods holy Spirit, and live after the fleſh, or goe on in a forme, or a careleſſe way: not onely drunkenneſſe and whoredome, and capitall ſinnes, keep him out, but any other luſts and corruptions, that the heart clings unto. Rent your hearts then, let your drowſie doings paine you at the heart, let all your ſecurity, and unbeliefe, and luke warmneſſe, whereby ye part ſtakes with God, let all theſe be a burden unto you, and you heavy laden with them: This is the way-making for the Spirit of Gods comming in.

Fourthly, Take no denyall, let not ill ſucceſſe beat you off; this is that which thruſteth back thouſands: They find little ſucceſſe at the firſt, and ſo they give over. But, Beloved, this is it, howſoever we find cold ſucceſſe in our holy labours at the firſt, yet we muſt goe on, though we doe not find our luſts die, though we doe not find that ſpeeding in Prayer that we could wiſh, that prevailing in our endeavours that we doe deſire, yet ſtill we are to goe on, and ſtill waite upon God, in abounding in our care, untill the Lord grant us better ſucceſſe. The hard ſucceſſe that we have, muſt not hinder us, as the Apoſtle ſaith, *Let us not be weary in well doing, for in due time we ſhall reap, if we faint not*, *Gal.* 6.9. That is, let us not be diſcouraged with hard ſucceſſes, or any other ſuch like thing: certainly, if we goe on, we ſhall ſpeed. When the wiſe-men came ſeeking for Chriſt at *Jeruſalem*, they had no good ſucceſſe there, they did not find him there, yet they would not return back without him. But they went down to *Bethlehem*, and ſought for him there. When the Church had ſought Chriſt in her bed, ſhe had no ſucceſſe for that time. *I ſought him*, ſayes ſhe, *but I found him not*, Cant. 3.1. What, would ſhe give over becauſe of her bad ſucceſſe at the firſt? No, ſhe trudged out into the lanes and ſtreets, ſhe enquired of the watch-men and ſtill ſhe had little or no ſucceſſe. But the Text ſaith, ſhe would never give over, till ſhe lit upon him. Beloved, we muſt take heed of this. It is the impatience of mens hearts, if they cannot find a bleſſing at firſt daſh, they will ſeek no further, then they ſtrive into a former, or a worſe condition. In the firſt of *Haggai*, ye may read, that when the Jewes had been hindered by *Cambyſes*, from building of the Temple, for a fit, they gave over: Becauſe they had no ſucceſſe, they would build no more, but fell a building their own houſes, *ver.* 4. Ye know it was their ſinne, and the Lord plagued them for it. Therefore, Brethren, it muſt be our care, although we doe not ſpeed at the firſt, not to ſlacken, or give out: As *Iſaac* would ſtill be digging Wells, he digged one, and that had no ſucceſſe, ſo he digged another, and that had as bad; ſtill there fell out ſtrife, what then? Did he give over ſo? No, he never would have done, till the Lord gave him a *Rehoboth*, a Well that there was no ſtriving about, *Gen.* 26.22. So, we ſhould never be quiet untill the Lord give us his holy Spirit; though we doe not feele his workings in us at the firſt, no bad ſucceſſes, though never ſo many, ſhould make us weary: But ſtill we ſhould goe on, a ſeeking of the holy Spirit of God. Thus, as we know where to have the Spirit of God, namely in Chriſt, ſo we know how too, and therefore we are without excuſe, if we ſuffer our ſelves to be void of Gods holy and bleſſed Spirit; this is the ſecond uſe.

Thirdly, Another Uſe, is, to you that doe indeed complaine of great want of the Spirit: Here you ſee where ye may have ſupplies, even from our Lord Jeſus Chriſt, he hath the ſeven Spirits of God. Then labour to know Chriſt more and more: This is the way to have more and more of the Spirit, as the Apoſtle ſaith: That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the Spirit of wiſdome, and Revelation in the knowledge of him, *Epheſ.* 1.17. Get the knowledge of Chriſt more and more, and thus the Spirit ſhall come to thee more and more. It is ſaid of the Indian Gymnoſophiſts, that they would lye all the day long, looking upon the Sun in the Firmament,

Firmament, ſo ſhould Chriſtians doe, they ſhould lye looking upon Chriſt, the more Spirit ſtill they ſhall have, if they doe ſo.

Firſt, May be ye want Spirit to make you know the Lords will, you find your ſelves backward from day to day: little or no heart to Gods Commandements; look up to Chriſt, and ſay, Lord there is enough Spirit in Chriſt, and he hath it for all them that doe want, and would have the ſame; O give me ſome together with him, as he ſayes, *I will put my Spirit into you, and cauſe you to walke in my Statutes*, Ezekiel 36.27. *Q. d.* look up to me, I will doe this for you.

Secondly, May be, ye want ſtrength, ye have many temptations, and ye have no ſtrength to reſiſt them, they come in upon you like the breaking in of waters; may be, yee are tempted to deny all, and to ſay yee have nothing in you; ſometimes ye are tempted to give over all, ſaying, It is but a folly, I ſhall one day be damned, and I were as good give over now, as to do it afterwards, when it will be worſe, and ye have no ſtrength to hold out; ſometimes ye cannot meditate, ye cannot pray, ye are faine to break off in the midſt, with baſe feares, with ſecurity, and vain hopes, you are tempted to doe as the world does, and ye have no ſtrength to oppoſe them: Look up to Chriſt, ye know the Spirit of Chriſt is a Spirit of power, and ſtrength, 2 *Tim.* 1.7. and he hath him for you: Look up to him then, and cry for his ſtrong Spirit. Who knows? may be, you may be able to ſay in the end, as *Paul* does, *I can do all things through Chriſt that ſtrengthens me.*

Thirdly, May be, ye want boldneſſe to call God your Father; ye are in a quandary, whether ye ſhould call him ſo or no; ye are afraid he is none of your Father, and that ye are none of his adopted ones; ye ſhall but blaſpheme him to call him your Father, or to expect of him a childs portion: Look up to Chriſt, he hath ſuch a Spirit in him, whereby ye may cry, *Abba Father*, Gal. 4.6.

Fourthly, May be, ye want life and quickning, you find your ſelves very dead, even as the Church of *Sardis* in this place; *I know thy works, that thou art dead.* Look up to Chriſt as here he bids thee, he hath the ſeven Spirits of God, and hath that which will quicken thee. Chriſt himſelf; when he was naturally dead, he was quickned by his own Spirit, 1 *Pet* 3.18. That very Spirit can quicken thy ſpirituall deadneſſe, to every good word and work. His Spirit is life, and that will make thee lively; though thy heart be little better than a Timber-logge in duties, yet if that Spirit get within thee, it will make thee agile, and active in every good thing. It is a horrible thing to ſee how little Chriſtians know of Jeſus Chriſt, though they have been thought to know Jeſus Chriſt ſo long a time, yet they do not know him. Chriſt takes this very ill, as he told *Philip*, *Have I been ſo long time with you, and haſt thou not known me, Philip?* Joh. 14.9. Chriſt could be even angry with him, for learning him no better: what little ſpirit is there in Chriſtians now adays! a ſigne, though they have been a long time a learning Chriſt, yet they hardly know him: For if we knew him, Brethren, we could not be at enmity with the holy Spirit. We do not look up to Chriſt.

You will ſay, What is it to look up to Chriſt in all your wayes?

I Anſwer, It is to follow Chriſt, as where *John* ſaid, *Behold the Lamb of God that takes away the ſinnes of the world*; The Text ſayes, *That two of his Diſciples went away and followed after Jeſus*; Joh. 1.36,37. O thought they, is he the Lamb of God, does he take away the ſinnes of the world? we will follow him then. *Iohn* bade them look at him, and they followed after him, that is, they lookt at him indeed, as a man looks at one whom he followes: when a man ſo looks up to Chriſt, that he followes him; when a man ſees him his onely meanes to be happy, and godly, and in the favour of God, the only meanes to doe well, and to be well, and deſires indeed to follow after him, this is to look up to Chriſt, when a man labours ſincerely to follow the

counſell

counſell and direction of Chriſt, in all his wayes; He bids him to deny himſelf, and that is the thing that he labours for; He bids him to repent of all his ſinnes, and to ply himſelfe to all Gods holy paths, and to rely upon him for ſtrength and acceptance, and mercy and pardon, and every bleſſing. What-ever thing he looks for at the hands of God, he ſets himſelfe to follow Chriſts counſell, & to expect it in him. If he ſees his ſins, he looks up to Chriſt, and there he ſees his death to defray them; when he ſees what power they have over him, he looks up to Chriſt for his Spirit to ſubdue them, in the uſe of all thoſe means that he hath appointed: Prayer, Meditation, Watchfulneſs, Striving, Purpoſing, Endeavouring, and Fighting againſt all the luſts of his fleſh. And wherein ſoever he failes, he labours to be humbled, and yet to look ſtill up to Chriſt, for forgiveneſſe, and more help againſt another time: This is to ſee the Son of God. *Every one that ſees the Son hath everlaſting life*, Joh. 6. 40. This is to look up to Chriſt, to beleeve in Chriſt, to have Chriſt, to be in Chriſt, *to dwell in Chriſt, and Chriſt in him.*

But you will ſay, I am afraid I never lookt up to Chriſt then, I never yet had him, for I have not his holy Spirit; how ſhall I know whether I have the holy Spirit? I anſwer, firſt, I will tell thee, what be not ſignes; and then ſecondly, what be ſignes.

Firſt, What be not ſignes, there are foure ſignes that people take to be ſignes, & are not: Firſt, a civill life, when a man is a merciſull man, kinde to the poor, quiet & peaceable among his neighbours, gentle, affable, courteous, well-conditioned: Theſe are no ſignes of having Gods holy Spirit; True, they are very commendable, and they that have the Spirit of God, muſt have them, and better than them. But a man may be without the holy Spirit of God, and yet have all theſe; *Paul* ſhewes that the very Barbarians ſhewed him no little kindneſſe, *they kindled him a fire*, though they were meer naturall men, *Acts* 28. 2. Our Saviour Chriſt ſhewes that ſome are chaſte by nature, that are born ſo; ſo, many are temperate by nature, and loving by nature, and meek by nature, patient by nature; therefore theſe are no ſupernaturall graces, theſe are no ſignes of the holy Spirit.

Secondly, the profeſſion of Religion: This is no ſigne of the holy Spirit neither; for many profeſſe they know God, and yet are Reprobate to every good work, *Tit.* 1. 16. That is, many profeſſe Religion, they will heare the Word, they will have prayers in their families, they will be of the better ſide in their Pariſh where they are, if there be any godly ones, they will be of their company, if they can, and ſeeme to do as they do, and yet they have a carnall heart, they do very good works every day, but they have a Reprobate and unapproved heart in them. They do not do them right.

Thirdly, Every kinde of repentance is not a ſigne neither, we read that *Pharaoh confeſſed his ſin, and deſired the prayers of Gods people*, Exod. 9. 27. *Saul wept for his ſins*, 1 Sam. 24. 16. *Judas* made reſtitution: *Eſau* ſought repentance with teares. The world thinke certainly theſe were ſignes of Gods Spirit; no, no: They were onely common effects of the Spirit. The wicked may in a ſort repent of their ſinnes, and beat them downe too, but the truth is, they do not mortifie them. Like as if a man ſhould come into a garden, and ſee how a mole hath caſt up the earth, and made a foule ſtirre in the Alleyes, and in the Garden knots, if he tread it only downe with his foot, and do not kill the Mole, anon after it will be as bad as before: ſo, many wicked men may do, they may beat downe their ſinnes every day, but they riſe up ſtill as bad as before; now they beat them downe, and then their luſts like the Mole, caſt up again: Thus the Mole is not killed. This is no ſigne of the Spirit. But a godly heart, he kils the Mole, he mortifies his ſin, indeed new Moles may breed, and caſt up again; but he rids his ſoul more and more.

Fourthly. Every kinde of faith neither, is not a ſigne of Gods holy Spirit, ye know the ſtony ground believed, *Luke* 8.13.

Secondly, Now, for thoſe ſignes that be. Firſt, when a man is ſoundly convinced of his ſins; This is an act of Gods holy Spirit, *Joh.* 16.8. When a man hath the unction from the Holy one, The Text ſayes, that abides for ever where it is, *The anointing which yee have received of him abideth in you*, 1 John 2.27.

Secondly, When a man hath had a ſound prick for his ſins, this lets in the Holy Ghoſt, as *Peter* told his hearers, *That were prickt in their hearts*, Act 2. 37. *he told them they ſhould receive the Holy Ghoſt.*

Thirdly, When a man hath had an unſatisfiable deſire of reconciliation with God, as it is ſaid of *Paul*, that when he was rightly toucht by the Spirit indeed, *he could neither eat nor drinke*, Acts 9. 9. he could not be quiet till *Ananias* came and told him he was reconciled with God.

Fourthly, When a man is another, and a new creature; *Whoſoever is in Chriſt is a new Creature*, 2 Cor. 5.17. the Spirit of God, where ere He is, He is a new ſpirit, and He carries with him a new heart, *Ezek.* 36. 26. He works a thorow change, and he renews minde, will, and affections, inclinations, memory, appetite, members and all: He does not only new-plaſter them over, but he pulls a man quite down, and builds him up a new habitation of God, as Chriſt told the *Centurion. If I come, I will heale thy ſervant*, ſo, if Chriſt do once come with his Spirit into any mans heart, he heales it, he works a mighty mutation in that man into another man, as *Paul* tels the *Corinthians*, *Ye were drunkards, but now ye are waſhed, ye were railers, ye were adulterers, ye were covetous, ye were unrighteous, But now ye are waſhed*, 1 Cor. 6 9. 10 11. As *Paul* ſayes, *I was a blaſphemer, and I was a perſecutor, but bleſſed be God, now I have obtained mercy.* Now I am not the man that I was; I was a lyar, but now, bleſſed be God, I have the lip of truth; I hated them that were godly, but bleſſed be God, now they are the deareſt people to me in the world.

Fifthly, when a man does ſupernaturall good things; naturall good things, a naturall man may do, without the holy Spirit of grace: when you ſee a man lift up a hundred, or two hundred pound weight, you will ſay, I, this he may do by nature; But if you ſhould ſee a man lift up five thouſand pound weight, you will ſay, there is more than nature in him: ſo, beloved, when you ſee a man loves ſin and comes to be vaine, and cannot abide to be ſtrict; if he be ſtrict a little, he is ſoone weary of it, and layes it aſide; you may know this man hath not the Spirit of God in him: but if ye love holineſſe, and hate every evill thing, that nothing humbles you ſo much as ſin, nothing takes you up ſo much as how to pleaſe God; now ye may know the Spirit of God is in you, Why? This is above Nature. This is another Uſe.

Laſtly, Hath Chriſt the ſeven Spirits of God, to give them to all that will come to him? then what may Chriſt ſay to them that are contented without him, that have no care at all to come at him, that like not his government, that will not draw water at his Well? He hath taken pains to procure a ſtock of grace for them, to provide Merits enough for them, a ſalve broad enough for all their ſores, Spirit enough to poure into all their hearts; and when he hath done all this, they regard other things more than him. Truely, he may ſay as *David* did, when he was told of *Nabals* churliſh anſwer, *Surely, in vaine have I kept all that this fellow hath in the Wilderneſſe*, 1 Sam. 25. 21. Even ſo may Chriſt ſay: Surely, in vaine have I ſuffered for theſe men; in vaine have I come out of my Fathers boſome for them; in vaine did I dye upon the croſſe: They will have none of my ware, they reſpect not my graces, they will not come at me for my holy Spirit.

Revel.

REVEL. 3. 1.

And unto the Angel of the Church in Sardis, write: Theſe things ſaith he that hath the ſeven Spirits of God, and the ſeven ſtarres; I know thy works, that thou haſt a name, that thou liveſt, and art dead.

Theſe things, ſaith he, that hath the ſeven Spirits of God, and the ſeven Stars.

THeſe words containe the Deſcription of our Lord Jeſus Chriſt, from whom this Epiſtle is ſent unto the Church in *Sardis*, and in particular to the Miniſter there, who is here called the *Angel* of the Church in that place. And the deſcription does inſtance in two Royaltyes of our Saviour Jeſus Chriſt;

Firſt, That he hath the ſeven Spirits of God, that is, he hath the holy Ghoſt, and all his ſpirituall graces in his hands, to give to whomſoever he pleaſes, for the quickning of them, and the ſanctifying of them, that if any of his members want ſpirit, or any ſpirituall good, he hath it for them: *Theſe things ſaith he that hath the ſeven Spirits of God*: This we handled the laſt day.

Now we proceed to the ſecond Royalty of our Lord Jeſus Chriſt, *That he hath the ſeven Starres*, he ſpeaks of the ſeven Churches of *Aſia*; Chriſt hath all their Miniſters in his hands, and he calls them *Stars*.

Firſt, Becauſe the ſtars do direct: Its a great help when Mariners can ſee a ſtarre in a dark night. When *Paul* and they that ſailed with him could ſee neither Sun nor Star, the company were without all hope of comming ſafe to Land. *Acts* 27.20 they knew not what to do, when there was not a ſtarre to be ſeen: The ſtars ſerve for direction in the night: So good Miniſters are for direction unto people, they ſerve to direct people to Chriſt. Like the ſtar in the Eaſt; *When the wiſemen ſaw the ſtarre, they rejoyced with exceeding great joy*, Matth. 2. 10. that ſtar directed them to Chriſt, it went before them all the way, and ſhewed them where to finde Chriſt: ſo a poore ſoule rejoyces to finde a godly Miniſter; O thinks he, he is a ſtarre to direct me to Chriſt.

Secondly, Becauſe the ſtars do ſhine; ſo good Miniſters do ſhine forth, and hold out a light, to give light to them that ſit in darkneſſe, and in the ſhadow of death. *Ye are the light of the world*, ſayes Chriſt, *Matth.* 5.14. When a man ſits in a darke houſe, he cannot ſe to do any thing, but if one come and open a window, or a caſement, and letteth in light, now he may ſee to go about his buſineſſe: ſo, Beloved, people that dwell in darke pariſhes, where no ſound Miniſtery of the Word is, they know not what to do to be ſaved: they erre, they wander, they grope, they ſtumble and fall, they ſee not how to be godly and happy for evermore. But when a faithfull Miniſter comes, now light is let in, and thoſe that have a minde to go to heaven, now they may ſee the way thither, ſo that in this ſenſe too, Miniſters are ſtarres.

Thirdly, Becauſe ſtarres have influence upon theſe inferiour bodies, as God ſayes of the *Pleiades* and *Orion*, which are a company of ſtarres in the heavenly Orbe. *Canſt thou binde the ſweet influences of the Pleiades, or looſe the bands of Orion?* Job 38.31. the ſtarres have influences into things here below. The *Pleiades* open the earth, they make herbs and flowers grow, the Spring is when they ariſe once, Trees begin to ſprout, and the plants do wax green; *Orion*, it produces cold, the Winter comes when that ſhewes it ſelfe; the ſtarres have a great influence into ſublunary bodies, ſo it is with Miniſters. Bad Miniſters are like the ſtarres of *Orion*, they ſerve to coole peoples hearts, and dead them to all goodneſſe. But good Miniſters are as the ſtarres of *Pleiades*, no ſoule can

have any minde in him to that which is good, but they do exceedingly helpe and further, they quicken the heart, they warme and fructifie the soules of Gods Elect.

Again, the starres do hang high; so the Ministers of Christ are set high; they hang high, that all the people may have the nbeefit of their glistering. *Zachary* calls them the Prophets of the most High, *And thou childe shalt be called the Prophet of the most High*, Luke 1.76. But I have handled this point in effect, when I spake of Ministers being Angels, and therefore I will omit it now. Thus ye see the Ministers are starres. Now he calls them seven, because he speakes of seven Congregations, *Ephesus*, *Smyrna*, *Pergamos*, *Thyatira*, *Sardis*, *Philadelphia*, and *Loadicea*. Seven Churches, seven Congregations, and every one had their severall stars. Whence we see that every Parish should have a particular faithfull Minister. *Paul* appointed *Titus, to ordaine Elders in every City*, Tit.1.5. *The Apostles ordained Pastors, and Elders in every Church*, Acts 14.23. So it was in the time of the Law, as the Text sayes, *Moses of old time hath in every City them that Preach, being read in the Synagogues every Sabbath day*. Acts 15.21.

The Reason is, first, because those Townes that have not a faithfull Ministery in it, generally do all perish. I do not deny, but some soules in such blind places may come otherwise to be converted and saved, but generally they perish for ever, that live in such places: as the Evangelist sayes of *Galile*. True, they had sorry Priests, but they had not a faithfull Ministery. Sayes he, *The people sate there in the region and shadow of death*, Matth.4.16. that is, till they had a better Ministery, they were in a damnable estate. So that it is a pittifull thing, when any Towne or Parish are without a faithfull Ministery, no starre of Heaven shining among them.

Secondly, because when people have no faithfull Minister of their owne, generally they care not for removing of their dwelling, neither will they go a mile or two for the meanes, they content themselves with what fare they have at home, though it starve them to death: Like the people under the false Prophets, they liked them well enough. *My people love to have it so*, Jer. 5.31. Nay, they love such Prophets better than them that would deale plainly with them; Nay, there be many, that when they have a faithfull Minister at home, will be sneaking out to a drunken Minister abroad, they would rather live under such a one.

Thirdly, Another Reason why every Church should have its particular star, every Congregation had need of a faithfull Ministery of their own: Because if there be any godly soule, or any one that desires the salvation of his soule, and lives under a blinde guide, he cannot go out without giving very great offence, it will be thought a giddinesse, and a slighting of their owne Minister at home; now if every parish had a sound Ministry in it, this would not be: When people came out of every Parish round about unto *John*, they had no Pastor of their own, but they came flocking unto *John*, no question but this bred heart-burning against *John*: I, and ill-will against those people, that would not be satisfied with what teaching they had in their own Synagogues. Now, I say, if every Parish had its severall shining star, this would not be.

Fourthly, When some Parishes have their starres and many have not; this casts in a bone of discord between Ministers, for they that are idle, and vain, and scandalous, will envy them that spend themselves in giving light. Again, the people of such Parishes have many times occasion of conversing together, and falling into one anothers company. Now how will this harden one anothers hearts, when people shall say, Gods blessing on our Ministers heart, he does not meddle or make with us, we may doe what we will for all him! Who would dwell in such a Parish as yours is? We heare he keeps a horrible

stirre

ſtirre with you, he will not let you alone, you cannot be merry now and then, but you are ſure to hear of it: He is ſo ſtrict forſooth, and ſo preciſe, you muſt have preaching fore-noon and afternoon, and there is ſuch adoe to get preciſe Conſtables, that you cannot be quiet. What a woſull thing is this? How does this harden the Countryes hearts?

Uſe. 1. The Uſe of this is; firſt, This ſhewes what a miſerable thing it is, when a Land is darkened, that hath but a few ſtarres; may be here one and there one, but moſt places are in darkneſſe, and have none: Beloved, this is a ſigne of the wrath of God. God is wroth with ſuch a land, and poures his wrath upon ſuch a people, as the Prophet ſayes, *Through the wrath of the Lord of Hoſts, is the land darkned*, Eſa. 9.19.

Uſe 2. Again, Secondly, you that have your ſtars ſhining among you, how are you to bleſſe God, when there are ſo many places in the world that have none! Suppoſe the Harveſt ſhould be comming, and the earth hath great need of rain, to plump up the eares, the Corne is quite ſpoiled for want of rain: If it doe not rain, Alas! our Corn will be burnt up, and prove little worth. Now if God ſhould raine upon your fields, and not upon your neighbours; your Cloſes and Leizes have raine, but on the other ſide of the hedge there is none: What a ſpeciall mercy is this unto you? As God ſayes, *I have cauſed it to raine upon one City, and cauſed it not to raine upon another, one piece was rained upon, and the piece whereupon it rained not, withered*, Amos 4. 7. is not this a great mercy to the owner of that ground where the raine falls, and does not fall elſewhere? So, my Brethren, you that have the ſpirituall raine in your particular Pariſhes, what a mercy of God is it unto you? When ſo many Pariſhes have not one drop of it.

Uſe 3. Againe, Thirdly, let us take heed leſt thoſe few ſtarres that yet be, ſet upon us, and ſo we be all in darkneſſe, we have a little raine yet, here and there ſome. O let us repent and be more forward to bring forth more fruit, if we continue to provoke God with our unfruitfulneſſe, as we doe, that little ſhall be taken away from you. When Gods Vineyard in *Judah* became barren, and brought forth no grapes, but wild ones: What ſayes God? *I will command the clouds, that they rain no rain upon it*, Eſ. 5.6. *q. d.* I will take away all the rainy clouds: Ye ſhall have clouds ſtill, but they ſhall be clouds without raine, ſtarres without light and heat, Miniſters that ſhall doe you no good; this is a fearfull caſe, and yet God will bring it upon us, for a certain, if we doe not take heed.

There be ſix ſignes of all the ſtarres vaniſhing away, that God will take away thoſe few ſtarres, thoſe few godly Miniſters away that are left.

Firſt, When people will not walke in the light, while they have the light. As our Saviour Chriſt ſayes: *Yet a little while is the light with you, walke while ye have the light, leſt darkneſſe come upon you*, Joh. 12.35. *q. d.* Ye have the light, a little while the Lord lets you have it, he lets it ſtay with you a little while longer, but if ye will not walke in the light, the light ſhall be gone, and ye ſhall be in darkneſſe, this is an evident ſigne that the light will ſurely away from us: What a deale of light is yet held before our faces, and ſcarce any have a heart to walke in it! When ſervants are idle, and will not mend their cloathes, in the day time at ſpare hours; why ſhould the Maſter allow them any candle? So, we have a day among us, and people will not beſtirre themſelves, they goe all rent and tattered in their garments, they care not for doing of their buſineſſe, therefore the Lord will allow them no candle, he will put out all the lights.

Secondly, When people grow deader and deader, when they forſake their firſt love, they were once more earneſt for heaven, more tender in conſcience, more eager for good things, more lively in Prayer, more zealous in holy duties, but now they abate and ſlacken, they are told of it, and yet

they doe not amend, when it is once come to this paſſe, the Lord will remove the faithfull Miniſtery of his Word. To what end ſhould he let it ſtay any longer? as Chriſt ſayes to *Epheſus, Remember from whence thou art faln, and repent, and doe the firſt works, or elſe I will come unto thee quickly, and will remove thy candleſtick out of its place, except thou repent*, Re. 2.5. This is another ſigne of the Miniſteries departing away from us, candle and candle-ſtick will away, for we will not amend. We have been told of our formality, we have heard whole Sermons againſt our luke-warmneſſe, and againſt our declinings, and yet nothing will fetch us up again. We will not think ſoundly from whence we are faln, we will not be perſwaded to doe our firſt works, our hearts are grown ſenſeleſſe, and nothing can pluck them up, therefore how can we hope but our candle-ſtick will be removed, and quickly too?

Thirdly, When people wax wearie of Gods Ordinances, they are even cloyed with them, like the Iſraelites there in *Amos, When will the new Moon be gone, that we may ſell corn? When will the Sabbath be over, that we may ſet forth wheat? Amos* 8 5. *q d.* Here is ſuch adoe with Lectures, and Sermons, we can hardly have time for our Markets; ſuch adoe with the Sabbath, it is ſo tedious, ſo irkſome, we are not able to hold out; Prayers in the Family come ſo faſt about, and duties come ſo thick, we have hardly any ſpace for our other buſineſſes; Miniſters require ſo much of us, Sermons are ſo ſtrict, Sacrifices are ſo often, we can have no breathing: Thus people are cloyed, they are full fed, they care not much if they had leſſe, nay, ſome will not ſtick to ſay it, and others that in their hypocriſie will not ſay it, yet they have no ſtomack, no appetite, there is ſo much Word, that they are not able to digeſt it, neither have they any mind to concoct it; therefore mark there what followes: *Behold! The dayes come, ſaith the Lord, that I will ſend a famine in the land, not a famine of bread, nor a thirſt for water, but of hearing the words of the Lord*, ver. 11. that is, you are more afraid of a famine of bread, ye would be more troubled if you had no bread to eate, nor liquor to drink, you care not ſo it be not that famine. But think what you will, I will ſend you a worſe famine than that, a famine of hearing of Gods Word. Ye ſhall have Preaching little enough. Little enough food for your ſoules; ſeeing ye will be filthy, ye ſhall be filthy; ſeeing ye will be heartleſſe towards heavenly things, ye ſhall be heartleſſe, ye ſhall be hardned, ye ſhall be let alone, and the blind ſhall lead the blind, and both ſhall fall into the ditch; the wicked ſhall lead the wicked, wicked Miniſters the wicked people, and both ſhall periſh together: And then though ye would never ſo faine have a Sermon that may come to the Conſcience, ye ſhall be long enough before ye ſhall heare it: Ye ſhall ſtarve for want of ſpirituall knowledge: Starved to death for want of life: Seared in your ſinnes; ye ſhall have no Sermons to diſpoſſeſſe you of Satan; no teaching to purge your hearts, to humble your ſoules before God, or to Miniſter the Spirit unto you; ye are weary of the ſound Miniſtery of the Word, therefore ye ſhall not be troubled with it. This then is another ſigne that God will take away thoſe few Stars that are yet remaining. And then, woe be to you.

Fourthly, When there are hardly any ſonnes of peace, that the Miniſters peace may light upon, then the Lord bids them pack away: Like the Market-folkes, when they ſee their Commodities lie upon their hands, they take up their Commodities, and goe home; O, ſay they, people will give nothing, they will not give our price, we and our children will have them for our own ſelves, rather than we will part with them for nothing; ſo they goe away: So, Gods Miniſters goe away, when the Market is dead, no cuſtomer will come to their ſtalls. So *Paul* and *Barnabas* went away from the Jewes, *Ye put off the word from you, and therefore, lo, we turn unto the Gentiles*, Acts 13. 46. *q. d.* Ye will have none of it, we have offered it to you, and we were

bid

bid to doe ſo, but ye put it off from you, therefore fare ye well: Dye in your ſinnes. So people now put off the Word of God, our Doctrine ſinks no where almoſt; one puts it off from him, another puts it off from him: Like as the Cities of the *Philiſtims* did with the Ark, *The men of Ekron, they cryed out, and doe you bring it to us, And ſo the men of Aſhdod ſaid, and it ſhall not abide with us*, 1 Sam. 5.7. Every one put it off, they would have none of it.

Fifthly, When people oppoſe; they are ſo farre from repenting at the preaching of the Word, that they fall to oppoſe, and to miſ-uſe the bringers of it, as the Jewes did Saint *Paul*. The Text ſayes, *He ſhook his raiment at them, and told them, Your bloud be upon your own heads*, and away he went, *Acts* 18.6. When people lay their heads together how they may have out the Miniſter, many times God gives them leave for to doe it, that they may bring evill on their own heads, the Lord lets them have their curſed wills, to their own utter deſtruction and condemnation.

Sixthly, When God hath ſent all his Miniſters that ever he means to ſend: He ſent one Miniſter, and they would not heare him, he ſent another after him, and they would not hearken to him neither, a man would wonder, ſurely God will ſend no more; well, may be God in his great goodneſſe ſends another good man, and he does what he can, but the people will doe wickedly ſtill. Yea, but when God hath ſent all that he meanes to ſend, now he will ſend no more; as God did with *Judah*; *I have ſent unto you all my ſervants the Prophets, riſing up early and ſending them, ſaying, Turne from your evill wayes; but ye have not inclined your eare unto me*, Jeremiah 35.15. When God had ſent all, then he would ſend no more.

You will ſay, How can this be a ſigne? When God hath ſent all that he meanes to ſend: who can tell that?

I Anſwer, Beloved, God may ſhew it plainly, that he hath ſent even all that he meanes to ſend; when he blocks up the way, that more cannot be ſuffered to come to us, than thoſe that are come, when ſuch courſes are laid, that ne're a faithfull one more is permitted to enter. When Gods faithfull ones are forbidden to preach, as *Paul* ſayes, *They forbid us to preach*. When people will have *Paſhur's* and not *Jeremiah's*. When there be Lawes made, *Look ye ſpeake no more in his name*. When they ſay to the Seers, ſee not, and to the Prophets propheſie not. When the good Levites are made to goe away, and to leave their owne places, as it was in *Jereboams* time, 2 *Chron.* 11.14. Again, When the ſhadowes wax long, it is a ſigne that the Sun is going down.

The Reaſon why God will take away all his Starres when matters are come to this paſſe, is,

Firſt, becauſe it is but loſt labour, and Coſt caſt away, to adminiſter Phyſick to ſuch patients whoſe diſeaſes are deſperate. My Brethren, God is a wiſe Phyſician, and he knowes whom he hath to deale with: When he ſees men rend in pieces his Preſcripts, and pull off his plaſters, and vomit up his wholſome potions, that he gives them for their good; he gives them up for gone, he will be their Phyſician no longer. This was the reaſon why God did leave *Judah*, *Thy diſeaſe is incurable*, Jer. 30.12.

Secondly, becauſe it is not onely loſt labour, but it is worſe than loſt, to let ſuch people have the Miniſterie of the word: It makes them much worſe. *Why ſhould ye be ſmitten any more? Ye will revolt more and more*, Eſa. 1.5. why ſhould ye be preacht to any more? Ye will, &c.

Thirdly, becauſe if men will needs goe on in their ſins, God would rather they ſhould doe ſo without his Word, than with it: As a husbandman, if the ground be ſtarke barren, he would rather never plough it, and ſow it with ſeed, than to have it barren after the ſeed ſown; when people will needs

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be wicked, God would rather have them doe all their wickedneſſe out of his ſight, than in it, *I will caſt you out of my ſight*, Jer. 7.15. God cannot abide to look upon a people, that will have their owne wayes; they anger him more, when they commit all their wickedneſſe under his Word. God looks towards a people when he ſends them his holy Word, he looks upon them to doe them good, he looks towards them in pity, and calls them to repentance, that they may finde favour with him, and therefore, if they doe evill now, this provokes him more a thouſand times. A drunkard where the word is truly preached, an Adulterer there, a muck-worm there, a proud perſon there, a prophane wretch there; I ſay, this angers him more a thouſand thouſand times. *The times of ignorance God winked at*, Acts 17.30. If your ſinnes were committed in blind pariſhes, God would winke at you, in a manner, that is, your damnation ſhould be leſſe. God would excuſe you himſelfe in ſome meaſure. Alas! poore Creatures, they know not what they doe; let them have leſſe hell, they doe not deſerve ſo many plagues; he winks at the wicked that live without his Word: But you that live under the Word, he cannot winke at you. He will puniſh you to the full O. Beloved, above all things the Lord cannot abide that people ſhould be wretched and vaine under his Word: But I will paſſe over this point. Thus ye ſee they are ſeven Starres, every Congregation had its Starre, every Church had its Miniſter.

Doctr. Now in the next place, we ſee here that Chriſt hath theſe ſeven Starres. *Theſe things ſaith he that hath the ſeven Spirits of God, and the ſeven Starres.* Chriſt hath the ſeven Starres. Chriſt is ſaid to have the ſeven Starres, in five reſpects.

Firſt, in reſpect that they have their Miſſion from him, Secondly, in reſpect they have their Commiſſion from him, Thirdly, in reſpect they have their Abilities from him, Fourthly, in reſpect they have their Succeſſe from him, Fiftly, in reſpect they have their Protection from him; of theſe in their order.

Firſt, they have their Miſſion from him. It is Chriſt that ſends forth all true Miniſters: *As my Father hath ſent me, ſo ſend I you*, Joh. 20.21. It is Chriſt that ſends Miniſters to the Church, as he told *Jeruſalem: Behold I ſend unto you Prophets, and Wiſemen, and Scribes*, Mat. 23.34. *He called the twelve, and began to ſend them forth by two and two, &c.* Mar. 6.7. *So he called the ſeventy and ſent them alſo*, Luke 10.1. ſo it is Chriſt that ſends Miniſters to this day. True, the Church does ordaine them; I, but if they be not ſent by him too, they are intruders. Now when he ſends them, they are his Miniſters, though it be the Church that puts them into Orders. As it is with a true Conſtable, though the Pariſh chuſe him, yet he is the Kings Officer and does things in the Kings name; ſo it is with every true Miniſter, Chriſt hath the ſending of him, he is the Miniſter of Chriſt, as the Apoſtle ſayes; *Let a man ſo account of us as the Miniſters of Chriſt*, 1 Cor. 4.1. And therefore look what we doe in our Office, we doe it in his name. As he ſaid, *In the name of Jeſus Chriſt, riſe up and walke*: So we ſay unto Gods Elect; In the name of Jeſus Chriſt, riſe up and walke. In the name of Jeſus Chriſt, repent of all your wicked wayes, and Believe; and though the world will not ſtirre at our ſpeech, yet they that are elected of God doe ſtir: they are none but the Reprobate, that lye ſtill in their ſinnes; ſometime or other we get all the Elect for to hear us.

The Uſe of this is; firſt, for comfort to us that are true Miniſters; Chriſt hath the ſending of us, therefore certainly he will be with us in all his errands, the world may be againſt us, we may meet with many wolves: *Behold! I ſend you as ſheep among wolves*; people may threaten and ſpeak their words againſt us, a foot and a halfe long; what need we care for all thoſe

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great Speeches, as long as Chriſt ſends us? Chriſt will be with us for the good of his Elect, in all the courſe of our Miniſtery, be it ſhort or be it long: We ſhall be uſefull to them, what ever the world do: if there be any that belong to God, we ſhall finde them out, no matter for others. Chriſt will be with us in the Pulpit, in the priſon, in the dog-hole, if ye would put us into it, as Chriſt told his Miniſters, *Goe and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the holy Ghoſt, and lo I am with you to the end of the world* Matt. 28. 19, 20. This is our comfort that Chriſt will be with us, & this is the Elects comfort, they ſhall be ſure to finde him with us in our Miniſtery.

Secondly, If Chriſt hath the ſending of us, we muſt bee ſure we do his meſſage, that we perform the work he ſends us to do, every meſſenger ſhould doe thus, nay, Chriſt himſelf did thus, *I ſeek not mine owne will, but the will of the Father which hath ſent me*, Joh. 5. 30. If a Merchant ſhould ſend a ſervant beyond Sea, to be a Factor for him, if that ſervant ſhould go and trade for himſelf, to get monies for himſelf, and an eſtate for himſelf, and neglect his Maſters buſineſs, he may look for a cold welcome home: So when Chriſt ſends us to be Factors for him, to ſee what Soules we can gain unto him, if we ſhould now ſeek our ſelves, how to be rich, how to be ſome-body in the world, how to get preferment, & ſo leave his buſineſs undon; we may look for a cold welcome home, when we ſhall be brought before God. Certainly, if Chriſt ſends us, we ſhould minde his worke, glorifie Chriſt, labour to reveale Chriſt, to winne Soules to Chriſt, this is our buſineſſe to do. When *David* ſent *Huſhai* to *Abſalom* to be a Factor for him, we ſee how well he did the meſſage, he turned the counſell of *Achitophel* into fooliſhneſs, he marred that wicked wretches plots, he did all for *David*: So we ſhould do all for Chriſt, we ſhould labour to turne the devills p'ots into fooliſhneſs, to undermine Satan, and where God hath any to ſave, we ſhall prevaile. *Uſe 2.*

Thirdly, If Chriſt hath the ſending of us, we muſt give him account when we have done. When Chriſt had ſent his Diſciples to preach, they returned again, and gave him account of what they had done, *Luk.* 10. 17. *Lord even the Devils are ſubject unto us.* Lord I have done thus & thus, I have declared all thy whole counſell, I have kept nothing back, I have done thy meſſage, and ſuch and ſuch have heard me, but ſuch & ſuch will not heare me. A meſſenger is bound to give an account unto him that ſends him: nay the devill himſelf returned to give an account; when the Lord ſent him to tempt *Iob*, he came again, & told what he had done, *Iob.* 2. 1. when the children of *Dan* ſent ſpies to ſearch the land, they came and gave up their account. The very devill may teach us this leſſon, to go and give Chriſt account of what we have done. We ſee there how they that had received the Talents, how they came and gave in their account, *Lord, thy pound hath gained ten pounds.* *Uſe 3.*

Fourthly, Another Uſe is to you; what a great mercy is this, that Chriſt ſhould ſend unto ſuch as you be? If Chriſt had ſent unto you, when ye had ſought him and turned unto him, it had been very much: but that he ſhould diſpatch meſſengers to you, when ye had not a thought of him, nay, when ye ſinned againſt him, O what a great mercy is this! It was a great kindnes, that *Ioſeph* would ſend unto his Father, & his brethren, & bid them leave all, and come into the Land of *Egypt*, & willed them that they ſhould not care for their ſtuffe, *for the beſt of the land of Egypt ſhall be yours*; ye know, his Brethren were unkinde unto him. Beloved, *Ioſeph* was never ſo unkindly dealt with by his Brethren as Chriſt hath been by us, and yet that he ſhould ſend to ſuch wretches as we are: O leave all, and come unto me, regard not your ſtuffe, regard not your profits, never trouble your ſelves with this thing & that thing, for all the beſt of heaven ſhall be yours. O what an infinite kindneſs is this! when he will ſend ſuch treaſures of his to us, by his Miniſters. As *Ioſeph* filled his Brethrens ſacks with corne, which they carryed to their Fathers houſe, in *Canaan*, *Uſe 4.*

to preserve them alive till they came over to *Egypt*: So the Lord Jesus Christ hath put his spiritual treasures into a sack, and given them his Ministers to dispense them to their brethren, to nourish them; and preserve them, untill they come home to him: he fils his Ministers sacks every week for us, they come with sack-fuls of heavenly & divine truths every week to us, with sack-fuls of food to feed our soules unto eternall life, and when that is spent, he sends us every Sabbath more; and therefore how should we esteem a true Minister that comes to us from Jesus Christ! He is one of a thousand, as *Elihu* speakes, *If there be a messenger with him, an interpreter, one of a thousand, to declare unto man his righteousnesse, then he is gracious unto him*, Job. 33.23.24. that is, then is God gracious to us indeed; such a one is one of a thousand, such a one declares to us our righteousnesse, he brings to us the righteousnesse of Jesus. This the Lord Jesus Christ sends unto us, when he sends us a true Minister, he sends us an excellent Present, even his owne righteousnesse and merits, and the glad tidings of Peace, how we may live and be saved: So that we should be thankfull unto God, that Christ sends to us his Ministers, with such precious things. If the King should send to any one of us but five pound, O how would we wonder at it, who ever were the messenger, we would bid such a one welcome, & what! does the King take notice of me? such a poore man as I? who would have thought that ever he should send such a token to me? what a condescending is this! I tell thee, if the King should do thus for thee, thou wouldest make very much of it, I, and talke of it too, where ever thou commest; nay, it would make thee glad, & a very joyfull man, & it would make thee think thy selfe highly preferred, O Beloved, and what a horrible shame is this, that the King of Kings, and the Lord of Lords should send a messenger to us every day almost, not with five pounds apiece to every one of us, but withall the riches and treasures of heaven, to enrich us for ever, to make us happie for ever, blessed that ever we were born, & yet that we should not be affected hardly! My Brethren, we that are the Ministers of God, we come with heavenly & glorious things every day from our Lord Jesus Christ: though we have them but in *earthen vessels*, yet they are things that the whole world is but drosse and dung in comparison of, and therefore think how ye should come to Church; think how ye should come to hear Sermons: Now I come to hear a message from Christ, now shall I heare an Embassadour from heaven, that will break open Christs Letter to me, a reproofe from Jesus Christ, a Counsell from Christ, Directions from Christ concerning the framing of my life, Lessons from Christ, how I may come to glory. O sayes the Apostle, *He hath given to us the Ministery of reconciliation with God: to wit, that God was in Christ reconciling the world unto himselfe, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are Embassadours for Christ, as though God did beseech you by us, we pray you in Christs stead, be reconciled unto God*, 2 Cor. 6.18.19.20. *q.d.* Ah yee poore creatures, God & you are out, yee are enemies of God, by your evill works, the wrath of God hangeth over you, wrath for all your sins; wrath for your Drunkennesse; wrath for your Covetousnes; wrath for your carnall courses; ye lye under the wrath of God, wrath that will damne you, and undoe you for ever. Now the Lord of Heaven and Earth hath sent you Heralds of Peace: we come Embassadours from the Lord of all glory, we have the word of Reconciliation the word that we Preach, will make God and you friends, if ye will beleeve it. O, we pray you in Christ his stead consider of it, & be reconciled unto God, heare our message, imbrace our Embassage: O do not slight what we say to you, we speak to you from Christ, do not receive it as a word only from our mouthes, but as indeed it is, the Word of the great God. This is the only Word that can make God and you friends, O how highly does it concern you to submit hereunto!

How will you this judge the world, that the Ministery of the Word, is no more regard

regarded or heeded! When God ſends his Miniſters unto people, and becauſe forſooth, their fleſh and bloud does not like it; they look little after it: Whereas this containes Eternall life, and if ye reject this, ye reject eternall life. I beſeech you judge what I ſay: Do you meet with a reproofe, that croſſes your corrupt luſts? I pray you reaſon the caſe thus with your own Souls, O let me not put off this reproofe, it reproves me of my drunken doings, it reproves me of my ſecurity, it reproves me of my ſins; If I put it off, I put off the word of reconciliation: This is one of thoſe truths, that comes to reconcile me to God: I ſtand out in rebellion, & defiance againſt God, if I do not take it home. So of any other paſſage of the Word. Still when the Prophets would ſpeak unto the people, this was their voyce, *The Lord ſent me*: ſo ſayes *Iſaiah*, *the Lord ſent mee*, and *Jeremiah* too, *the Lord ſent me*. When they refuſed to hear what he ſaid: O ſayes he! *Surely the Lord ſent me to ſpeak thus unto you*. One would think it were enough to ſtrike terrour into the hearts of men, to put off any Sermon, any rebuke, any exhortation of Chriſts Miniſters, when they know the Lord ſends them. May be, the Miniſter is as poore a creature as one of you; O but remember who ſends him, as Chriſt ſayes, *He that heareth you, heareth me, and he that deſpiſeth you, deſpiſeth me, and he that refuſeth me, refuſeth him that ſent me*, Luk. 10. 16.

Secondly, *He hath them*, that is, he hath the giving of them their Commiſſion, as they have their Miſſion from him, ſo they have their Commiſſion from him too. They are not onely meſſengers but Embaſſadors. This Commiſſion hath two things; firſt, the Heads of their Embaſſage, that Chriſt ſends them to treat of. 2ly, the Authority of thir Embaſſage, that Chriſt inveſts them with.

For the firſt, the Heads of their Commiſſion; Chriſt hath the appointing of them, what they ſhall treat of, and they are five; Firſt, they ſhall preach the Word, *Goe and Preach the Goſpel to every Creature*, Mar. 16. 15. Secondly, to remit the ſin of all them that do embrace the Goſpel, *Joh.* 20 23. that is, to pronounce all the Promiſes of the Covenant of Grace, and in particular, forgiveneſſe of ſins to all true penitent and beleeving Soules. Thirdly, to adminiſter the Sacraments of the New Teſtament, to all the ſaid perſons, to whom the promiſes of Eternall life do belong, for the aſſuring of their hearts, concerning all the things of the Kingdome of God to them in particular, *Mat.* 28. 19 Fourthly, to build up the Church of God, *for the perfecting of the Saints, and the edifying of the body of Chriſt, until they all come, &c.* Epheſ. 4. 12. Fifthly, to ſhut the Kingdome Heaven upon all that have an evill heart of unbeliefe, to go on in their ſinnes and not to ſtoop to the Scepter of JeſusChriſt, *Mark.* 16 16. & in divers other places. Theſe are the Heads of their commiſſion, that Chriſt will have them treat of in their Embaſſage unto men.

Secondly, now for the Authority that he inveſts them with, it is not any carnall or earthly authority, to jet, and to vaunt, or to domineere, as though they were *Lords over Gods heritage*, 1 Pet. 5. 3. no, ſayes Chriſt, *It ſhall not be ſo with you; But he that is greateſt among you, he ſhall be as the leaſt*, Luk. 22. 26. and therefore I do not here ſpeak of any earthly authority: No, the Authority that Chriſts Miniſters have, and they it from him, is a ſpirituall Authority: namely, not onely to preach, and to declare forgiveneſſe of ſin, and to adminiſter the ſeales of the covenant, and to build up the Saints, & to denounce wrath and damnation to all that continue in their unregenerate eſtate through impenitence and unbelief, but to do all theſe things with a heavenly Power and Authority, to have an Office under Chriſt for the doing of them, ſo as to be the very mouth of Chriſt, & that which they do according to their commiſſion from him, to ſtand firme & good, for ever & ever. *I will give power to my two Witneſſes.* Rev. 11. 3. *The Lord hath given me power & authority*, ſayes the *Apoſtle*, 2 Cor. 10 8. You will ſay, this is a great power indeed, all the Kings & Potentates of the earth have not ſo great power as this, this is a power of life & death,

not naturall, nor temporary, but Spirituall and eternall; this is a power not over mens Bodies, but over their Soules, not in small matters, but either for salvation or damnation. This is a great Commission, how come they by such a great one as this is? O sayes Christ, I am able to invest them with as much as this comes to; *For all power is given unto me in heaven and earth*, Mat. 28. 18. *q. d.* I am able to furnish you with all authority and power, go you in my name, and preach you in my name, in my name bid people repent and beleeve, in my name open Heaven to all that doe obey, and shut it upon all that doe disobey, and I will make it good.

Use. 1. The use of this is, First, have the Ministers of Christ such a Commission from Christ? then they are the greatest Embassadours that ever were, or can be. Embassadors of earthly Kings have a great Commission, they represent the Kings person from whom they come. Alas, what are they to these? they come, about petty things, about civill peace, or war, and yet they are Lord Embassadors, they are Lords by their places, they are much respected among men. O then what great Embassadors are the Ministers of Jesus Christ, that represent the King of Kings person, that represent the person of the Lord of Lords, that come to Treat of peace between God and Man, or of open Hostility between the Creator and the Creature? as *Paul* sayes, *Now then we are Embassadours for Christ, as though God did beseech you by us; we pray you in Christs stead, be reconciled unto God*, that is, we have a very great commission, we represent the person of our Lord Jesus Christ, we come to treat with you about eternity, according as you heare us, or heare us not, so it will be with you unto all eternity; O consider what we have to do, you are enemies unto God from the womb, as long as your sins do remain, ye are enemies still, we come to set you at one again. Ye know the condition, ye know what the heads of our commission be, if you will not hearken unto them, and submit, ye are damned for ever; if ye doe, blessed and happy are ye for evermore; was there ever such a great Embassage as this? as the Apostle sayes, *To make known the mystery of the Gospel, for which I am an Embassadour in bonds*, Ephes 6. 19. 20. *q. d.* though the wicked and blind world, look upon me as a Schismatique, and a malefactor, and cast me into the prison, and here I am in bonds, they see no such thing in me, as an Embassadour of the great God, yet the truth is, though I be in bonds, they shall know it one day to their cost, who I was, and what a commission I had, and what it is to slight it, and put it off. I am an Embassadour of the mystery of the Gospel, though I be in bonds.

2 Cor. 5. 20.

Use 2. Secondly, Have some Ministers such a commission from Christ? then let them learn how to behave themselves in their function. My Brethren, Christ hath committed unto us the custody of his own power, and authority; and therefore we are to exercise it in his name, our commission is to charge the great men of the world, *Charge them that are rich in this world, that they be not high-minded*, 1 Tim. 6. 17. True, we are your servants for Jesus his sake, and we are to be humble, and to wait upon men of loweſt degree, and to condescend unto men of meanest capacity, and there is a time when we should for loves-sake intreat, but the truth is too, we have power to charge and command, *These things command and teach*, 1 Tim. 4. 11. *These things speak and exhort, and rebuke with all authority*. Tit. 2. 15. We must not betray the power and majesticall simplicity of the Gospel of Jesus Christ. We have Christs own power and authority in our ministery, and therefore we are to command you in his stead: as ever you will answer Christ befor his Tribunall at last day, neglect not those things, which we preach to you from him. *Now we command you, Brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walks disorderly, and not after the Tradition which he received of us* True, we are inferiors to Kings, and Princes, and Magistrates, and the Nobility and Gentry of the land: There be thousands & thousands that are our Betters in all civill respects, but our Embassage is above all.

2 Thes. 3. 6.

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The Lords own Power and Authority goes through the miniſtery, as a Trunk. As, the King may ſend a Command to the greateſt Nobleman of the Kingdome by the hand of a mean man; and he is to hearken to it: though the meſſenger in himſelfe be his underling, yet his meſſage is above him, and he looſes his head if he deſpiſe it. So, Beloved, we are over you in the Lord, that is, in regard of our meſſage. Though we be your inferiours, and ſome of you be our betters, and we are to ſtand with Cap in hand to you; yet ye looſe your ſoules, if ye will not heare us, and obey our Embaſſage. We muſt not bow to your humours, nor make the Spirit of Chriſt in the Goſpell to bend and comply with humane luſts. If Princes and Potentates were by, we muſt not ſpare their ſinnes. *Nathan* deales roundly with King *David*; *Thou art the man. Jehu*, with King *Jehoſaphat*, *Wrath is upon thee from the Lord, becauſe thou haſt helpt the ungodly*, We muſt let all the world know that Chriſt whom we preach, is above them all, we muſt not proſtitute Chriſts Scepter, no, not at a Monarchs foot. If we be men-pleaſers, we are not the ſervants of Chriſt. We muſt not ſuffer Chriſts word to be bound, whoſoever is our hearer, whether high or low. We defie popiſh Divinity, that exalts their Antichriſtian Clergy above the civill Magiſtrate. *Belarmines Martin* is but a foyſted ſtory. But yet in this ſenſe we are above all the Kingdomes of men, as God ſayes, *Behold I have put my words in thy mouth, and loe I have ſet thee this day over Nations and Kingdomes, to plant and to root up, to build and to throw downe.* Jer. 1.9.10. Let no man think we are ſaucy though we reprove the greateſt of you all, as long as we doe it in Chriſt, and from Chriſt, we are the mouth of the Judge of quick and dead, and he will make our words good; The meaneſt Sergeant in the Kings name dares arreſt the greateſt Duke. So, my Brethren, we come in the Kings name, in Chriſt his name, and therefore we muſt not be afraid of your faces. As *Paul* told *Philemon*, *I have great authority in Chriſt to command thee, that which is convenient. Philem.* 8. We have great authority to command every one of you, to do your Duties towards God and man We have Chriſt for our Authour, and therefore he will be a wall of Braſſe to us. We are his Embaſſadours, and therefore our Meſſage is with great power.

Thirdly, Have we this Commiſſion from Jeſus Chriſt? Then this may ſerve to condemne all ſuch as doe not obey our Miniſtery. Though we have all this authority, the very power of Chriſt himſelfe in our mouthes, that equally binds King and Begger; Yet who obeys our commands? who ſtirres? who repents? who ſubmits himſelf unto our commiſſion? we have called for humiliation, but no man will humble himſelf: We have cryed for reformation, and amendment of life, but no man relents; we have read our commiſſion every week unto people, we ſhew them our Letters Patents from the Lord Jeſus Chriſt, and they are counted as idle tales by the moſt. O what an indignity is this unto our Lord Jeſus Chriſt! we are his Embaſſadors, and your ſtanding out againſt us, is not againſt us, but againſt him, and he will repay it. O, ſayes the Apoſtle, *If any man obey not our word, By this Epiſtle, note that man*, 2 Theſſ. 3.14. *q d.* note him with a brand of infamy, note him as a Rebell againſt Jeſus Chriſt, look upon him as a wretched miſerable creature, take heed of him, avoid him, withdraw your ſelfe from him, point at him, yonder goes a wretch, that will not obey the voice of his Teacher, excommunicate him from your company, have as little to doe with him as you can. Be ye ſhie of ſuch a man, certainly there is great wrath hangeth over him. So, Beloved, if any obey not our Word, note ſuch perſons, note ſuch Pariſhes, note all ſuch families, the wrath of heaven hangeth over them, their ſtubbornneſſe, and hardneſſe of heart is not againſt us, but againſt the Lord. Theſe are notorious Townes, notorious people, that have Chriſts Embaſſadours among them, and yet will not be obedient, and yet how is our Embaſſage made nothing of? If Kings onely, and Princes, and Lords, and great

men ſhould make nothing of it, we ſhould not ſo much wonder, becauſe they are greater men, then thoſe that God ſends his Embaſſage by, and yet if they were wiſe, and knew what they did, they durſt not doe as they doe; but every baſe fellow ſtops his eare, and hardens his heart, againſt the God of Heaven and earth, and will not obey our word: Nay, men can hear their ſinnes ripped up, and the Anathema's of Chriſt ſpread before their faces, and not bluſh. They can heare that thoſe very ſinnes they live in, doe ſeparate from God, doe adjudge them to hell, and ſhew them to be under the blackneſſe of darkneſſe, and the ſentence of damnation, they can ſee it ſhown them out of the word, which they cannot deny for their hearts; though they would never ſo faine, and yet they will not repent nor returne that they may have mercy. Not one drunkard will leave, nor one Mocker leave, nor one Covetous perſon, nor one graceleſſe wretch leave, they will have their own wayes, doe the Miniſters of God what they can. We can get none to be awakened, none quickened, none ſtirred, none ſtartled to any purpoſe. Setting aſide here one and there one that truly obeys the voice of Gods ſervants, the whole Countrey lying in ignorance of God, in the privation of his Spirit, unreconciledneſſe with heaven, voidneſſe of faith, emptineſſe of grace and life, the nakedneſſe of an outward profeſſion, having no true quickning within, nay, the moſt in groſſe wickedneſſe, drunkenneſſe, company-keeping, unruline ſſe, diſorder, uncleanneſſe, laſciviouſneſſe, covetouſneſſe, mocking at the pure in heart, malicious alienation of ſpirit againſt the holy wayes of God. Nay ſince we have ſpoken to them in the name of the Lord, yet none will hearken to any effect that their ſoules may live.

Uſe 4. Fourthly, Therefore, I pray you let me adde one uſe more; doe but conſider, how the Lord taketh this at our hands, that his Miniſters are thus vilipended. They are in more danger of their liberty for reproving, then the wicked for committing of their ſinnes. Are his Miniſters his Embaſſadours? then he will never endure that his Embaſſadours ſhall be abuſed. When the King of the *Ammonites* had abuſed *Davids* Embaſſadours, that he ſent him in love, 2 *Sam.* 10. Ye know what it coſt, it coſt about 40. thouſand mens lives. The *Romans* ſlew the *Illyrians*, and the *Tarentines*, for miſ-uſing of their Embaſſadours, and as *Cicero* ſayes, Our Anceſtors ſayes he, for this very thing deſtroyed all *Corinth*. For alas how could Princes deale with one another, if Embaſſadours ſhould not goe ſafe, and be hearkened unto? Therefore Embaſſadours muſt be regarded. When *Scipio Africanus* took a ſhip full of *Carthaginians*, though he meant to rifle all they had, yet when they ſaid they were Embaſſadours, he would not meddle with them. True, they were not, they did but counterfeit, that ſo they might eſcape. But yet you may ſee how inviolable Embaſſadours were, the leaſt indignity offered to them, was puniſht as if it had been offered to the perſon of that Prince, that they did ſuſtaine. Well then, how doe we think will the Lord take it at peoples hands, that his Embaſſadours are abuſed, and diſobeyed, that people will not diligently come to them, and acknowledge their errands, and yeild obedience to him? no Nation under heaven hath had more Embaſſadours from Heaven then we have had, and though ſome have hearkened to them, yet for the moſt part, they meet with *Ammonitiſh* dealings, they are disfigured, and mocked, and laded with indignities, denyed to deliver their meſſage, every paltry raſcals complaint admitted againſt them, none walke in ſo much danger as they, none more ſhot at, then they; ſcarce any will heare them and ſubmit to their Embaſſage, and thoſe few that doe, are counted the onely factious people, and peſtilent fellowes in the land. O what wrath is there againſt us for theſe things! For this very cauſe, the Lord plagued all *Judah*; even becauſe they would not liſten to Gods Embaſſadours that he to them early and late, as the Prophets ſpeakes. *Jer.* 29.17,18,19. *Thus ſaith*

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the Lord of Hoſts; Behold I will ſend upon them the ſword, the famine and the Peſtilence, and will make them like vile Figs, that cannot be eaten they are ſo evill, and I will perſecute them With the ſword, With the famine, and with the Peſtilence, and I will deliver them to be removed to all the Kingdomes of the earth, to be a curſe, and aſtoniſhment and an hiſſing and a reproach, among all Nations whither I have driven them. Mark now; What is the reaſon, why God would doe thus? *Becauſe they have not hearkened to my Word,* ſaith the Lord, *which I ſent unto them by my ſervants the Prophets, riſing up early and ſending them. but ye would not heare, ſaith the Lord.* This was the reaſon, why God would plague them ſo grievouſly, becauſe they would not liſten to his Embaſſadors, that he ſent them for their good. The like we read of the ten Tribes: the Lord powred his vengeance on them too, for this very reaſon, becauſe they would not heare his Embaſſadours, therefore the Lord caſt them out of his ſight. and flung them away from being his people, and he would never be their God more; the place is, 2 *Kings* 17.13,14,15. The Lord teſtified againſt *Iſrael* and *Judah*, by all the Prophets and Seers, ſaying, *Turne ye from your evill wayes and keep my Commandments and my Statutes, according to all the Law which I commanded your fathers, notwithſtanding they would not heare but hardned their necks, like to the neck of their Fathers, and did not believe in the Lord their God, and they rejected his Statutes and his Covenant, that he made with their Fathers.* Mark, this was the cauſe why the Lord was ſo angry with them, and removed them out of his ſight; becauſe they would not doe as his Embaſſadours did command them in his name. Now as God hath let out his fury upon them for not attending to his Embaſſadours, ſo he hath done, and daily doth and will yet more doe upon us. For though for temporall Judgements God be patient and forbearing, beyond all admiration, we feele yet no Sword, no Famine, no Peſtilence, we may be aſtoniſht to ſee how long-ſuffering he is. O if we had the grace to conſider of it; nevertheleſſe the Lord is effuſing out upon us the very dreggs of his Cup, he fats us up for his eternall ire, he hath done converting of our hearers, he hath done bleſſing of our Sermons, he hath made us *Loammies*, and *Lorruhumahs*, and turned us into a generation of his wrath You who's eyes God hath opened, whoſe hearts God hath inclined unto him, whoſe Conſciences God hath purged and Sanctified and made you Saints; Bleſſe him and praiſe his holy name, and make more of his infinite grace and goodneſſe. For it is to be feared God will now adde no more to your number, he delivers people now to a reprobate ſenſe, he reſolves to be revenged on our land in fire and brimſtone, for the contempt of his glorious Goſpell, that hath been preached ſo long a time. He lets men fill up the meaſure of their ſinnes, that thoſe that are filthy may be filthy ſtill, thoſe that are drunkards may be drunkards ſtill, thoſe that are led with their luſts, ſhall be ſo ſtill, to the intent that he may bring upon the world all the fierceneſſe of his ſpirituall and everlaſting wrath, and that he may revenge the quarrell of his Covenant, and the labours of ſo many Embaſſadours, whom he hath ſent unto you, and ye would not heare. O that this might move ſome of your ſoules, that ſo ye might prevent this dreadfull judgement, and be plucked out like Brands out of the Burning.

Fifthly, Another Uſe is, Are Gods Miniſters, his Embaſſadours? then they muſt Preach no mercy at all unto ſuch as wilfully ſtand out againſt Jeſus Chriſt. When *Antony* was a Rebell, O ſayes *Tully*, it is not fit to ſend him Embaſſadours of Peace, to treat with him of Peace; as *Theſeus* ſaid once; Go ſays he, &tell *Creon*, *Theſeus* offers the a gracious offer; yet I am pleaſed to be friends, if thou wilt ſubmit. This is my firſt meſſage: But if this offer prevaile not, look for me to be up in Armes. So, Beloved, Gods offers of peace have been made already, again, and again, and they have been rejected. Now his Embaſſadours muſt cry, Armes, Blood and fire, and pillars of ſmoak. At the

firſt

firſt God dealt with us, as *Tullus* with his Enemies, *Quæ verbis componere potuit, armis non decrevit*: as long as he could reconcile them with his word, they ſhould not have his blowes: So the Lord hath dealt with us, at the firſt he perſwaded us with the promiſes of his Word, now ſeeing no more can be gotten in that way, he will have his Miniſter lay the axe at the roots, to hew down, and to deſtroy, and to ſlay people with the ſword of his lips. Doe not wonder, when we preach hell and damnation to all rebellious ſoules; You will ſay, here is nothing but judgement, Preachers ſend us all to the deuill, they preach as if they would drive us to deſpaire: they ſhould put in, Except we repent.

I Anſwer, It is enough now to underſtand it; when the Goſpell hath been a long time in a place, Gods Embaſſadours muſt hold out the black-flagge: when *Tamberlane* had hung out his White flagge, and that would not doe, and his Red flagge, and that would not doe neither; then he hung out his Black flagge; Now look for no mercy. So, Chriſts Embaſſadours ſhould doe. When *Paul* knew that the Goſpell was contemned in *Corinth*, the white and red flagge had ceaſed to doe good; You ſee how he hung out his black one. *Know ye not that the unrighteous ſhall not inherit the Kingdome of God? Be not deceived, No Idolaters, nor adulterers, nor effeminate, nor railers, nor covetous, ſhall ever inherit the Kingdome of God*, 1 Cor. 6.9,10. He does not put in now, Except ye repent no, no, now look for no mercy. So the Apoſtle *John*; *The fearfull, and unbelievers, and whoremongers, and lyars ſhall be caſt into the lake that burnes with fire and brimſtone*, Rev. 21.8. he does not put in, Except ye repent: If we ſhould be ever putting in, Except ye repent, and concluding with mercy upon condition of repentance, what would hard-hearted people ſay? O we had a terrible Sermon to day, but the Preacher gave us comfort in the cloſure, he had a ſweet bit at the laſt, and thus they heale all again. Nay, when people grow once to be ſtubborn, then Prophets have been ſo farre from putting in Except ye repent, or any other term of mercy, that they uſed to meet with the peoples preſumption of Repentance. So *Jeremiah*, and *Ezekiel*. and others, they threaten deſtruction to the wicked, and they adde this above all, Though they cry for mercy, nay, though they faſt, and could get *Noah*, and *Samuel*, and *Job*, and *Daniel* to pray for them, yet they ſhall have no mercy: *q. d.* Ye think to avoid theſe judgements, by repenting another day; no, no, when ye cry for mercy, ye ſhall not have it. When a Nation, or a Pariſh, or any people grow perverſe, and have rejected the ſweet tenders of mercy, Gods Embaſſadours are to look upon ſuch wretches as rebels; no indenting with them more, no termes of peace more, as the Law ſayes, With Pirates, and Traytors, and Rebels, the Law of Armes is not to be obſerved, as *Baldus* ſpeaks, they have broken the league, as *Florus* ſpeaks: when *Spartacus* the Rebell, deſired an Embaſſage of Peace, he would faine have *Craſſus* contract a league with him, *Craſſus* ſcorned the motion; when *Talfarinas* that egregious Robber and Traytor, ſent an Embaſſadour with treaty of Peace to *Tiberius* the Emperour, *Tiberius* took it with indignation, that he ſhould be ſo ſawcy with him. No Embaſſage of peace is to be made with rebellious wretches; we need not put in, Except ye repent, when we are to deale with ſuch; No, no, when ye grow once to deſpiſe reproof, ſee you to that. True, if ye doe repent, who knowes what God will doe? Though *Craſſus* would not parlee with *Spartacus* about peace, yet when he did repent indeed, he received him to mercy. So will God doe with you. But in the mean time, know that the God of Heaven is at defiance with you, all the curſes in his Book, are directed againſt the face of you. Ye have played the deaf Adder, againſt the gracious tenders of mercy from day to day, and therefore ſee your damned condition. The Embaſſadours of Chriſt have not one tittle of mercy for you; if we could ſee you melt, and

cry

cry out, and down on your knees, and your hearts turne, and your ſpirits ſink down before God, then we might ſay ſomething unto you; Therefore, Brethren, if the Miniſters of the Goſpel do daily Preach more and more judgment, do not think much, they ought ſo to do.

Sixtly, and laſtly, one Uſe to you that feare God, & beleeve his Embaſſadors and are be-ſought by them. Let me ſay to you, as the Prophet *Iſaiah* ſaid, *Who is among you that feareth the Lord, that obeyeth the voyce of his ſervants, that walketh in darkneſſe, & no light, let him truſt in the name of the Lord, & ſtay upon his God*, Iſa. 50. 10. that is, Be of good comfort, though all the world, and all the Devils in hell be againſt you, yet be of good cheare; what though ye meet with never ſo many temptations, and feares, ſuch a fogge of them, that ye can ſee no light? yet it ſhall aſſuredly go well with you. Though others have not come in at the preaching of the Word, ye have. Howbeit others will not reform, will not ſee the Lords hand lifted up, they will not acknowledge their ſins and ſinfull doings, and damned caſe, yet ye have. Ye have ſeen it, and felt it & runne to the throne of Grace, and have ſought the Lord, according as Gods Embaſſadors have directed you out of his Word, ye have feared God, & obeyed the voyce of his ſervants, though others make a mock of ſuch as will be ruled by Preachers; Tuſh, they ſhall not curbe me, ſayes one, and they ſhall not controll me, ſayes another. What, does he think to lead me in a ſtring? Yet ye do feare God, and ye dare not ſtand out againſt the Preaching of his ſervants, ye deſire that ye may ever practiſe their Word, and lead your lives according to it, what ever others do. Bee of good cheer, ſayes the Prophet, *The Lord is your GOD, and do ye ſtay your ſelves on him.* The Doctrine that God hath ſent unto you by the Miniſtery of his ſervants, is the only Doctrine of Salvation, and therein ye ſhall finde Eternall life.

REVEL. 3. 1.

Theſe things, ſaith hee, that hath the ſeven Spirits of God, and the ſeven Starres.

THeſe words are the Subſcription of the Letter unto the Ange lof *Sardis*, containing a deſcription of Chriſt, from whom the Letter is ſent. Now Chriſt is here deſcribed according to the matter in hand, from two royaltyes of his; firſt *That he hath the ſeven Spirits of God*, that is, he hath the giving of the Holy Ghoſt, and all his gifts and graces, to whomſoever he pleaſeth; Secondly, that *He hath the ſeven Starres*, that is, he hath the diſpoſing of the Miniſters of the Church. And this, I told you, is to be meant divers wayes. Chriſt is ſaid to have the Miniſters of the Church five wayes; Firſt, he hath the ſending of them, they have their Miſſion from him. Secondly, he hath the delegating of them, they have their Commiſſion from him. Thirdly, he hath the gifting of them, they have their Abilities from him. Fourthly, he hath the proſpering of them, they have the Succeſs of their labours from him. Fifthly, he hath the keeping of them, they are put into a place, continued, or removed, they have their liberty from him, and when they are put downe or ſilenced, it is he that does do it.

The two firſt I have handled already; firſt, that he hath the ſending of them; Secondly, that he hath the delegating of them. I come now to the third, He hath the gifting of them; Look what good gifts and abilities they have, they have them all from him. As *Paul* ſayes, *He hath made us able Miniſters of the New Teſtament, not of the Letter, but of the Spirit*, 2. Cor. 3. 6. and this was one of the ends of his Aſcenſion, as the Apoſtle ſayes, *He aſcended up on high, and led captivity captive, and gave gifts unto men*, Epheſ. 4. 8. that is, this was one *Doctr.*

end of his ascending up to Heaven, that he might send down gifts unto his Church. Now what gifts does he meane? True, he sends gifts to all his true Members, but he meanes the gifting of his Ministers, as it followes: *And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers, for the perfecting of the Saints, for the worke of the Ministery*; and so forth *verse.* 11, 12.

And the truth is, it is not without cause; for of all men, we that are the Ministers of Jesus Christ, have need of singular and rare gifts and abilities.

First, to open the Scriptures: The Scriptures are a great deep, and they have under the Letter, much admirable spirituall matter encouched, and many things are hard in them as *Peter* sayes, and a Minister is to open them, and to give out the sense, as it is said of the Priests, *They read the Law distinctly, and gave out the sense, and made the people to understand the Reading*, Nehem. 8.8. Now if a Minister have not gifts from Jesus Christ, what madde work will he make? the Scripture will be a clasped Book unto him, and a Fountain sealed up. Like the *Philistines*, that in three dayes could not expound *Sampsons* Riddle. It is said of Christ, that he *opened the Scriptures*, Luke 24.32. The Scriptures are shut, and contain Mysteries folded and lapped up, now the Minister had need of abilities to open them.

Secondly, to Teach; as a Minister is to open the Scriptures, which requireth great gifts: so, he is to teach the people out of them, to draw Doctrines out of the same, & this requireth great gifts too, to informe the judgment, to let out the light of the Word, to scatter the beames of the Sun of righteousnesse abroad, to dispell the darknesse of mens minds, to shine round about them in spirituall knowledge. This is a work of much ability, as the Apostle speaks to *Timothy*, *The things which thou hast heard of me, the same commit thou to faithfull men, who shall be able to teach others*, 2 Tim. 2.2. & therefore it is called Prophecying; *Despise not Prophecying*, that is, despise not Teaching; a man had need of a speciall gift, to be able to Prophecy, so, if a man would be a Teacher; When *Nicodemus* would expresse what an able Teacher Christ was, sayes he *Thou art a teacher come from God* A man had need to be one that hath been with God, that would teach aright. There is a gift of fitnes & aptnes, without which a man cannot do it. *The servant of the Lord must be apt to teach*, 2. Tim. 2.24. The Apostle tells us, there be heapes of naughty Teachers in the world, a good teacher is a rare man, it cannot be without all wisdome, as he sayes, *Teaching every man in all wisdom*, Col. 1. 28. We are to teach people the learning of the holy, how to know God, how to feare him & love him. We are to teach people, how to pray, how to walk in all holines & righteousnes of living: the great things of Gods Law, the deep things of the Spirit, the mysteries of Eternall life, to open the wiles of Satan, the mistakes of the hearts of men, the many by-wayes of the soule; ye know sin is covered over with pleasures, & profits, & carnall reasons, and evasions, and we are to lay it out naked, as indeed it is. Gracious and godly courses seem grievous, & irksome, and uncouth, and vile, and needlesse, and we are to discover the inward pleasure, and commodity, and necessity and glory of them, and therefore we have need of abilities.

Thirdly, to Convince; ye know how the heart does use to put off the Word, and if it meet with a doctrine, or a reproof, or a precept, that it does not like, it will deny it, it will cavill and carp; O, it is false, as *Johanan* and others said to *Jeremiah*, It is false, you do not say true, we will never beleeve it. When we paint out a drunkards damned estate, he is ready to gainsay it, or an adulterers, he is ready to except, people contradict such passages of the Word, as are against their lusts, and they give us very little better then the lye, many times, therefore a Minister should be able to convince, *that he may be able by sound doctrine, both to exhort, & to convince the gain-sayers*, Tit. 1. 9. When people are subject to condemn us for harshnesse, and hard sayings, and that we

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end of his ascending up to Heaven, that he might send down gifts unto his Church. Now what gifts does he meane? True, he sends gifts to all his true Members, but he meanes the gifting of his Ministers, as it followes: *And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers, for the perfecting of the Saints, for the worke of the Ministery*; and so forth *verse.* 11, 12.

And the truth is, it is not without cause; for of all men, we that are the Ministers of Jesus Christ, have need of singular and rare gifts and abilities.

First, to open the Scriptures: The Scriptures are a great deep, and they have under the Letter, much admirable spirituall matter encouched, and many things are hard in them as *Peter* sayes, and a Minister is to open them, and to give out the sense, as it is said of the Priests, *They read the Law distinctly, and gave out the sense, and made the people to understand the Reading*, Nehem. 8.8. Now if a Minister have not gifts from Jesus Christ, what madde work will he make? the Scripture will be a clasped Book unto him, and a Fountain sealed up. Like the *Philistines*, that in three dayes could not expound *Sampsons* Riddle. It is said of Christ, that he *opened the Scriptures*, Luke 24.32. The Scriptures are shut, and contain Mysteries folded and lapped up, now the Minister had need of abilities to open them.

Secondly, to Teach; as a Minister is to open the Scriptures, which requireth great gifts: so, he is to teach the people out of them, to draw Doctrines out of the same, & this requireth great gifts too, to informe the judgment, to let out the light of the Word, to scatter the beames of the Sun of righteousnesse abroad, to dispell the darknesse of mens minds, to shine round about them in spirituall knowledge. This is a work of much ability, as the Apostle speaks to *Timothy*, *The things which thou hast heard of me, the same commit thou to faithfull men, who shall be able to teach others*, 2 Tim. 2.2. & therefore it is called Prophecying; *Despise not Prophecying*, that is, despise not Teaching; a man had need of a speciall gift, to be able to Prophecy, so, if a man would be a Teacher; When *Nicodemus* would expresse what an able Teacher Christ was, sayes he *Thou art a teacher come from God* A man had need to be one that hath been with God, that would teach aright. There is a gift of fitnes & aptnes, without which a man cannot do it. *The servant of the Lord must be apt to teach*, 2. Tim. 2.24. The Apostle tells us, there be heapes of naughty Teachers in the world, a good teacher is a rare man, it cannot be without all wisdome, as he sayes, *Teaching every man in all wisdom*, Col. 1. 28. We are to teach people the learning of the holy, how to know God, how to feare him & love him. We are to teach people, how to pray, how to walk in all holines & righteousnes of living: the great things of Gods Law, the deep things of the Spirit, the mysteries of Eternall life, to open the wiles of Satan, the mistakes of the hearts of men, the many by-wayes of the soule; ye know sin is covered over with pleasures, & profits, & carnall reasons, and evasions, and we are to lay it out naked, as indeed it is. Gracious and godly courses seem grievous, & irksome, and uncouth, and vile, and needlesse, and we are to discover the inward pleasure, and commodity, and necessity and glory of them, and therefore we have need of abilities.

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ſtances do require. A Steward in a family muſt have as well wiſedome to Miniſter every one his portion in due ſeaſon, as fidelity to diſpence his Maſters goods. *A word fitly ſpoken in due time, is like Apples of Gold in pictures of Silver*, *Prov.* 25.11. The very Heathen man commends much τὸ εὐκαίρως λέγειν, when a man ſpeakes in due ſeaſon. St. *Paul* had this gift, in all his Preaching, to ponder all circumſtances, who, and what, and where, and when, and how. *I made my ſelf a ſervant unto all*, ſayes he, *that I might gain the more, To the Jewes I became a Jew that I might gain the Jewes: to them that are under the Law, as under the law, that I might gain them that are under the law, To the weake I became as weak, that I might gain the weake: I am made all things to all men, that I might by all meanes ſave ſome*, 1 Cor. 9.22. So Beloved, we are the Miniſters of God, and we have need of abilities to fit our Doctrine to the preſent time, and occaſions, and perſons, that we may profite hearers. When the Apoſtle came to *Athens*, he tooke his Text according to the preſent hint. He found an Altar with this inſcription, *To the unknown God*, & ſo he ſpake of that. Act. 17. 23.24. He took occaſion from thence to ſpeak of the God of Heaven and Earth to them. When our Saviour Chriſt ſaw *the woman of* Samaria *come to draw water*, he took opportunitie to preach unto her of the *living water*. Joh. 4. 10. Miniſteriall gifts are for this very purpoſe, as the Prophet ſayes, *The Lord hath given me the tongue of the learned, that I ſhould know how to ſpeake a word in ſeaſon.* Iſa 50.4. It is noted of *John Baptiſt*, that when he ſaw the Scribes and Phariſees came in to heare him, he had a bout with them; *O generation of Vipers, who hath forewarned you to flie from the wrath to come?* q.d. What do you make here? ye are Hypocrites, ye are vile wretched perſons; repent or elſe you'l to hell. This was now in due ſeaſon. So when a Drunkard comes in, we ſhould let fly at him; Weepe and howl ye drunkards; See what God ſayes of you: to whom is wo but to you? See what the Scripture ſayes of your courſes, *ye ſhall never inherit Gods Kingdome, none of you*, as the Apoſtle ſpeaks. So when Whoremongers ſtep in, we ſhould give them their doome, O ye Whoremongers and Adulterers, God will judge you one day. This is like the former and the latter Raine. Then it comes, when the ground hath need of it. So when a Miniſter obſerves ſeaſons, then the word comes, when the ſoule hath need of it. It comes pat, as we ſay, Then people may ſee a ſpeciall providence in it. I ſee a ſpeciall providence of God that the Miniſter ſhould ſpeak of ſuch a Theme this day, that he ſhould hit ſo right upon my ſin; when a man hath been cozening, then to come to Church, and there heare of it again: When a man hath been ſwearing and lying, then to turne in to the Preacher, and heare of that very ſin, and the danger of it, and the damned eſtate of the committers of it: When a man hath been thinking to do evill, then to ſit in his ſeat and heare his evill ript up, and all his ſecrets, laid open, and wo to you wretch, that deviſe evill, the Lord knowes your deviliſh intentions, ye are thinking to be revenged, but God will be revenged on you, ye are minded to go by-and-by to ſuch a piece of villany, but the Lord will find you out. This is preaching in ſeaſon. So when a ſoule cannot be caſt down, but when he comes to Sermon, there he meets with his owne caſe, his temptations are treaten of, wine and oyle is powered into his wounds, this is to preach in due ſeaſon. O what gifts had a Miniſter need to have! He had need of daily influence from God: Daily inſtincts, that God ſhould guide his tongue and his heart. Now, Beloved it is Chriſt alone that gifts all his true Miniſters. *I will be with thy mouth*, ſayes he to *Moſes*.

Uſe 1. The uſe of this is. Firſt, here we ſee that a Miniſter had not need be a foole, no; no, *he that winneth ſoules is wiſe*, Prov. 11.30. He muſt be a wiſe man that would be a Miniſter, it requires more than humane wiſedome to catch ſoules, when the heart hath ſo many put-offs, ſo many deceits, ſo many ſtrong holds, ſo loth to obey the word, ſo ſubtill to invent excuſes, ſo crafty to thruſt away the truth; There is ſome wiſedome required to catch fiſhes, and birdes, and vermine;

vermine; how much more, to catch men! *Who is ſufficient for theſe things?* The beſt of us all may bluſh to think how unfit we are to be Miniſters. O how ſhould we bleſſe God, if he fit any of us in any ſuitable meaſure! And when we have done our beſt, we had need to goe home, and down on our knees, and cry ſhame on our ſelves for not doing better.

Secondly, Then they are none of Chriſts Miniſters that are not gifted for this mighty work. Will he ſend a foole on ſuch a weighty Meſſage as this is? *He that ſendeth a Meſſage by the hand of a foole, cutteth off the feet and drinketh dammage*, Prov. 26.6. That is, if a man have a buſineſſe of any great importance, he had not need to imploy a foole in it, leſt he ſuffer great dammage. It is all one as if one ſhould chop off ones feet, and then bid him goe on our errand. O, Beloved, preaching of the Goſpell is a work of infinite importance, the humbling of mens hearts, the Convincing of Conſciences, the converting of mens Souls, theſe are great buſineſſes, doubtleſſe they are no Fools that Chriſt ſends of his errands. True, all Chriſts Miniſters are not alike gifted, ſome have meaner gifts then other ſome have, but he that hath leaſt, he is fitted in ſome meaſure to diſpenſe divine myſteries, to call home Gods elect, to build up the called, to judge all his hearers, to ſtop the mouthes of gainſayers, to hew down the obſtinate, to ſhew unto men the things belonging to their Peace, to give the Saints their due, and the wicked their due. That a good man cannot come, but he ſhall have heavenly meat to feed on; Nor a wretch neither, but his Miniſtery will ſingle him out and give him his bit to chew upon. He that cannot doe this in any meaſure, he is none of Chriſts Miniſters. Surely, he will not ſend ſuch a Meſſage by a fooles hand, but either he makes him a wiſe able man, or elſe he runs without his ſending. *Uſe 2.*

Thirdly, Then my Brethren, hence we learn whither to goe for gifts, if we would be enabled to our calling, let us goe to Jeſus Chriſt that hath the ſeven Starres in his hand, he can make our influences ſtrong, and our light and heat mighty, he can give us a gift of boldneſſe to feare no mens faces. He can unty our ſtammering tongues, that we ſhall have liberty in ſpeaking. He can make our tongues a ſharp ſword. He can make us ſonnes of conſolation unto ſome, and of thunder unto others. If we want knowledge in the myſtery of Chriſt, let us make our wants known unto him, and he will inſtill into us. If we want words he can make them flow in unto us. If we want affections he can purge away our iniquities and fire our hearts and lips. While the Apoſtles were together at Prayer, *Acts* 1.14. ſuddenly the Lord Jeſus ſent them the gift of the holy Ghoſt in fiery cloven tongues, *Act.* 16. *While* Paul *and* Silas *were praying in the priſon*, the Lord backt them from Heaven, and made them inſtruments of turning the heart of the Gaoler. Let us pray, then, not only in our Pulpits before our Sermons, but alſo in ſecret; God giveth the greateſt gifts in ſecret, and like man, revealeth himſelfe apart: as ſecret meales make a fat body, ſo does ſecret prayer, it makes a well-liking ſoule. *Uſe 3.*

Againe, that ſhould teach us to ſtirre up the gifts that he gives us: We ſhould labour to put them forth, a man may loſe the benefit of Chriſts gifts, for want of rouzing up himſelf, and putting of them forth, as *Paul* ſayes to *Timothy*, *I put thee in remembrance that thou ſtirre up the gift of God, which is in thee, by the putting on of my hands*, 2 Tim. 1. 6. We muſt ſtirre up the gift in us. When Father *Iſaac* would propheſie to his Sons, he ſtirred up his ſpirit with ſavoury meat. When *Eliſha* would propheſie before the three Kings, he called for a Minſtrell to ſtirre up the ſpirit of Propheſie in him. *Deborah*, cryes, *Awake, awake, Deborah*; *Awake, O my ſoule*, ſayes *David*. When Chriſt would pray to his Father, the Text ſhewes, how he ſtirred up himſelf, *Theſe things ſpake Jeſus, and lift up his eyes to heaven*, Joh. 17.1. He lift up his ſoule and his ſpirit, as *Sampſon* went and ſhook himſelf, if his ſpirit had been in him it had been well, but like a foole he had driven him away. But it *Uſe. 4.*

ſhould ſeeme, when he had the ſpirit in him, this was his wont, he ſhook himſelf as at other times, he uſed to ſtirre up the Spirit in him; ſo we ſhould ſtirre up the Spirit in us, we ſhould rouze up our gifts, like ſparkes out of the aſhes, and beſtirre our ſelves ſoundly; remiſſe uſing of them, lets them warpe and wane.

Uſe. 5. Again, We ſhould labour to relye more upon Chriſt, we truſt too much to our notes; but, O if we could truſt more to Chriſt, that's warmeſt matter that comes down from heaven in the ſpeaking, not that we ſhould leave all without ſtudy, till we come into our Pulpits: No, prepare as much as we can. But then, if we would truſt in Chriſt for his preſent aſſiſtance, and yearn up to him for prompting, it would make our Miniſtery more lively. When a Sermon is an effect of Faith, that's it that does moſt good: then Chriſts Spirit Preaches, and not we, as the Prophet *David* ſayes, *The Spirit of the Lord ſpake by me*, 2 Sam. 23.2.

Again, This ſhould teach the people of God, if they would have their Miniſters inabled indeed, to doe their ſoules good; that they ſhould pray for them, that Chriſt would more furniſh them. How often does the Apoſtle tell the people, that Miniſters might have greater gifts, if they had a heart! O ſayes he, *Pray for me, that I may have utterance, and that I may ſpeak b ldly, to make known the myſtery of the Goſpell*, Epheſ. 6.19. *q. d.* If ye have a heart to pray, I doe verily think that I ſhall be the more aſſiſted, a great deale. Our Chariot drives the more heavily, becauſe it wants the wheels of your Prayers, and the truth is, God uſes to puniſh people thus, that becauſe they are dead and dull, and have no heart, and are weary of the Word; therefore he withholds them from the Miniſter on purpoſe to plague them back again; as God told *Ezekiel*, *Son of man, thou ſhalt be dumb, and when thou wouldſt reprove, thou ſhalt be tongue-tyed, thy tongue ſhall cleave to the roof of thy mouth*: Now mark the reaſon, why? *For they are a rebellious houſe*, Ezek. 3.26. Mark, it was long of *Judahs* ſinnes that the Prophet *Ezekiel* was tongue-tyed and locked up: An excellent Miniſter, and yet ſtraitned for the peoples ſinnes.

O, Beloved, I will tell you what would enlarge our hearts and our gifts towards you: Firſt, if you would more flock to the Word, and attend. It is ſaid in *Matth.* 5.1,2. That Chriſt ſeeing the multitude, *He opened his mouth*, that is, he was the more inlarged to Preach, upon the ſight of ſuch a great auditory. Who would not caſt his net amidſt multitudes of fiſhes? The Text ſayes, *When Chriſt ſaw the multitudes, he had compaſſion on them.* So, if Miniſters could ſee all their Pariſh come in, all that might hear; the ſight of ſuch a multitude would ſtirre up pity. O would we think, O what a goodly company is here! O it is pity but they ſhould have ſomewhat, O if I could win ſome of you. There may be a luſt in this thing, and we muſt take heed of it too, leſt we be tickled with flockings, or diſcouraged with thin Pewes. This is pride, but yet there is a truth in this. What a ſhame is it, that there ſhould be fewer of our own Pariſh every Lecture day, than of ſtrangers? Is it not juſt with God to make the breſts dry, when the Children care not for ſucking?

Secondly, If God had more among you to be ſaved, as God ſaid to *Paul*, concerning *Corinth*, *Be not afraid, ſpeak, hold not thy peace, I am with thee, and no man ſhall ſet on thee to hurt thee, I have much people in this City*, Act. 18.10. This opened *Pauls* mouth, this made him finde abundance of aſſiſtance from Chriſt. becauſe God had much people there.

Thirdly, If you would hear with alacrity, & with a ready and a greedy minde When *Cornelius* and his company were all liſtening, and earneſt to hear, and to hearken, O ſay they; *Speak Peter, we are all here before God, to hear every thing thou ſpeakeſt. Then Peter opened his mouth*, Act. 10 33.34. But when people look dully, and blockiſhly, and ſit ſleepily and drowſily, as though they were weary of hearing, and cared not whether they heard or no; Nay,

this

this is the reaſon why the Devils inſtruments are ſo bold to oppoſe the Miniſters of God, they ſee they are not much cared for, none but here one, and there on a ſort of preciſe fools :whereas, if people would be eager to hear over all the land, they durſt not meddle with them, as it is ſaid of our Saviour, *The Chiefe Prieſts & the Scribes ſought to deſtroy him, but they could not finde what they might do; For all the people were very attentive to hear him*, Luk. 19 48.

Fourthly, if ye would be fruitfull in obedience, and in learning; this would put life into our Prayers at home; this would quicken our labours and paines in the Pulpit; the very hope of having fruit, made *Paul* very eager to come to *Rome*, *Rom.* 1.13. The very thought that the people are gracious, and godly, and fruitfull, carries the Preacher beyond himſelf. Nay, its ſtrange to conſider, how, when the Miniſter knows he hath but one underſtanding judicious hearer, one gracious Soule in his Pariſh, it provokes him very much. it makes him look about him the more, a great deale: How much more, when there be many ſuch? But when a Pariſh is ſenſeleſſe, and heavy, and froward, it is unſpeakable to conſider how it ſtraitens a Miniſter. Let a man be to pray in a meeting, where they be graceleſſe, and dull, and hardly any almoſt, godly, he cannot tell what to ſay almoſt, he is not himſelf. Whereas, if he were to pray among them that he knows can favour gracious things, there he hath more liberty to let out himſelf.

REVEL. 3. 1.

Theſe things ſaith he, that hath the ſeven Spirits of God, and the ſeven Starres.

And the ſeven Starres.

THey have their gifts and abilities from him. Now I proceed on to the fourth; *That he hath the proſpering of them*: They have the Succeſs of their labours from Jeſus Chriſt. Chriſt bids us preach, Repent, repent, but it is he that muſt give Repentance; So, *Paul* preached to *Lydia*, and had good ſucceſſe, for the text ſhewes how ſhe was converted by his Miniſtery: But, it was God that *opened her heart*. As *Rebeccah* cookt the Veniſon, but *Iſaac* gave the bleſſing. So we may cook the Word for you, but the bleſſing is in Chriſts hands, as the Apoſtle ſayes, *We are Miniſters by whom ye Beleeved, even as the Lord gave to every man*, 1 Cor. 3.5. that is, when we preached among you, we had good ſucceſſe; you beleeved. What? as we would our ſelves? No, Alas we would faine have had you all to Beleeve: but, *even as the Lord gave to every man*, the ſucceſſe was as he would; ſo to ſome he gave only conviction by the word, to ſome onely knowledge, to ſome good reformations, to ſome a true faith. It was as he was pleaſed to give to every man. So when he preached unto other *Gentiles* he confeſſes, looke what good ſucceſſe he had, he had from Jeſus Chriſt. *I will not dare to ſpeake of any of thoſe things which Chriſt hath not wrought by me, to make the Gentiles obedient by Word and deed*, Rom. 15.18. That is, as who ſhould ſay, That the Gentiles did heare me, that they were brought to obedience in word and deed, that I had ſo good ſucceſſe in my labours; God forbid I ſhould ſay or thinke it was my doing; I dare not ſay ſo for a world. No, no, It was Chriſt, and he alone that did worke by me as his poore Inſtrument. I have all my good ſucceſſe from him. The ſucceſſe is meerly as he will. If he will be pleaſed to give ſo good ſucceſſe, *Peter* ſhall convert 3000 at one Sermon. But if he be pleaſed to deny a good ſucceſſe, the Prophet *Eſay* ſhall preach in the reigne of 4 Kings, about foureſcore yeares, and convert hardly one, as he ſayes to Iſrael, as the Apoſtle quotes him; *All the day long I have* *Doctr.*

ſtretched

Stretched forth my hands unto a diſobedient and a gain-ſaying people. Rom. 10. 21. All ſucceſſes are of God, and therefore much more, ſucceſſe here. Let it be in any calling. As for example, Fiſhing; that when a man goes a fiſhing, he finds good ſucceſſe, this is of God. *Simon* and his company toyled all night and took nothing. But when Chriſt came and gave them good ſucceſſe, then they incloſed a great multitude of fiſhes, two ſhipfull of fiſhes at one draught, *Luke* 5. 5. So when a man runs, who ſhall get the Goale; the man may run, but whether he ſhall get the Gaole, that he cannot tell. When a man fights, the man may fight, & be the better man of the two, but whether ſhall overcome, that is uncertain unto them; the ſucceſſe is of God, as *Solomon* ſayes, *The race is not to the ſwift, nor the battaile to the ſtrong, nor riches to the wiſe, time and chance happens to them all*, Eccleſ. 9. 11. That is, not as though the ſwift doe not ſometimes get the race, and the ſtrong the Victory, and wiſe men riches, yea they doe many times; namely, when God gives ſucceſſe, otherwiſe they doe not. How many times doe men goe about buſineſſes and in all likelihood, they might hit well, yet how often doe they not? The Lord will have us ſee, that ſucceſſe is from him.

Now if it be ſo in outward things, how much more here, in other things! the work is more in the mans hands, and the thing is traceable to him, but it is not ſo here: We may labour to convert Soules, but this work is not in our hands, the uſing of the meanes, the Lord Jeſus Chriſt puts that into our hands; but the doing of the deed, the ſucceſſe is only from him.

Reaſ. 1. Firſt, Becauſe we are nothing in this work. We may be ſomething at other works, we may ſtudy, and in an ordinary providence we may make a Sermon. But when we come to Preach, it is not an ordinary providence that will make us to convert ſoules; no, here we are nothing; *Paul* may plant, and *Apollos* may water: Now mark what followes, he does not only ſay, it is God that gives the increaſe, *Paul may plant, and Apollos may water, but God gives the increaſe*, 1. Cor. 3. 6 That is, all their ſucceſſe and all the fruit of their labour is from God: That is not all he ſayes; but in the 7. verſe, ſayes he, *Neither is he that planteth any thing, nor he that watereth any thing, but God that giveth the increaſe.* As if he ſhould ſay, as excellent gifts as theſe men had, they did nothing in this work, the whole ſucceſſe is of God. Beloved, we can but ſet before you, Life and Death, we can but tell you, thus ye will be damned, and thus and thus ye may be ſaved; but it is God that muſt bleſſe this unto you; otherwiſe we can doe nothing. We may Preach our hearts out; and yet you'l to hell, doe we what we can, except the Lord break your careere. *Eliſha's* man could lay his Maſters ſtaffe upon the child, but the child ſtirred not, till *Eliſha* came himſelf, and then the child was raiſed. So we can but lay our Maſters ſtaffe upon your dead ſoules, But except our Maſter come himſelf, ne're a dead ſoule will ſtand up: what is all our Preaching, and dreſſing up of our Sermons, like the rigging of the ſayles, that's nothing except the wind blow. The Spirit of Chriſt is the wind, except he blow upon you, we are nothing: the tampering on the Organs is nothing, but when the breath comes, then there is muſique: So, we may keep adoe to turne your hearts, but till God breath into you, there is nothing done. True, the preaching of the Goſpell is a very powerfull thing; I, when Chriſts arme goes along with it, it is the ſword of the Spirit, but if the Spirits arme be not with it, we may brandiſh it here every week, and doe little: as *Scanderbagge* ſaid: One hearing what mighty feats *Scanderbagges* ſword had done, ſent for it, and when he ſaw it, he made nothing of it: Is this the Sword that hath done ſuch great exploits? What's this Sword more than other ſwords? O, ſayes *Scanderbagge*, I ſent thee my ſword, but not my arme, that did handle it. So, my Brethren, the word which we preah, is but Chriſts ſword; God ſends you his ſword many times, when he keeps his arme to himſelf, and ſo nothing is done. So then, we are nothing,

and

and therefore all ſucceſs is of Chriſt. Firſt, our wills are nothing to do it, we may will to do you good, but Converts cannot be made by our wils, as the Evangeliſt ſayes, *Joh.* 1.13. Secondly our paines & labours are nothing; we may labour and take paines, but look *Eſa* 49.4. Thirdly, our gifts are nothing; who had better gifts than Chriſt had, as he was man? & yet that would not do it, *Joh.* 12.38. Fourthly, our Prayers are nothing, they may do ſomething, ſometimes, but except God be pleaſed to give ſucceſs, they are nothing. *Ieremiah* prayed, *Ier.* 14.7,8,9. yet the Lord told him, that ſhould not do it, *ver.* 11.

Secondly, the Converſion of Soules, is a ſupernaturall work; we that are Miniſters, preach to make men new creatures, to turn Leopards into Kids, as if we ſhould preach to make Blackamores white, the dead alive, which is a work for God alone to do, and therefore the ſucceſſe muſt needs be from him Alas, what are we able to do? as the Apoſtle ſayes, *You are Gods Warmanſhip in Chriſt Ieſus, created to good works*, Epheſ 2. 10. We are his inſtruments, that's true indeed, but ye are his workmanſhip, *you are the Epiſtle of Chriſt, adminiſtred by us, written not with Inke, but with the Spirit of the living God*, 2 Cor. 3. 3. The Epiſtle of Chriſt, but miniſtred indeed by Chriſt, his is the hand, we are but the pen; when we bid you repent, and beleeve, and be holy, and godly, and heavenly-minded men, deny your ſelves, be dead to the world, & a ive to God, come out of Satans power, come into Chriſts Kingdom: It is like *Ezekiels* bidding of the dead bones to gather fleſh, and ſtand up living men. All the ſucceſſe muſt needs be of God. *Reaſ.* 2.

And therefore what does this teach us? The Uſe of it is: Firſt, That we that are the Miniſters of God, can but make tryall whether we can convert our people, or no, as the Apoſtle ſpeaks, *proving, if at any time, God will give them repentance*, 2 Tim. 2.25. ſo it is in ſome of your Bibles, ſo, we muſt make proof: we muſt try; come into the Pulpit every week, and try, ſharpen our nailes as ſharp as we can, and ſtrike them as farre in as we can, and ſo try, often try, as the wiſeman ſpeaks in another caſe, *In the morning ſow thy ſeed, and in the evening let not thy hand reſt, for thou knoweſt not whether ſhall proſper, this, or that, or both*, Eccle. 11 6. So *Ieremiah* did, he would try: firſt, he went to the poorer ſort, to ſee whether they would hearken unto him; when he had no ſucceſſe there, then thought he, I will try the great men, *I will get me to the great men*, Jer. 5. 5 we ſhould make aſſays, we do not know, may be God will give us good ſucceſſe, we muſt make aſſays, as it is ſaid of *Paul* and *Silas*, *That they aſſayed to go into* Bithynia, *but the Spirit ſuffered them not*, Act. 16.7. O thought they, here be a great many ſoules in this Countrey, we will try, whether there be any for Chriſt, yea, or no. Indeed, they found that they had no ſucceſſe in their attempt. But they made an aſſay though. *Uſe* 1.

Secondly, This teacheth us to wait, though we have not ſucceſs preſently, yet we ſhould wait, all ſucceſs is from Chriſt, and therefore it is fit we ſhould wait for it; & therefore a Miniſter is commanded to be patient, *The ſervant of the Lord muſt be gentle to all men, apt to teach, patient*, 2 Tim. 2.24. q.d. He hath not the ſucceſs in his own hands, to have it when he will; no, though he do no good yet, nor yet, he muſt be patient, He is not apt to teach poor people elſe, except he be patient, as he is not fit to teach a dull Schollar, that is over-haſty. And therefore, my Brethren, though we have loſt all our labour hitherto on the moſt of you, yet now again we ſpeak to you, come, will ye yet go to heaven? Come are ye yet in the mind to hearken & obey? We come to you once more, will ye yet, &c as *Ieremiah* ſayes, *Wo unto thee O Ieruſalem, wilt thou not be made clean? When ſhall it once be?* Jer. 13.27. Beloved, we are dull Schollars in Religion, and people are hard to take their learning in this kind, and therefore if we would be apt to teach, we muſt be patient, what though we ſee no good? yet, this muſt not make us out of heart, or to grudge our paines, we muſt be patient ſtill, we are to think, may be the next time I preach, God will give *Uſe* 2.

me good succeſſe; *Iſaiah* and *Paul* gave not over, though they had cauſe to complain.

Uſe 3. Thirdly, This may ſerve to condemn all the world, whither the Goſpel comes, and ſpecially us hereabouts, that do not let Miniſters have any good ſucceſſe; I will ſay, How do I make this uſe of it? If all the Miniſters ſucceſſe be from Chriſt, then one would thinke, this were an excuſe unto people:

I anſwer; no, the meaning of the Doctrine is this, that the people are ſo contrary to the Word, ſuch enemies to the waves of Jeſus Chriſt, that a Miniſter can look for no ſucceſs, except the Lord turn their hearts: This is the meaning of the point. Does this excuſe any? what, does your enmity againſt light & all goodneſſe afford you any excuſe? nay, this aggravates your ſin. Now this is the meaning of it. As Saint *Paul*, when he ſpake, how little ſucceſſe he and all the reſt of his fellow-Apoſtles had, he layes the blames upon the people; *All the day long I have ſtretched out my hands againſt a diſobedient and a gainſaying people*, Rom. 10. 21. So the Prophet *Iſaiah*, from whom theſe words are taken, complaines of the unfruitfulneſs of his Miniſtery, as being the peoples fault, & therefore he complaines of them unto God; *Lord who hath beleeved our report?* Eſay. 53. 1. The conſcience of man knows this to be true, for he knows he ſins willingly, & he knows he would not do otherwiſe, he daily feeleth Gods Spirit haling him to good, and telling him he ought to live thus and thus, and yet he is loath and will not, he inclines the other way, and rather would do as he does, then as he knows God would have him. What is this but contempt? and indeed this is the great ſin of this land, the contempt of the Goſpel, people count it not a precious, but a tedious thing. Never merry world (ſay ſome) ſince we had ſo much Preaching: as if the Sun ſhone too bright; like the *Iſraelites* who ſtumbled at the plenty of Manna: Nay, they are a-kin to the Devils, who asked Chriſt if he were come to torment them; they account the Goſpel a torment, becauſe it croſſeth their luſts, and lets in ſo much light. Theſe can ſpend dayes and nights in vanity, but an houre at a Sermon is tedious: if they had any delight in the Word, they would not care though their Miniſter ſtood ſomewhat long. Though *Zachary* ſtayed long in the Temple, yet the people waited for him till he came out, *Luk.* 1. 21. they marvelled indeed he ſtayed ſo long; yet the Spirit of God notes, that they *waited for him*. But our people ſit upon thornes at a Sermon, though they can lye ſoaking at an ale-bench as though they ſate upon ſoft cuſhions. The Onions of *Egypt* have a better taſte with them, than the Quails of the Wilderneſs. They had rather live at the Hogs-trough, than in their Fathers houſe. With the *Gadarens* they preſer their Pigges before our Saviour Chriſt. O ſay they, we cannot live by Sermons; Sermons are too holy and ſtrait for them. Bid them take up Chriſts yoake, they care not for it, except it were wider. The Miniſtery hath no ſucceſſe at all with them unto any purpoſe. What a thing is this, Brethren! Whence is it that we regard the Goſpell no more? The truth is, people know not their damned eſtate, neither wil they believe it, though we tel them nay, they care not whether they hear it or no. But if they knew the goodneſs of it, they would run from *Eaſt* to *Weſt* for it: if drunkards, & worldings, & ſuch rabble, knew their fearful eſtate, the Miniſter ſhould be as welcome to them, as bread to the hungry, or a pardon to a Theife. So that ye ſee this condemneth them deep'y, that the Word hath no ſucceſs with. Thus ye ſee, the Miniſters of Chriſt have all ſucceſs from Chriſt, if any one ſoule come in at their teaching, it is an evident ſigne, it is of Jeſus Chriſt; for otherwiſe people hold off, ſome hold off altogether, others yeeld a little way, but will not yeeld full out; if a man yeeld to us indeed, it is meerly by Jeſus Chriſt.

Doct. Now I will ſhew you, that as a Miniſter hath all his good ſucceſſe of his labours from Jeſus Chriſt: So if he be a true Miniſter of Chriſt, Chriſt uſes to give him good ſucceſſe. When Chriſt put *Peter* into the Miniſtery, He told him,

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From henceforth thou ſhalt catch men. Luk. 5. 10. That is, as I have made thee a Miniſter, ſo thou ſhalt have good ſucceſſe. They ſhall have ſome good ſucceſſe, as we ſee in the parable, though three parts fell into hard ground, yet ſome fell into good ground, *Mark* 4. 8. Nay, though Chriſts Miniſters come into the moſt deſperate places that can be, as we read in the *Acts* of the Apoſtles, notwithſtanding the places they went to were deeply rooted in Idolatry & full of perſecuting Jewes, & they were ready to be ſtoned to death, the people were ſo mad againſt their Doctrine; yet they never Preached any where, but they had good ſucceſs with ſome. When *Paul* came to *Theſſalonica*, the text notes, *ſome of them beleeved, & joyned in Company with him.* Act 17. 4. When he came to *Athens*, though ſome mocked, & ſome hung in ſuſpenſe, like *Neuters*, that were neither fiſh, nor fleſh *howbeit certain men clave unto* Paul *& beleeved*, Act. 17. 34 So when he came to *Rome*, Though ſome ſtood out, yet ſome were perſwaded, *Act.* 28. 24. Yea when *Philip* came to *Samaria*, though it was a Towne, that was bewitcht, full of ſorcery & witchcraft, & they had even given their ſoules to the Devill (A Miniſter could hardly come into a worſe Town,) yet *the people gave heed* to thoſe things that he ſpake, *Act.* 8. 5. Nay, the context ſhewes he had marvellous good ſucceſs; the Lord maketh that precious account of the Miniſtery of the Goſpell, that he never beſtowes it upon any place, where he hath not ſome Elect; other bleſſings God beſtowes more promiſcuouſly, Reprobates have as great plenty as others; *All things come alike to all*: But this bleſſing he gives to no place, where he hath not ſome to ſave. Either ſome in the Towne, or ſome there abouts.

The Uſe of this is, firſt, Here we are to enquire then what may be the reaſon that Chriſts Miniſters have ſo little ſucceſs now adayes. First, ſome Miniſters have the leſſe ſucceſſe by raiſing up of others that have greater. As *Calvin* after *Luther*. *Luther* had admirable ſucceſs for a time, and then when *Calvin* came, he did increaſe, and *Luther* did decreaſe. So *John* obſerved of himſelf, he had admirable ſucceſs for a time, but when Chriſt came, *John* had the leſs; *He muſt increaſe, but I muſt decreaſe. Joh.* 3. 30 Again it may be peoples unthankfulneſs, for the Miniſtery of the Word. When people have had the Word a long time, and yet they will not obey it, may be, God ſayes to them as he did to the Fig-tree, *Never fruit grow on thee more*, while the world ſtandeth. Then God ſends Eſay, *to make the heart of the people fat* Then *Jeremiahs* errand is moſt an end *to pluck up and to pull downe.* Then *John* is to ſay, *He that is filthy, let him be filthy ſtill.* Then *Hoſea* cryes, *Ephraim is joyned unto Idols; let him alone.* Uſe 1.

Thirdly, Some Miniſters may be, have the leſſe ſucceſs, for their owne fault in not ſpreading of the net, when their preaching is little better then reading. True, it may be, a man may be converted by reading, as *Luther* ſayes he was, And *John Huſſe* by reading *Wiclifes* bookes. *Auſtin* ſayes he was converted by reading the 13. of the *Romans* & the 14. verſ. There is a bleſſing that may be looked for by reading: *Bleſſed is he that readeth*, Rev 1. 3. But this is very rare. There may a fiſh or two hang on the net, being let downe on a heape, but that is a chance. No, no, it is not the net lapped up together that bringeth in the draught, but hayled out at length & ſpread all abroad, this cloſeth in the fiſh. So, it is the ſpreading of the Word, the ſtretching of it out upon every ſoule preſent; this is the way to catch ſome, when a Miniſter labours to hit all.

Fourthly, Some Miniſters may be unſucceſſefull for not preaching roughly enough. Beloved, our times are knotty times. Rough hewing is needfull. Now people had need heare of hell and damnation, and wrath, and vengeance, againſt their ſinns, *Some ſave with feare*, as the Apoſtle ſpeaks, *plucking them out of the fire*, Jud. 23.

Fifthly, Again, May be, a Miniſters ſucceſſe is not ſeen, may be, he is ſucceſſe-

ceſſefull, though he ſhall not live to ſee it, as Chriſt ſayes, *One ſowes, and another reaps*, Joh.4.37. as the Prophets ſowed, and the Apoſtles reapt: So, Beloved, we may ſow now, and thoſe that come after us, may be, they ſhall be the reapers. The preſent age, now may ſow ſeed for the ſucceeding. *Arborem ſerit, quæ alteri proſunt ſæculo.* As they of *Chinah* make their diſhes; the Fathers lay them into the earth, and the third generation after takes them out. Though we do not ſee our ſeeds to come up; may be, we meet with no harveſt, this may be our comfort, if we can but ſow for others afterwards to reap. Let us have a care of ſowing, many a man that now hears the word, and now is brought up under a good teaching Miniſtery, though yet he do not obey it, who knowes what God will do? may be, God may caſt him into ſome horrible affliction yet before he dyes, and fling terrour into his Soule, and then what we have delivered may do him good: And therefore we ſhould never ceaſe ſowing, though we never ſee the Harveſt: this ſhould be our comfort, that the ground hath the ſeed. Let us ſtill powre in good precepts and examples into our people; Parents into their children, Maſters into their ſervants, Miniſters into their hearers, let God alone with it, when, and what, and where the Harveſt ſhall be.

Laſtly, Some Miniſters are not godly, and then how can they looke for good ſucceſſe? as God ſayes, *If they had ſtood in my Counſell, and cauſed my people to heare my Words, then they ſhould have turned them from their evill way* Jer.23. 22. I dare not ſay abſolutely, that a carnall Miniſter ſhall never have good ſucceſſe in his Miniſtery. As if a Miniſter ſhould conclude he were a good man, becauſe God hath bleſſed his labours; No, that is not a good argument for,

Firſt, It is the Word that converts, and not the perſon of the ſpeaker: I dare not tye God to the goodneſſe of any mans perſon. God, as he is a Creator, he is a wiſe God, and can write well with a bad pen, and cut well with a blunt naughty knife.

Secondly, Such may be ſent of God, and gifted for the Miniſtery, and therefore for all that I know, they may be an Organ of converſion ſometimes.

Thirdly, *Paul* rejoyced that Chriſt was preached by the falſe Apoſtles, *though it were but of envy*, Phil.1 15,16,17,18. you will ſay, how could he rejoyce in that? that was a wicked manner of Preaching. Why ſurely he could not rejoyce in it, but that he did think that it might doe ſome good.

Fourthly, This muſt be thus, or elſe no man can be aſſured of his ſalvation: For, if a carnall Miniſter cannot be the meanes of converſion, then no man converted by him can be aſſured &c.

Fifthly, They may ſay at laſt day, *Lord, Lord we have Prophecyed in thy name, and in thy name have we caſt out Devils, and yet Chriſt will ſay unto them, I know you not, &c.*

Sixthly, Why elſe does our Saviour Chriſt bid people heare the Scribes and Phariſees, but that he implies, they may be a meanes of good to them

Seventhly, *Judas* was ſent out to Preach, *Matth.* 10 4. Chriſt ſaid to him as well as to the reſt, *When ye go, Preach, ſaying, The Kingdome of Heaven is at hand*, ver.7.

Eightly, Experience hath found this to be true, ſome godly ſoules have confeſſed this very thing, that ſuch as now they ſee to be palpably carnall, have been the means of their converſion, &c. Many helpt *Noah* to build the Arke, that periſhed in the waters. God may make the crowing of a Cock to be a meanes of awakening *Peters* Conſcience. The temptations of the Devil, to be the meanes of *Luthers* quickning: and therefore, I do not ſimply affirm that carnall Miniſters cannot convert. But this I ſay, It is a very rare thing as Chriſt ſayes, *If the blind lead the blind, both ſhall fall into the ditch*, Matth 15. 44. So if a Hypocrite lead a hypocrite, the Drunkard lead the drunkard, &c. It is a woe to a Pariſh, when their Miniſters are not godly: *Woe to the City*

ſeven

ſayes GOD, Zeph 3.1. Why ſo? *Her Prophets are light perſons*, ver. 4. Woe to ſuch Townes whoſe Miniſters will go to the Alehouſe, whoſe Miniſters will keepe company, and be haile-fellow with every vain fellow, whoſe Miniſters will embrace this preſent world, whoſe Miniſters are proud, and envious, and malicious, that give a bad example to the people, that depend upon their charge. Woe to them, ſayes God. The curſe of God is upon ſuch Parithes. God hath hardly any intention to ſave ſuch peoples ſoules. Or, if he have any of his Elect there, God will ſave them ſome other way; as God told the naughty Shepherds, *I, even I will ſearch out my ſheep and ſeek them out*, Ezek 34.11. that is, I will ſearch them out ſome other way, I will not do it by you; and therefore when he hath a mind to ſave a poore people, he ſends good Miniſters among them, or them to good ones, *Turne O back-ſliding children* ſayes God, *and I will take you, one of a City, and two of a family, and I will give you Paſtors according to my heart.* Jer. 3.14 &c. God would have none but wiſe-hearted men to worke in his manuell Tabernacle, *Exod* 35.10. how then do we think he will let fooles, as all carnall Miniſters are? &c. Saint *Paul* ſaid, it was a part of the hope that he had in the preſence of Chriſt, at his comming, that God had made him the inſtrument of gaining ſoules to his Kingdome. *For what is our hope, or joy, or crown of rejoycing? are not even you in the preſence of our Lord Jeſus Chriſt, at his comming?* 1 Theſſ 2.19. and hath made a promiſe to ſuch as convert ſoules; ſo runs the Promiſe, *They that turne others to righteouſneſſe, ſhall ſhine as the ſtars*, Dan. 12.3. Indeed this is but a ſecondary evidence of Salvation, &c O, Beloved, if we could convert any of your Soules, what a comfort would it be? whereas, if a man be a wicked man, what hope can he have that God will bleſſe his labours? nay, he hath ſaid expreſſely that if a man will not obey the voyce of the Lord, *Curſed ſhall he be in the field, and in the houſe*, and ſo in the Pulpit, in his ſtudies, he cannot look for Gods aſſiſtance, as God told the wicked Prieſts: *I will curſe all your bleſſings, if you will not lay it to heart*, Mal. 2.2.

Secondly, another Uſe is, Does Chriſt uſe to bleſſe and proſper his true Miniſters? Then let us labour to get this bleſſing of him, Let us ſeek to him to give us good ſucceſſe; O how eager is *Paul* every where in prayer to God for good ſucceſſe? *Uſe 1.*

Thirdly, Another Uſe is, If we have not the ſucceſſe that we could wiſh, let us not be diſcouraged; as the Prophet *Iſaiah* ſayes, *My labour is with the Lord: though* Iſrael *be not gathered, yet ſhall I be glorious*, Eſa. 49.4,5. The Husbandman loſeth by an ill crop; I, but if we be faithfull, we ſhall not loſe, though our crop be never ſo ill, if we have plowed well, and ſowne well, no matter what the crop be, we ſhall have our pay. If I preach and you repent not, it ſhall never repent me of my paines, I will preach ſtill. For though my preaching be not a ſweet ſavour to thee, yet it ſhall be to God, even in thee, and thou ſhalt ſmart for it; and therefore let us not ceaſe working, many a draught the poore fiſher-man makes and takes nothing, yet he leaves not off, many a time is the net of Preaching ſhot forth, and yet none converted thereby. So it pleaſed God to exerciſe the patience of his ſervants. Yet ſtill the work muſt be followed, and the Lords leiſure muſt be waited for. Oftentimes the net taketh fiſh, and they ſlip out againe; So, there be many that ſeem to be pulled in by the Goſpell, nevertheleſſe they ſlide away again. Againe, there is oftentimes brought into the net that, which is yet good for nothing when it is got, there comes in froggs, and weeds, and a great deale of traſh, which in the end are caſt away, and yet for love of the Fiſh, the fiſherman is content to hale all in that he can; So, Beloved, we draw in many hypocrites, many that prove naught, and yet for hope of good fiſh, we muſt ſtill be a labouring, and may be, we may have a good Harveſt yet, though yet we ſee little likelihood. *Be not weary of well doing,* *Uſe 2.*

ſayes the Apoſtle, *for we ſhall reape, if we faint not*, Galat. 6. 9.

Uſe 4. Fourthly, Another Uſe is to you, that you doe not wilfully ſtand out, to deprive us of good ſucceſſe. The ſhrewdeſt turne you can doe your poore Miniſters, is to deprive them of the joy of their labours; the way to rejoyce them, is to imbrace the Goſpell they preach, it will be heavie for you when we ſhall groane to God, that we could not perſwade any of you. If thou wilt not now hear that which may profit thee, thou ſhalt hear one day that which ſhall make thy heart ake; *Goe ye curſed into everlaſting fire.* O remember *Sodome*, and doe not ſtand out againſt the Miniſters that come from Jeſus Chriſt to you.

Now remaines the fift and the laſt; He hath the diſpoſing of them, the placing of them in a Towne, the continuing of them, or removing of them, the holding of them up, or the pulling of them downe, as the Apoſtle ſpeaks, *He hath the key of* David, *he openeth and no man ſhutteth, and he ſhutteth and no man openeth*, Rev. 3.7. That is, he hath all power in the Church, to place it or diſplace it, to ſettle it or to tranſplant it, to preſcribe or not preſcribe, to abſolve or to condemne, to ſave or to deſtroy, to give Miniſters liberty or to take it away. As Chriſt tells the Miniſter of *Philadelphia*, *I have ſet before thee an open doore, and no man can ſhut it*, Rev. 3.8. Good Miniſters ſhall have Liberty to preach in their ſtations, as long as he pleaſes, and they never can be hindred, till he is pleaſed ſo to permit it, or appoint it. So when *Paul* was at *Epheſus*, though he had never ſo many adverſaries there, that would faine hinder him if they could, Yet as long as Chriſt gave him an open doore, to preach and to doe good, none of them all could withſtand him; *A great doore and effectuall is opened unto me, and there are many adverſaries*, 1 *Cor.* 16. 9.

Firſt, Chriſt hath the placing of his Miniſters. As he ſaith to *Jeremiah*, *I have ſet thee.* So Chriſt ſayes to all his true Miniſters, I have ſet you. God hath ſet to all men *the bounds of their habitations*, *Act.* 17.26. that one man ſhall dwell here, another there; one in this Pariſh, another in that Pariſh How much more does he appoint unto his Miniſters their habitations, that *John* the *Baptiſt* ſhall be in the Wilderneſſe of *Judea*, *Titus* ſhall be in *Crete*, *Epaphras* ſhall be at *Coloſſe*, *Epaphroditus* at *Philippi*, *Timothy* at *Epheſus*, and the like? Nay, he is no Miniſter of Chriſt that is not of Chriſts placing. As the Apoſtle ſpeakes, *Take heed unto your ſelves and to all the flock, over which the Holy Ghoſt hath made you overſeers*, *Act.* 20.28. Over which the Holy Ghoſt hath made you overſeers; He is a true Mniſter to this or that Congregation, that can ſay that the Holy Ghoſt hath made me an overſeer to them.

Reaſ. 1. The Reaſon is, firſt, Becauſe no man is a Paſtor or a Shepheard to any ſheep, that did not enter in by the doore into thoſe ſheep. *He that entreth in by the doore, is the ſhepheard of the ſheep. Joh.* 10.2. Now who is this doore but *Jeſus Chriſt? I am the doore* ſaith he, *By me if any man enter in, he ſhall be ſaved*, As it followes there in the ninth verſe. As he is the doore, no man can enter into the Miniſtery rightly but by him. He muſt have his Letters of Orders from him, So he is the doore into any flock, and if a man have not inſtitution and induction from him, he is no Shepheard of the flock. Nay, Chriſt tells him flatly, *he is a thief and robber, and a hireling.* When the *Danites* askt the *Levite* in Mount *Ephraim*, *Who brought thee hither? What makeſt thou in this place? Judg.* 18.3. ye know he put himſelf there, he ſought for the place himſelf, and it was maintenance that brought him thither. His own conſcience told him he was a Hireling. He could not ſay, The Lord brought me hither. He came not in by the doore; Now every true Miniſter comes in by the doore into a Pariſh, and therefore he comes in by Jeſus Chriſt.

Reaſ. 2. Secondly, No Miniſter can be placed in any Pariſh, but by the Biſhop of the Dioceſſe. Now Beloved, who ever be Chriſts ſubſtitute, Chriſt is the maine Biſhop of every Dioceſſe, Chriſt is the *Shepheard and Biſhop of our ſoules*, 1 *Pet.*

1 *Pet.* 2.25. Indeed there be other Biſhops under him, other Shepheards under him, I, but he is *the great Shepheard of the ſheep*, *Heb.* 13.20. the Arch Shepheard. Ἀρχοποίμην, 1 *Pet.* 5.4. The chief Shepheard, *When the chief Shepheard ſhall appeare*. Well if he be the chief Shepheard, it is fit that he ſhould inſtitute and induct into Paſtorall charges. Its fit that his word ſhould be followed, in every ones comming into a Living, to goe no where, but where his word doth allow. To take no cure of Soules, but of ſuch as he commits to our cuſtody. All true Miniſters are his Curats, and therefore if they be not of his placing, they came not in right.

Thirdly, If it be he that muſt pay them their wages, then reaſon good, that he ſhould ſet them on work. If a man thruſt himſelf into a Pariſh, it was not Chriſt that moved him to come there, but forſooth he wanted a Living, he would faine have maintenance, there is ſo much *Per annum*, this was his motive, Chriſt never moved him, this man can look for no wages from Jeſus Chriſt. When he hath gathered in his Tithes or his quarteridge, Chriſt will tell him as he told the fooliſh *Phariſees*, *Ye have your reward*. He that ſet you on work, he will pay your wages. I never ſet you on work, and therefore ye can look for nothing at my hands. Certainly if Chriſt muſt pay a man his wages, good Reaſon that he ſhould have the putting of a man into this or that Vineyard. He called in the Labourers and payd them their wages, that gave them their taske. *Matth.* 20.8. *Reaſ.* 3.

Fourthly, How can they look for his aſſiſtance and Bleſſing, if they be not placed by him? when the Lord had placed *Jeremiah* a Prophet in *Judah*, the Lord undertook to aſſiſt him, *I have made thee this day a defenced City, and an iron Pillar, and Brazen walls, I will be with thee*, Jerem. 1.18, 19. A Miniſter hath need of Chriſts aſſiſtance, where e're he is, his Preaching elſe will doe little good, his Sermons will be of no effect, Chriſts aſſiſtance and Bleſſing is all in all. *Moſes* prayes for *Levi*, *Bleſſe*, *Lord*, *his ſubſtance*, *and accept the work of his hands*, *Deut.* 33.11. No man hath more need of Chriſts bleſſing to goe along with him, then a Miniſter. Now when a Miniſter is not there where Chriſt would have him to be, How can he expect that Chriſts bleſſing ſhould be with him? If he can ſay, Chriſt would have me here, Chriſt hath placed me here, then he may look for Chriſts being with him. *Reaſ.* 4.

Fifthly, What peace of Conſcience can they have, when they lye on their death-beds, except they can comfortably ſay, Lord thou didſt place me in this Pariſh, Lord I came in by the doore, and by no other way. It was not by-ends, nor filthy lucre, nor gaine, as *Jeremiah* ſayes, I did not thruſt in my ſelfe to be a Paſtor, Lord thou madeſt me a Miniſter to this Congregation, I have faithfully tended thoſe Soules, that thou gaveſt me to feed, this is a ſweet thing Ye know people are apt to ſay, who ſent for you, who made you our Miniſter? we will not acknowledge you to be our Miniſter. As *Shemaiah* ſaid of good *Jeremiah*, *Thou haſt made thy ſelf a Prophet to this people*, Jer. 29.27. Now if *Jeremiah* had not his own Conſcience to prove his Inſtitution from God, what a taking had he been in. *Reaſ.* 5.

Sixthly, And laſtly, what comfort elſe can the people of God have to live under ſuch a mans Miniſtery, unleſſe they can ſay, This is my Miniſter, ſet over me in the Lord! This is ſo needfull, that without it, he were as good have no Miniſter at all. As the Apoſtle tells the good people of *Coloſſe*, *Epaphras is for you a faithfull Miniſter of Chriſt*, Col. 1.7. This is their comfort indeed, when they can truly affirme that this man is for us a faithfull Miniſter of Chriſt. This Miniſter is our Miniſter in Chriſt. This is the ground of their Conſciences ſubmitting to his Miniſtery, and of their receiving of him, as an Embaſſadour from Chriſt unto them. Now when a man is not placed by Chriſt in a Pariſh as their Miniſter, what joy can they have to heare him? What hope that God will ſanctifie his labours among them? *Reaſ.* 6.

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The Uſe of this is, firſt; For us that are Miniſters, that we look we be of Chriſts placing, that we may be able to conclude to our people as *Paul* to the *Corinths, Though I be not an Apoſtle unto others, yet doubtleſſe, I am an Apoſtle unto you.* So that we may be able to conclude to our people, doubtleſſe I am Chriſts Miniſter unto you. As our Saviour Chriſt ſayes, *Who is the faithfull wiſe Shepheard, whom his Lord ſhall make Ruler over his houſhold?* Luke 12.42. Hath the Lord made us Rulers over his houſhold? We are all ſhepheards in ſuch and ſuch Pariſhes. But did the Lord put us there? We are Spirituall Rulers over ſuch and ſuch houſholds of God; but did the Lord make us Rulers over them? Otherwiſe we are not Starres in his hands; No, We are blazing Comets out of his Orb: If we be Starres in his hands, we can prove our placing from him.

Uſe 2. Secondly, This ſerves to condemne them that are theeves and intruders into Gods Heritage, that never came in by the doore, but by ſome other way, that are hirelings and will leave the ſheep, for their own advantage; Gain makes them take Livings, gain makes them chop and change, that never went to Chriſt for his approbation; It is ſaid of the Apoſtles, that the *Rulers and Elders perceived that they had been with Jeſus*, Acts 4.13. Thoſe are Miniſters of Pariſhes indeed, that have been with Jeſus, But theſe men, no man can perceive that ever they have been with Jeſus Chriſt, that ever they had any allowance from him, and yet they will be crowding in into Livings. But I let this paſſe.

Uſe 3. Thirdly, Hath Chriſt the placing of Miniſters? Then this is of uſe unto you, that have Miniſters of Chriſts placing among you. Take heed how ye carry your ſelves under your Miniſtery. If you doe not obey their Doctrine, you ſinne againſt Chriſt, O reject not their reproofs, put not off the Word of God in their mouthes, if ye doe, ye doe not put off men, but God. It was an excellent exhortation of that godly King, *Jehoſaphat: Heare me, O ye inhabitants of Iudah and Ieruſalem, believe the Lords Prophets, and ye ſhall proſper*, 2 Chron. 20 20. O, if Kings and Princes would doe ſo now, call upon people up and down, O Sirs, believe the Lords Prophets and ye ſhall proſper: Ye that have Gods Miniſters among you, believe them, may be when they argue againſt all your ſinfull courſes, they tell you of hell, and damnation, and heaven, and ſalvation, ye hardly believe any ſuch thing: O believe them, that it may goe well with you. Remember they be of Chriſts placing among you; He put them into your Pulpits, he gives them the Themes that they preach to you from day to day. Believe them.

Uſe 4. Fourthly, Hath Chriſt the placing of Miniſters? Then never complain of graceleſſe Miniſters. O, ye have graceleſſe Miniſters, and our Miniſter is not as he ſhould be, he is not a good liver, he does not preach to the Conſcience. People are apt to complaine of Patrons, and ſuch and ſuch cauſes, but let me tell you, you murmure againſt Jeſus Chriſt, every Pariſh in *England* might have a good and a godly Miniſter, a Miniſter after Gods own heart, for all that I know, if they would goe to Jeſus Chriſt; he hath the placing of Miniſters.

Now what is the reaſon that there are no more able worthy Miniſters every where?

I Anſwer, Surely, if Chriſt were ſought to, this would quickly be holpen; when *Judah* had no Miniſters in the Captivity, their ſoules ſtarved for want of good feeding, thouſands periſht, and their ſoules were quite loſt for lack of Viſion. What ſayes Chriſt to them, *Turne ye back-ſliding children, ſaith the Lord, for I am married unto you, and I will take you, one of a City, and two of a Family, and I will bring you to Zion. And I will give you Paſtours according to my heart, which ſhall feed you with knowledge and underſtanding*, Jer. 3.14, 15. People are ſubject to murmure, and this is long of ſuch and ſuch, that we have

have no better Miniſters; whereas the truth is, it is long of our ſelves; Iniquity abounds every where, the love of many waxes cold, people grow weary of wholſome Doctrine, they have itching eares; they are all full fed, any Miniſtery is good enough for them, *If a man Propheſie of Wine and ſtrong drink, he ſhall even be the Prophet of this people*, Mich. 2.11. That is, any Prophet is good enough for them, fitter then a better. One that would ſhew people how to get Bread and Drinke, and Wine, and profits, and pleaſures; People would rather hear ſuch a one preach, than to hear of Repentance and Mortification, and Faith, and Holineſſe, and the wayes of God, they eare not for theſe things. The true preaching of the Word, is as contrary to the diſpoſition of men as can be. Nothing is more irkſom unto them than the Word rightly taught. It goes againſt their luſts, it croſſes their wicked wills. They are weary of it, they ſay unto God, Depart from us, they will not let Chriſt reign in their hearts, therefore we may rather wonder that there is any good Miniſter in the Kingdome any where; we are to bleſs God, and pray for our Governours, that we have any good Miniſters at all, the truth is, we deſerve not any There is ſo little Religion every where, ſo much Hypocriſie, ſo much Profeſſion without any power of Godlineſſe, ſuch a deal of vanity and unſoundneſs, and hollow-heartedneſs, nay, among ſuch as have gone for good Chriſtians, ſo much falſhood and rottenneſs, & Apſtacy, to what end ſhould Chriſt let us have any more preaching? We give the world occaſion to think, that Preaching is the cauſe of all this wretchedneſs. What a diſhonour is this to Jeſus Chriſt? And therefore no mervail we have no more, we may admire the patience of God that we have any.

Fifthly, Hath Chriſt the placing of Miniſters? Then ſee whither to goe for good Miniſters. Chriſt is the general Patron of all Livings; He can preſent whom he will to a Pariſh, and therefore we ſhould pray unto him. When our Saviour Chriſt preached here and there, and ſaw how the people came out of all Pariſhes to him, it ſeems, though they had Levites in their own Synagogues, yet they did not know how to feed their flocks; they were as ſheep for all them without a Sheepherd, there was hardly ere a good Miniſter among them all. Mark what the Text ſayes, *Jeſus had compaſſion on them, becauſe they were ſcattered abroad as ſheep having no Sheepherd*: O, ſayes he, *Pray ye therefore the Lord of the harveſt that he would ſend forth labourers into this harveſt*, Mat. 9.38. So much for the firſt. *Uſe 5.*

Secondly, Now as Chriſt hath the placing of Miniſters, ſo hee the continuing of them, as long as he pleaſes. He continued the Prophet *Iſaiah* in his Miniſtry, during the reign of four Kings. He kept the Prophet *Hoſea* in his function, during the reign of five Kings, though the times were very bad. When it was told Chriſt that *Herod* ſought his life, that he would not onely put him beſides his Miniſtery, but alſo his very life; ſayes he, *Goe tell that Fox, Behold I caſt out Devils, and I doe cures to day and to morrow, and the third day I ſhall be perfected*, Luke 13.32. Chriſt had his time appointed him by his Father himſelf, and he would preach all that time out, and all the Devils in hell, and all his Enemies on earth ſhould not hinder him. So, Beloved, it is with all his Miniſters, he hath ſet them a time, and he hath power to continue them all that time. I ſhall preach to day, and to morrow, and ſuch a day, do the world what they can, they cannot hinder his Miniſters from preaching, till Chriſt pleaſe, as he told his people: *Though the Lord give you the bread of adverſity, and the water of affliction, yet ſhall not thy Teachers be removed into a corner any more: But thine eyes ſhall ſee thy Teachers*, Eſay 30.20. *q.d.* though thy Miniſters have been put by, yet I will reſtore them againe, and they ſhall not be put by any more. I have power to continue them as long as I will; when he called *Noah* to preach to the old world, he appointed him 120. years, and he continued him all that while, whether the wicked world would or no.

Reas. 1. And the Reason is, first, Becauſe Miniſters are his Embaſſadours. Now a King, it is in his choyce, how long his Embaſſadors ſhall lye Leiger in a forrain Countrey, he hath ſo many buſineſſes for them to do, and ſo long they ſhall continue there. So, true Miniſters are the Embaſſadors of Chriſt, as the Apoſtle *Paul* ſpeaks, *Now then we are Embaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſts ſtead, be reconciled unto God*, 2 Cor. 5. 20. We are Chriſt's Ambaſſadors, and therefore he will continue us as long as he liſt; as long as he hath any buſineſs to do, as long as he hath any ſoules to ſave, any men or women to reconcile to his Father, or to build up, ſo long he will continue us. It is a doleſull ſigne when Chriſt takes away his Miniſters from a place, it is a ſign he hath no more ſoules to ſave; if he had, he would let his Embaſſadors lye beſeeching ſtill: So that this is one great reaſon, becauſe Miniſters are Embaſſadors.

Reaſ. 2. Secondly, Becauſe Chriſt hath all power in Heaven and in Earth, as he told his Apoſtles, when he ſent them out to preach, *All power is given to me in heaven and in earth*, Matthew 28. 18. *q. d.* I have power to ſend you, and I have power to continue your Miniſtery as long as I think fitting, and I have power to take you away, I have power to ordaine you either for Salvation or the Damnation of men. Whom I will, I can convert by your Sermons, and whom I will, I can deliver up to the counſell of their owne hearts, that they ſhall not be converted by you. Now, if Chriſt hath all power in Heaven and in Earth, then he hath power to continue his Miniſters as long as his will is. I need not ſtand to prove this, it is too evident: He hath power to lengthen his Miniſters lives, to prolong their liberties, when he takes away one, hee hath power to put in another as good: When he meant to take away *Elias*, he anoynted *Eliſha* in his roome. If their enemies be never ſo many, he can tye up their hands; He delivered *Paul* from the mouth of the Lyon: though forty men had vowed to take him away by death, he diverted their plot, and continued him ſtill: Nay, when he was in bonds, yet he was able to get him liberty to go abroad with his Keeper, and to preach the Kingdome of GOD to as many as came. Suppoſe the world be never ſo mad againſt Chriſts Miniſters, yet as long as he hath any more work for them to do, he can hold off their fingers from medling with them, till they have finiſhed the Task that he hath given them to do.

Uſe 1. The uſe of this is, firſt, That Miniſters ſhould not fear to be deprived of their Liberty, ſo long as they do well; indeed if they do ill, if they be wicked or idle, or unworthy, ſuch Miniſters ſhould feare they doe deſerve to be put down. But if we be godly Miniſters, it is our baſeneſs to fear any ſuch thing, Chriſt hath the continuing of us, our times are not in mens hands, but in his. What a horrible thing is it, that we ſhould goe againſt our Conſcience in any thing, or be afraid to ſpeak what God bids us, to be meal-mouth'd, to be diſcouraged with rumours, or dangers, we ſhould *keep nothing back of the whole counſel of God*; we are Stars in his hands, and he hath the continuing of us; though men fight againſt us, they cannot prevaile againſt us, till our buſineſſe is all done. As the Lord told the Prophet *Jeremiah*, *They ſhall fight againſt thee, but they ſhall not prevaile againſt thee, for I am with thee*, Jeremiah 1. 19. Let us then be afraid of nothing but ſinne. Let us be afraid to doe any evil, either towards God or towards man; let us be harmleſſe in the midſt of a crooked and a perverſe generation. Let us deale faithfully with our people, let us undauntedly *Preach, Rebuke, Exhort, with all long ſuffering and Doctrine*, make our faces hard againſt the wickeds faces; no matter for their railings, their threatning ſpeeches, their malicious accuſations, and not feare, the Lord Jeſus hath the continuing of us.

Uſe 2. Secondly, Here we may ſee the reaſon why the Goſpel continues in any place;

a man would wonder it ſhould continue any where, becauſe the world cannot abide it. *Which of the Prophets have not your Fathers perſecuted?* ſayes *Stephen. Act.* 7 52. They that doe evill, hate the light, it cuts them to the heart; Every ones hates me, ſayes the Prophet, he was reproached for the Words ſake. Report, ſay they, and we will report it. One time they put him into a dungeon; Another time they would have killed him. *Shemaiah* writ Letters to the high Prieſt againſt him, *Jer.* 29.25. And yet he continued his Miniſtery, untill the day of the Captivity. Nay, he had liberty, when others had their liberty taken away. Ye know Chriſt himſelf Preached dayly in the Temple, and they took him not, though they gnaſht their teeth at his Doctrine, and ſometimes were in the mind to throw him down headlong and break his neck, ſometimes to ſtone him; yet till his houre was come, he had his liberty.

And the truth is, a man would wonder how any of Gods Miniſters have their Liberties continued; when there be ſo many Drunkards, ſo many Enemies of all goodneſſe, ſo many that follow their own ungodly luſts, and the Goſpel is an eye-ſore unto them, and yet in many places it ſtands ſtill. This is Gods doing. You ſee here Chriſt hath the continuing of his Miniſters; they ſhall have their liberty, as long as God hath any uſe for them.

Thirdly, Is it ſo, that Chriſt hath the continuing of his Miniſters? then this is of uſe alſo unto you; Now you heare whence to have your good Miniſters continued, even by ſeeking to Jeſus Chriſt, he can lay a charge upon all the world where they are, to let them alone. He can ſay, *Doe my Prophets no harme*, Pſal. 105.15 You will ſay, why? what ſhall we doe? *Uſe* 3.

I Anſwer; firſt, Let us repent of our ſinnes, it is our ſinnes that remove the Miniſters of God, if we would repent us of our ſinnes, and turn from our wicked wayes, and let the Word work upon our hearts, this would continue the Miniſtery of the Word; as God told *Judah*, when they ſhould repent of their ſinnes, O ſayes he, *I will be your GOD and you ſhall be my people, and my Sanctuary ſhall be among you for evermore*, Ezek. 37.27.28. That is, by Sanctuary he meanes his publique Worſhip, the preaching of his Word, and other of the meanes of grace, when they repented of their ſinnes, then theſe ſhould be continued: So, Beloved, if ye would repent of your ſinnes, I doe not mean one or two, or a few, or ſo; But if there might be a generall Reformation among us. this would faſten the Word among us, as in a ſure place.

Secondly, Let us prize the Goſpel, the Goſpel loves to ſtay there where it is welcome: It will never goe away, if it might have good entertainment. If wee would honour it, and glorifie it, and pluck up our affections in the deareſt manner to it, this would preſerve it among us for ever. The Church of *Philadelphia*, that uſed the Word beſt, had it longeſt, &c. *Rev.* 3.10. Our Saviour Chriſt hath a ſaying, *Into whatſoever Towne or City ye enter, enquire who is worthy, there abide*, *Matth* 10.11. And as he ſayes, *Luk.* 10.7. *Goe not from houſe to houſe.* The Goſpel does not love to change houſes till it be urged; ſo it does not love to change Towns, if it may have good uſage; So, Beloved, if we would give the Goſpel good uſage, the Lord would continue it; like a Gueſt that is the willinger to ſtay, when he ſees he is among Friends.

Thirdly, Let us bring forth the fruits of it. The Husband-man will ever continue ploughing of his ground, as long as he ſees it will give him a good crop. But when he perceives it will not quit charges, then he layes it Fallow. So Chriſt would have ſtayed his Word ſtill in *Judah* and *Jeruſalem*, if they would have brought forth competent fruit. But when once they grew barren, he ſaid he would take his Kingdome away. *The Kingdome of GOD ſhall be taken away from you, and given to a Nation that will bring forth the fruits thereof*, *Mat.*21.43.

Fourthly, Let us be earneſt with God to have his Goſpel continue. Im-

portunity may doe much: Importunity held Christ a while longer with the Disciples, *Luk.* 24.29. Importunity held the Levite three or foure dayes longer than otherwise he would, *Judg.* 19.4,5,6,7. O, if we would be importunate with Christ to stay his Gospell still; as *Jacob* did the Angell, *Thou shalt not goe, till thou blesse me*, Lord thy Gospell shall not goe till it convert me, and it shall not go from me willingly, till it convert me first; If every one would hang upon Christ, to stay his Gospell still, and, Thou shalt not let it goe till it hath done my soule good, till it hath inlightned mine eyes, and quickned my heart, this would obtaine much; may be, some does doe thus: as *Jeremiah* did: *O thou hope of* Israel, *Why shouldest thou be as a stranger in the Land, and as a way-faring man, that turneth aside to stay for a night?* Ierem. 14.8. Alas! that would not doe, if there had been many *Jeremiah's* to doe thus, then they might have gotten him to stay longer. So, may be, some doe cry importunately thus, *O thou hope of Jerusalem, &c.* And so I fall upon the third thing: Ye have heard; First, how Christ hath the placing of his Ministers; Secondly, he hath the continuing of them.

Doct. Thirdly, Now it followes, He hath the removing of them too. People are prone to look upon second causes, but Christ is the supreame, he is the principall cause of this judgement upon men, to take away his Ministers, as the Prophet *Isaiah* speakes, *The Lord of Hosts doth take away from* Jerusalem *and from* Judah, *the mighty man, and the Judge, and the Prophet*, Esay 3.1,2. Whether it be by death, or removall, or imprisonment, or suspending, or any other way: It is he that deprives a people of his faithfull Ministers, whosoever be the instrument.

First, He can take them away by Death out of the world; Thus the Lord took away the Prophet *Enoch. Gen.* 5.24.

Secondly, He can take them away by removall; Thus he took away *Jonas* from *Israel*, and sent him to *Niniveh*, *Jon.* 3.1. Ye know he was a Prophet in *Israel*, and the Lord removed him thence to the Land of *Assyria*.

Thirdly, He can take them away by letting them be imprisoned; Thus he took away *John* the *Baptist*, by letting *Herod* put him into Prison, for telling him of his sinnes, *Mark* 6.17. So, *Ahab* imprisoned *Michaiah* for telling him the truth.

Fourthly, He can take them away by letting them be suspended, and inhibited from preaching, by letting wicked men have their wills *That say to the Seers, See not; and to the Prophets, Prophesie not; Speak to us smooth things, prophesie deceits*, Esay 30.10. Thus King *Amasiah* silenced the Prophet that reproved him, 2 *Chron.* 25.16.

Fifthly, He can take them away by silencing them himself: this is as bad as taking them away for the time; thus himself stopt *Ezekiels* mouth, and made him dumb.

Reas. 1. Now the reason why Christ does do thus, is, First, because of the wicked, they will not receive their Doctrine. Thus the Lord *Jesus* took away *Paul* out of *Jerusalem*, *Make haste, get thee quickly out of* Jerusalem, *for they will not receive thy testimony concerning me*, Acts 22.18.

Reas. 2. Secondly, The Lord does it in regard of his own people, because they begin to forsake their first love. This was the reason why the Lord threatned to take away the Ministery of the Word out of *Ephesus*, *I will remove thy Candlestick out of its place, except thou repent*, Rev. 2.5.

Thirdly, The Lord does this sometimes in regard of the Ministery it selfe, that it may be more precious afterwards, as it is said there in *Samuel*, when the Lord had deprived *Israel* of his Prophets, for a matter of foure score years together, O sayes the Text, *The Word of the Lord was pretious in those dayes, because there was no Vision*, 1 Sam. 3.1.

Use 1. The Use of this is; first, Is it so, that it is Christ that removes Ministers? Then

Then this ſhould teach us to mourne before him, if ever any of our Miniſters be taken away by any meanes, we ſhould ſee whoſe hand is upon us, the hand of the Lord is gone out againſt us, it is he that inflicteth this judgement; and therefore we ſhould mourn unto him, as the Church did. When all their Prophets were gone, and all Religion went to wrack, and the enemies had burnt up their Synagogues, and broken up all their godly Aſſemblies: O how they mourned unto God for it! *O God, why haſt thou caſt us off? Why does thine anger ſmoake againſt the ſheep of thy paſture? Remember thy Congregation, which thou haſt purchaſed of old. Remember mount* Zion *wherein thou haſt dwelt*, Pſal. 74.1,2. This was a heavy judgement indeed, they felt the Lords anger ſmoak againſt them then. Why? What was the matter? *We ſee not our ſignes, there is no more any Prophet*, verſe 9.

Secondly, another Uſe is, Let us look into the meritorious cauſe, which is nothing but our ſinnes. If Gods Miniſters be put downe at any time, it is our ſinnes that put them downe. For if Chriſt be the inflicting cauſe, certainly our ſinnes are the deſerving cauſe; we can blame none but our own ſinnes, if any thing ſtop any good Miniſters mouth, it is they, it is peoples Drunkenneſſe, and diſorder, you are the cauſe, your unfruitfulneſſe, and ſecurity, and hypocriſie, and formality; you doe not learne goodneſſe and godlineſſe under the Word, ye remaine vaine and blind, and hardned in your hearts under the ſame. What Pariſhes more diſorderly, than thoſe where moſt Preaching is? where is more hatred of word, and vertue, and piety than there? where is more railing at a good life, and holy walking, and ſuch as deſire to doe well? The more Preaching people heare, for the moſt part, the worſe they grow. People come to Church it may be, but they make it a cloake for their villanies, they will give us the hearing, but no obedience, no practiſe, no Reformation, no ſigne of amendment, no love, no truth, no faithfulneſſe, no communion at all, wel-a-neare, where moſt Preaching is! If any thing ſtop our mouthes, this will doe it And indeed what may men think of us, but that we are a company of hypocrites, and teachers of vanities? what are theſe Preachers? we ſee little good they doe, what becomes of all their Preaching? Factions and odde opinions in our Towne, and diſſoluteneſſe, and all manner of licentiouſneſſe in another. If the whole world ſhould let us alone, I verily feare God himſelf would put us down immediately, in the end. So many ſcandals, ſo many thouſand offences are given every day, that its a wonder we ſtand as we doe. That the Lord of heaven lets any Miniſter in *England*, come into a Pulpit more; nothing but pride, and ſelf-conceits, and ſelf-truſtings, and ſeared Conſciences, dead hearts, and profaneneſſe; unleſſe it be a very little handfull; O Beloved, if where preaching is, it were honoured as it ought to be, and obeyed as it ſhould, if people would do as we teach, I dare be bold to affirm we might Preach long enough. If our Townes would ſweetly reforme, ſet up good Government, root out all diſorders and curſed abuſes, live like Chriſtians indeed, be humble, and ſober, and loving, and dutifull to GOD and Man; giving to *Cæſar* the things that are *Cæſars*, and to God the things that are Gods. If we would feare God, and honour the King: Reverence Gods Courts, obey the voyce of his ſervants, love CHRIST and his Word, above our appointed food, this would lengthen the Miniſtery of the Land; this would be a meanes for the eſtabliſhing of Gods Kingdome among us; Chriſt would never repent that ever he ſent his Goſpell unto us, where we have ſome, we ſhould have more, where we have more, we ſhould have a hundred times more, as the Apoſtle *Peter* ſayes, *Who is he that will harme you, if ye be followers of that which is good?* 1 Pet. 3.13. *Uſe 2*

Thirdly, another Uſe is; Is it Chriſt that takes away Miniſters, either by death, or reſtraining, or by any other way? Then let this be a meanes to exhort us to repent of our ſinnes, that Chriſt may ſtill give a doore of utterance to *Uſe 3*

his Ministers, that they may still speak in his name. This should move us to seek God. When *Peter* was cast into prison, O what fasting, and crying, and praying was there to God for him, till he was restored againe! *Act.* 12,5. they did not goe to *Herod* to restore him; No, they knew Christ was he that took him from the Church, whoever were the instrument; therefore they sought to Heaven for him again; If any peoples Ministery be gone, this is the best way to fetch them again. *Paul* knew this to be true, and therefore when he was in prison at *Rome*, he writes to *Philemon* thus, *I trust that through your prayers, I shall be given unto you*; Philemon, *ver.* 22. Nay, he is so confident that if people would but cry hard for him to God, that he should quickly be enlarged, Nay, sayes he, *prepare me a lodging, for I trust that through your prayers I shall be given unto you. q d.* I make no question, but I shall out of prison, if you will but be earnest with God. So also, it seemes the Authour to the *Hebrewes*, was restrained from Preaching; Now mark what an exhortation he uses, *Pray for us*, sayes he, *and I beseech you the rather to doe this, that I may be restored unto you the sooner*, Heb. 13.18,19.

Thus I have finished this part of the Description of Jesus Christ, that hath the seven Stars in his hand, and the whole Subscription too: *These things, saith he, that hath the seven Spirits of God, and the seven Stars.* I come now to the Epistle it selfe. *I know thy works, that thou hast a name, that thou livest and art dead:* But of this more, &c.

Revel. 3. 1.

And unto the Angel of the Church in* Sardis, *write, These things, saith hee, that hath the seven Spirits of God, and the seven Stars, I know thy works, that thou hast a name that thou livest, and art dead.

I know thy Works, &c.

1. YE have have heard two things concerning this Epistle; First, the Inscription, that declareth the Person to whom it was sent, *To the Angel of the Church in* Sardis, *write.* That is, it was sent principally to the Ministers of the Church in the Towne of *Sardis*, and also to the Christians that were in that Church.

2. Secondly, The Subscription that declareth from whom it was sent, *These things, saith he, that hath the seven Spirits of GOD, and the seven Stars:* That is, it was sent fron JESUS CHRIST.

Now we come to the third thing, and that is the subject matter of this Epistle, which consists of three things;

1. First, A Reprehension of the sins of the Minister, and the body of his Congregation.

2. Secondly, A Direction, or the shewing of the remedy for the curing of their sinnes.

3. Thirdly, A Commendation of some particular persons in that Congregation, that were not carryed away with the sins of the times.

The Reprehension is either in generall, *I know thy works*, that is, I know them all, and I know them to be stark naught for the most part, whatever they seem: they may seem to be very good, but I tell you plainly, I know them all what they be, *q. d.* Generally they are stark naught.

And then in particular he instances in two, First, the sin of hypocrisie, or seeming to be good, *Thou hast a name that thou livest.* Secondly, the

sin

ſin of deadneſſe of heart; *But thou art dead.* This is the reprehenſion, or the reproof.

Then followes the Direction, or the ſhewing of the Remedy; for he does not reprove them out of any ill will, but for their good. And therefore he preſcribes them a Remedy, and the Remedy is two-fold: The firſt is, *To ſtrengthen things that remaine, that are ready to dye*, verſe 2. q.d. As many of you as are not quite and clean dead, ſtir up your ſelves, quicken up your hearts; and this is, firſt, illuſtrated by ſhewing how they ſhould doe thus; Be *watchfull*, ſayes he, *q.d.* that is the reaſon why ye languiſh on this faſhion, and ye will languiſh more and more, becauſe ye are not watchful, therefore be watchfull: and then it is urged by rendring a motive to uſe this Remedy: *For I have not found thy works perfect before God*, that is, thou art hardly ſincere a jot, thou art full of hypocriſie and formality, and thou wilt loſe all thy labour, if thou doeſt not look well about thee; therefore ſhake up thy ſelf, *and ſtrengthen the things, &c.* This is the firſt remedy.

The ſecond remedy is *to repent*, verſe 3. and this is amplified by ſhewing how, and that is two wayes, firſt, *Remember how, &c.* i.e. Conſider how thou haſt been taught, and bewaile thy declinings, for thou art horribly departed from what thou haſt heard out of the Word. Secondly, *Hold faſt, i.e.* ſo bewaile thy warpings and degeneratings, that thou maiſt get up again, and hold thee faſt there, when thou art up.

Now, leſt they ſhould neglect the uſing of this Remedy, the Lord Jeſus ſharpens his ſpeech with a threatning, telling them the danger, if they will not be awakened, *If therefore thou ſhalt not watch, I will come on thee as a thief, and thou ſhalt not know, &c.* Thus you ſee the Remedy.

Then the next thing is the Commendation of ſome ſlaine perſons, aw Birds, that were not carried away with the ſins of the Times, and in the common deadneſs of the Congregation, where they lived; and theſe he does commend very much.

And then an encouragement to give them an excellent promiſe.

The Commendation in theſe words, *Thou haſt a few names even in* Sardis, *which have not defiled their garments*, verſe 4. That is, there be ſome among you, though they be but a few; and he commends them for two things:

1. Firſt, from the *Place*, that they could be in *Sardis*, and yet keep their quickning; *Thou haſt a few names even in* Sardis, even in *Sardis*, *q.d.* in dead *Sardis*, even there be ſome lively Chriſtians, that are not dead.

2. Secondly, from the quality of their Care, expreſſed by a Metaphor of keeping their Garments clean, *which have not defiled their garments*; that is, they have been very careſull indeed, that they are not ſooted and ſoyled with ſo many ill examples; though others be dead, yet they will not be dead too for company.

And then their Promiſe followes for their encouragement in theſe words, *They ſhall walk after me in white*, in the ſame verſe, that is, I will give them the grace of Perſeverance, and will keep them unſpotted unto my heavenly Kingdome and Glory; And he addes a reaſon why he makes them ſuch a Promiſe, in theſe words, *For they are worthy*; not as though they did merit Perſeverance and Glory; no, but they are worthy in Chriſt, and Chriſt hath made them meet to be partakers of this mercy. Thus you ſee the matter of the Example.

Well, now to come to the Reproof, and firſt in generall, *I know thy works*, that is, I know them all, and I know them to be ſtark naught for the moſt part, whatever they ſeem; they may ſeem to be very good and godly; but be it known unto you, I know them all, what they be, *q.d.* generally they are ſtark naught.

The

Doctr. The first point we hence gather, is, that *the Lord knowes every mans ill courses*; he is privy to every mans sins; though men carry them never so cleverly and closely, yet he knowes them.

1. First, he sees mens sinfull works; they can do nothing but he sees it, as *Elihu* speaks, *His eyes are upon the wayes of men, and he seeth all their goings. There is no darknesse nor shadow of death, where the workers of iniquity may hide themselves*, Job 34.21,22. What ever evil men doe, they cannot hide it from him; they may goe into a house, and think to shut out all men from seeing of them, but they cannot shut him out; they cannot get out of his sight be they never so private, and whoever sees them not, yet the Lord sees them.

2. Secondly, he knowes every syllable that men speak at any time, as *David* sayes, *There is not a word in my tongue, but lo, O Lord, thou knowest it altogether*, Psal.130 3. The Prophet *Elisha* could tell what the King of *Aram* spake in his privy chamber, 2 *Kings* 6.12. The Lord can tell what words people speak under the Rose, what they say in their beds, what they whisper in their close meetings, what they belch out on their Ale-benches. *Enoch* sayes, he will have them all up at the day of judgement, nay if a word be but at the Tongues end, he heares it.

3. Thirdly, he knowes every thought in mens hearts, as *Moses* sayes, *And God saw that the wickednesse of man was great upon the earth, and the very imagination of the thoughts of his heart was onely evil continually*, Gen.6.5. Though mens thoughts be slye things, and are out of mens eyes, and of Devills eyes, and Angels eyes, yet they are not out of his, he sees what men think.

4. Fourthly, he knowes all that ever a man hath done in times past, he revealed unto *Moses* what *Adam* did in the Garden, what *Cain* in the Field, what braggs *Lamech* used before his wives, what villany *Lots* Daughters did in the night-time, many hundred yeares after they were done. He knowes what was done yesterday and t'other day, and t'other day, seven hundred years agoe. He hath a Kalender of all the sins of men ever since the beginning of the World; what people did in their child-hood, what in their youth, what in their manhood, though they themselves have forgotten, yet he remembers: There is no time out of minde unto Him, as *Solomon* sayes, *God requires that which is past*, Eccl.3.15.

5. Fifthly, he knowes what sins men will commit hereafter; Christ told his Apostles before-hand, what wicked dealings they should meet with; the Lord told *Moses* what *Pharaoh* would do, before he went to him, *I know he will not let you goe*, Exod.3.19. So likewise when the children of *Israel* were in the Wildernesse, the Lord told them even then that he knew all the wickednesse that ever they would do when they came into *Canaan*, *I know their imaginations even now*, sayes he, *before I have brought them into the land which I sware*, Deut.31.21.

6. Sixthly, he knowes not onely what sins they have committed heretofore nor onely what they will commit hereafter, but also he knowes what they would commit, in such and such cases. He knew *Abimelech* would have taken *Sarah*, if he had not hindred him. He knew that the men of *Keilah* would betray *David*, if he should stay there, 1 *Sam.*23.12. He knowes what a rich man would do if he were poore, what a poore man would doe if he were rich. He knowes that such a one would play the Apostate, rather than lose all his living; he knowes that such a man would do mischief, if he had wherewithall; he sees what is in every mans heart, what lies particularly in every mans nature. It may be here's one that dies in his infancy, the Lord knowes what he would have done, if he had lived till he was a man; here's one that dies at forty, the Lord knowes what a wretch he would have been, if he had lived twenty

twenty or thirty yeares longer; here's one that dwells now in a good family, it may be now he conformes to good duties, he does not fly out, but the Lord knowes how he would be a very rakeſhame, if he lived in another place.

Seventhly, the Lord knowes what men are, and what they have been, and what they will be, as he knowes all their thoughts, words and works. He knowes all their diſpoſitions, their perſons, their natures, their qualities, their affections, and ends and aymes and motives, and eſtates; he knowes how many are rotten though they profeſſe never ſo much, how many are unſound though they be never ſo well eſteemed in the Church; He knowes in what eſtate every man ſtands in. *He knowes vaine men, he ſeeth wickedneſſe alſo, will not he then puniſh it?* Job 11. 11. The reaſons of this point, that God knowes all mens ſins and ſinfull courſes, he knowes all that they ever have done, or do, or will do, or can do, or would do, are:

First, becauſe God is infinite in knowledge, as *David* ſayes, *his underſtanding is infinite*, Pſal. 147. 5. as the Prophet *Eſay* ſayes, *there's no ſearching of his underſtanding*, Iſa. 40. 28. Well, if he be infinite in Knowledge, what can a poore Creature keepe cloſe from him? who can hide his iniquities for him? who can ſet ſuch a colour upon his wicked deviſes, that he cannot diſcover them? let a man excuſe himſelf, may be his excuſes may paſſe currant among men, but God muſt needs know the falſeneſſe of his excuſes, and that they are but Fig-leaves: men may pretend what they will, and deny what they will with an impudent forehead, and ſet a good face upon what they will, and this may go unperceived among men; but Gods underſtanding is infinite, and therefore he knowes all that men do, he knowes how every man ſtands affected unto him, he knowes how people come to Church, and whether they meane to do what they have been taught, whether they meane to reforme what they have been reproved for; for, He is infinite in Knowledge, and therefore he is privy to all the ſins of men.

Secondly, as he is omniſcient, ſo he is omnipreſent; he is preſent every where; whither can any Creature goe from his preſence? if he go into Bed or Chamber, or Cloſet, or Street or high-way, or Alehouſe, or Drab houſe, home or abroad, he can go no where but where God is, and how can he do ought, but God muſt needs ſee him? God himſelfe argues on this manner, *Can any hide himſelfe in ſecret places that I ſhould not ſee him? do not I fill Heaven and Earth? ſayth the Lord*, Jer. 33. 24. *q.d.* If I be every where, I muſt needs be able to ſee every where.

Thirdly, the Lord is omniprovident, as I may ſo ſpeak, he hath a hand either in the making of all things, or at leaſt in the permitting and diſpoſing of all things. All that is good, he does it himſelfe, or elſe it cannot be done. All that is evill, he muſt permit it to be, or elſe it cannot be committed; nothing is done without his concurrence or ſufferance; therefore he muſt needs know all mens ſins, he knowes what he hath ſuffered to be, or does ſuffer, or will ſuffer; not ſo much as the ſins of men can fall out without him; as *Peter* ſpeaking of *Judas* his ſins and the *Jewes*, and *Pilats* and *Herods*, they did nothing but what he knew they would do; why they did nothing, *but what his Hand and Counſell determined before to be done*, Acts 4. 28. therefore he knew the *Jewes* would betray Chriſt; he could tell the Prophet *Zachary* diverſe hundred yeares before, that he would take 30 pieces of Silver to do it. He could tell the Prophet *Eſay* that they would ſmite him and buffet him, that they would reckon him among tranſgreſſors; he could tell the Prophet *David* that they ſhould pierce his hands and his Feet, and that they ſhould offer him Vineger to drinke; the Lord knew all theſe ſinnes of yours, why? becauſe he had decreed them. True, he did not decree that he would make them commit them, but he decreed that they themſelves ſhould be the agents of them; it ſhould be meerly their fault, their covetouſnes, their malice, their mer-

pleasing, their wicked disposition; I, but he ordered these things, and therefore he must needs know them. The Drunkard could not hold up the cup to his mouth, if God had not intended to preserve his armes, and his mouth at that time; he could not go to the Tipling-house, but that God intended to continue him his feet, and his health; no man could think a wicked thought, nor speake a naughty word, but that God upholds his heart and his tongue in the interim; if God should forbeare his goodness to him, he would be speechlesse, and not able to thinke so much as any thought at all; and this aggravates mans sinnes, that he hath need of Gods goodnesse at the same time, and yet that he should sinne against his Maker.

4. Fourthly, the Lord knows every mans sinnes, because he hath a Candle in every mans bosome; he hath made mens hearts on that wise, that he hath a Candle in them all. Ye know there is a spirit in a man, that we call Conscience; that is Gods candle, as *Solomon* sayes, *The spirit of man is the Candle of the Lord, searching all the inward parts of the belly, Prov.* 20.27. Well if he have a Candle shining in every mans bosome, what can there be hidden in the dark? Nay, he knoweth mens hearts and wayes better then they know themselves, as the Physitian can better judge of his Patients body than himselfe. Christ knew *Peters* unbeleeving heart, when he knew it not himselfe, *though all men be offended in thee, yet will not I*; Christ knew he would be offended in him that very night; So he knew *Hazaels* wicked life when the man that owned it, would not beleeve it; *Is thy servant a Dog*, sayes he, *that I should be so wicked?* Yet he knew he would be so wicked and cruell; and therefore God can bring to a mans mind a thousand things that he never dream'd of before; many a man deceives himself all his life-time: but when he comes to sicken and die, then God shewes him what he is, and what he hath done, and now he sees he is a damned wretch, and yet before, though all the Ministers in *England* had told him so much, he would not have beleived it.

5. Fifthly, He must needs know every mans sinnes, because he is the Judge of all the World, and he is to judge every sinner according to his deeds; Now if he should not know all his sinnes, he could not judge righteous judgment. The Judge must know all secrets, otherwise he cannot well judge.

Now beloved, God is a righteous Judge, and therefore no sinne can scape him; *God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evill, Eccles.* 12.14. True it is, he shall not want witnesses in that day, for Conscience shall be a thousand witnesses; yet it is needfull that himselfe should have perfect knowledge of all the actions of men. For why is Conscience so ready to accuse a man, when it is awakened? It is onely because it is conscious that God knoweth all its doings; now if God had not perfect knowledge himself, conscience would not witnes all then, neither could it make a sinner confes all. But God knowing all, this is it that will make conscience to speak truth. The Psalmist being to dispute against a company of Atheisticall people that said, *Tush God shall not see*, Psal. 94.7. marke how he reasons against them, He brings an argument from Gods judging of men, to prove that God must needs see; O sayes he, *It is he that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?* vers. 10. q.d. ye deny God to be judge, if ye say he does not know, how can he correct them? will he judge men for that he knowes not what? no, if he be the Judge of the whole World, he must needs know all that men do.

Jeremy hath a very excellent saying, *Jer.* 11.20.

Use 1. The Use of this is, First, is it so that God knows all mens sinful courses? if men be dead hearted, he knows it; if they be heartlesse in good duties, he knows it; though they would be loth that men should know what they are, & do keep it from them, yet they cannot dawb it before God; he knows it; then this may serve to confute them that say, God does not know sin. This was *Averroes* his opinion, who sayes God does not know sin; God knows all that ever he knows by know-

knowing of himſelf,& how can he know ſin,becauſe he can ſee no ſuch thing in himſelfe? I anſwer, This is to derogate from the knowledge of God, & to deny the perfection of it. True, ſin is an evill, yea the greateſt evill of all evills; yet the knowledge of it is good: nay, it were ſtrange to ſay that God does not know who ſin againſt him; that were a pity; if men be abuſed, we ſay it were pity but that they ſhould know of it; and if we do love them, we tell them who they be that abuſe them, and what the abuſes are. Certainly, God knowes who do abuſe him, and how people carry themſelves towards all his Commandements and worſhip; it is a part of his perfection to know it. Againe, we our ſelves may know ſin,and may know ſin by the contrary, as we know what darkneſſe is by the contrary, which is light; and ſhall we ſay that God does not know it? God damnes all the wicked, one after another for it, and therefoe he does know it; nay we ſee that God brings ſecret things to light here in this World, when people had thought that no body ſhould ever come to know it, yet he does often bring ſecret ſinnes to light here in this World; how much more at the laſt day? And though God knowes all that ever he knowes by looking upon himſelfe, and ſin be not there, but nothing but good and goodneſſe it ſelfe,yet he can know it as a *Medium* to bring good out of it; And ſo it is good as he wills it, and therefore he decrees it, and therefore he muſt needs know it and know it in himſelfe. For the permiſſion onely of it is in himſelfe, and the acting which is evill is out of himſelfe; neither does it follow that Gods underſtanding ſhould become vile by knowing ſo many vile things, as *Vorſtius* and others do blaſphemouſly affirme, and thence they would conclude their curſed Atheiſticall axiomes; we indeed may make our ſelves vile by looking upon vile and baſe things, becauſe we cannot keepe our hearts from ſavouring them; *Whoſe end is damnation, &c. who mind earthly things*, Phil.3.19. That is, their minde becomes vile by ſo doing. Hereby people come to be unacquainted with God, and with Heavenly things. They know how to buy and ſell, how to earne and get gaine, how to plough and ſow and ſuch earthly things, and they do ſo ſavour their minds, that they make their mindes baſe with them, and therefore we are commanded to ennoble our minds and underſtandings, for theſe things make them vile,and therefore we ſhould think of them no oftner then needs muſt,for our minds are debaſed by baſe objects; this is to be meant in regard of us, not as though any thing that God hath made were vile, but our corruption makes us vile;when we look upon vile things we are apt to run a whoring after them, and our affections to be hampered by them; but God can daily and every houre ſee and look what vile things men do; for he keepes a continuall and an uninterrupted hatred of them, as the Pſalmiſt ſayes, *He is angry with the wicked every day*, ſo he hates their courſes every day.

Againe,does God know all mens ſins? then this confutes the Anomiſts, that ſayGod cannot ſee the ſins of his people,God ſees no ſin in hispeople ſay they; abuſing that place there of *Balaam,He hath not beheld iniquity in Jacob,neither hath he ſeen tranſgreſſion in Iſrael.* Numb.23.21. What's this but to pervert Scripture?he ſpeaks there of the eye of his Juſtice,He does ſpeak not of the eye of hisKnowledge;He ſpeaks of ſuch things as is in the wicked: That indeed God does not ſee in his people,for it is not there to be ſeen; otherwiſe,if Gods people ſin God makes them know & confeſs that he ſees it; as *David* ſayes, *O God thou knoweſt my fooliſhneſſe, and my ſinnes are not hid from thee*, Pſal.60 9. The garments of ſalvation that God puts upon his people, are not to hood-winke Gods All-ſeeing Knowledge, but to keep off the deſtroying Angell.

Secondly,another Uſe is to condemne the moſt ſorts of men,that do not conſider of this truth; they little thinke that God ſees all their doings. I feare there is hardly any among us, that will ſeem to deny but that God can ſee all his wayes; and yet wee ſee it is too apparent by mens lives, that *Uſe 2.*

few men do believe this indeed. There is this vile Atheisme sculking in all our hearts naturally (otherwise we durst not do as we do) that either God is such a God as the *Epicures* made him, that sits in Heaven and regards not what men do here below, or at least we do not charge this truth on our hearts, that God sees us; this is the cause of all the sinnes that are among us; That there is so much lukewarmenesse in the better sort, so much heartlesnesse in holy performance before God, so much wickednesse among others; For why? if men did seriously consider that God sees all and markes all, nay he markes all that men do, so curiously, that he can *set in order before them, all that ever they have done*, Psal. 50.21. in the same order that they committed them: mark he can set before us in order all that ever we do from day to day; this sin then, and that sin then; such a sin we did at such a time, such a sin in the morning, such at noone, such the last night, such lusts were in our hearts in such a place, and such in such a place; he can set them in order before us, he knowes them so well, and will too, before he hath done; I say if we did charge this upon our soules, we could not live so loosely as we do.

You will say, yea, But we are Christians, why do you tell us such a known truth? what needs so many arguments to prove that God knowes all our sins? we know that already, and no body will deny it, we are Christians. I answer; this is the hypocrisy of all mens hearts; their hearts will confess it to be a truth, but in their works they doe deny it. The Prophet *David* speaks of men that were in the visible Church of God aswell as we, and that would confesse this truth as well as we, and yet he sayes of many an one of them; *He hath said in his heart, God hath forgotten, he hath hid his face, he will never see it*, Psal. 10. 11. And the truth is, this is the cause of all the boldnesse of people to go on in their sins, or to yeeld to sinne at any time; they put this out of their bosomes that God sees them; As *Ezekiel* speakes, *The land is full of bloud, the City is full of perversnesse, for they say, The Lord hath forsaken the Earth, and the Lord seeth not*, Ezek. 9. they say so in effect; they put God afarre of, and do not consider that he sees them. Beloved, there's none of us all but hath need that truth should be urged upon us, that God beholds all iniquity and evill; we can never do amisse, but he takes notice of it.

Use 3. Thirdly, another use is; Is it so that God sees all mens sins? Then this is a terror to all that go on with a selfe-condemning heart. O consider what the Apostle sayes, *If our heart condemne us, God is greater, and he knowes all things*, 1 Joh. 3.20. *q. d.* If we have a selfe condemning heart, how much more shall we finde a condemning God? If our own heart can finde us out, if that can find out our worldlinesse, or our irreverence, or our carelesnesse of God, how much more will God find us out? He knowes all our sins better then we our selves? And therefore, O let us quake all of us to go on with a selfe-condemning heart; it is a bad badge, it is a prodigious token of the fearefull judgment of God; if we do not get our sins done away, by the blood of Jesus Christ, and by his sanctifying Spirit, God will finde us out; for he knowes what we are, and what we do daily, and how we live every day and houre. Againe, this is a terror to them that are Hypocrites; If God could not see a rotten heart, he should speed as well as the best. O but sayes God, *I the Lord search the heart, I try the reynes, even to give every man according to his wayes and according to the fruit of his doings*, Jer. 17. 10. and therefore wo be to such as are otherwise within then they seem to be without, they are painted sepulchers, but within they are full of rottennesse, they professe godlinesse, but they suffer within a Worldly Spirit, a guilty Conscience, a vaine minde, an unbelieving heart, no love of God, no zeale to his glory, no feeling of the Churches misery, no compassion with the Saints, no delight in them that feare God indeed; and yet they will go for Christians forsooth. God sees all their workes, and will unmask them in his due time, either in this world

world, or in the world to come, and will poure everlaſting contempt on them. *Vſe 4.*

Fourthly, This is comfort to good people; for if God ſee all mens ſins, then he ſees all mens goodneſſe much rather what a comfort is this in Prayer to conſider, *That he that ſearcheth the heart, knowes what is the minde of the Spirit*, Rom. 8 27. He knowes all thy groans, he knowes all thy deſires; What a comfort is this when ever an honeſt ſoule is put to it ſoundly in tempration, when the ſoule is accuſed by Satan, hardly thought on by men, and God lets bitter temptations to come on? I ſay, what a comfort is this, that God knowes all the good things that are in man? All ones affections, all ones endeavours, all ones combats againſt ſinne, all ones griefes for corruption, as *Peter* ſaid, *Lord thou knoweſt all things, thou knoweſt that I love thee*, Joh. 21. 17 *Peter* was put to it roundly at that time; But yet this was his comfort, that God did know all things. He had many tokens of Gods gracious goodneſſe about him, he had love to Jeſus Chriſt, he had deep deſires to do all that he bad him. O ſayes he, and thou knoweſt it. Againe, this is an excellent comfort in time of affliction When *Job* was in affliction, and his friends ſcorned him, then did he go and poure out his Teares unto God, and this was his comfort, *Behold, my witneſſe is in Heaven, and my record is on high*, Job, 16.19, 20 Againe, this is an excellent encouragement to ſerve God in theſe bad and ſinfull times; people generally never looke after God, nor holineſſe; the World lookes after their pleaſures and their profits and preferments and friends, and the like; but Religion and devoutneſſe, and godlineſſe of living, few people looke after that, as though God did not regard what people doe. Now beloved, when we heare that God ſees all that men do, and markes it, and will call all men to accompt, what an encouragement is this to ſerve God, as *David* ſaid to *Solomon, Know thou the GOD of thy Fathers and ſerve him with a perfect heart; for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts* 1 Chron. 28 9. Againe, what a comfort is this againſt falſe accuſations? He knowes all our Innocency, when our neighbours ſay all manner of evill of us. He knowes we do that in ſimplicity, which others thinke we doe out of a ſiniſter reſpect, or out of pride, or popularity, or for applauſe. What a comfort is this, when we can appeale to God, as *Paul* ſayes; *The Lord knowes that I lye not*? as *David* ſayes, *I have not refrained my lips from Preaching thy Righteouſneſſe O Lord, thou knoweſt*, Pſal 40 9. He knowes the uttermoſt endeavour and deſire of our hearts is to be as good as we ſeeme, though the world take us for hypocrites. He knowes we be true men, that reverence every powerthat is of God, though the World eſteeme us factious and humorous. Little does the world thinke what the Saints do every day, what wraſtlings with God, what conflicts in their minds they endure; this is ſufficient, the Lord knowes.

Againe, what a comfort is this? if we deſire to know our ſinnes, God is able to ſhew them unto us. He can open our eyes to behold them for our humiliation, that we may ſay with the Prophet, *I know mine owne iniquities, and my ſinne is ever before me*; If we want a right ſight of our ſins at any time, it is but going to God, He knows them all, he can help us to ſee them aright.

Fifthly, Does God know all mens ſinnes? Then this ſhould make us afraid to do evill at any time, or in any place, yea in the ſecreteſt. we can never do any evill, but God will ſpy us out; we cannot have a thought in our heart, but he does diſcerne it; nor omit any duty, but he does perceive it; nor ſlubber over any good duty, but he ſtands by and looks on; may be, when ye are among your ſelves, ye can ſhoot out your Arrowes, even bitter and malicous words, may be no body can tell what ye ſaid, tuſh it ſhall never come to ſuch a ones Eare; Who can tell that you did ſay ſo? Who? why God can, Thus ye ſaid and thus ye ſaid, ſayes the Lord; *Thus have you ſaid, O houſe of Iſrael for I know the things that came into your mind every one of them*, Ezek. 11 5 H *Vſe 5.*

knowes thy Adultery, and with whom, and in what bed; neither Curtaines, nor doores, nor Lock and key can hide from him. He knowes thy heart hath risen up against the Word. He knowes how many times thou hast smothered thine owne conscience, and gone against it, and ouerwrestled it; He knowes how thou letteſt thy minde rove in Prayer, how many times thou hast come to the Lords Table unworthily, omitted Family-duties, or hudled them over without due regard; He knowes what tricks thou hast to put off conviction, what a baſe eſteeme thou haſt of the ſtrictneſſe that God word doth require, when thou heareſt it layd open. O I ſay, this ſhould make thee to feare God, this ſhould make thee to feare every where, as the Pſalmiſt ſayes, *Thou compaſſeſt my paths and my lying downe, and art acquainted with all my wayes*, *Pſal.* 139.3. Thou haſt beſet me behind and before, within and without; thou poſſeſſ it all my reines. O what an awe ſhould this breed in us! But I let this Uſe paſſe. This Uſe will better come in the next Doctrine.

Doctr. 2 Well then, the next Doctrine is this. The knowing that God knowes all our workes, is the powerfull meanes to all Gods elect, to do them good, and to quicken them and to make them take heed of all manner of ſinne; when the Lord would quicken his people here in Sardis, he uſes this as his firſt meanes to do it by, *I know thy works*; we may ſee this in *David*, *I have kept thy precepts and thy Teſtimonies, for all my wayes are before thee*, *Pſa* 119.168 When *Solomon* would conſtute a whoriſh heart, he uſes this for his argument. *Why wilt thou, my Son, be raviſht with a ſtrange Woman, and embrace the boſome of a ſtranger? for the wayes of man are before the eyes of the Lord and he ponders all his goings*, Prov. 5 20 21 Why wilt thou do thus? ſad thou art madde, thou art deſperate, if this argument will not prevaile with thee.

Reaſ. 1. The reaſons of this point are, Firſt, becauſe the Lords knowing of our workes is not onely a meere knowing of them, but alſo a marking and a pondering them too; He diligently obſerves what we do, he ponders and conſiders whence it proceeds, and whither it tends: as the Prophet ſayes, *The Lords Throne is in Heaven, his Eyes well conſider, his Eye-lides try the Children of men*, *Pſal.* 11.4. And therefore when the Scripture would tell us that God knowes mens hearts, it ſometimes expreſſes it thus, *The Lord pondereth mens hearts*, Prov. 24. 12. If God did onely ſee what we do, it were another matter, but when the ſoule ſhall heare that he markes, and that he ponders, and conſiders mens ſinnes, and weighes them how haynous they are, what puniſhment they deſerve, and how horrible it is that they do, how much it is againſt his glory; its a ſigne of a deſperate heart, when this will not work.

Reaſ. 2. Secondly, becauſe when God ſees all our ſinnes, it is with a moſt holy and pure Eye, and ſuch an Eye as cannot abide ſuch an object before him, as the Prophet *Habakkuk* ſpeakes, *Thou art of purer Eyes then to behold evill, thou canſt not looke on iniquity* *Hab* 1 13 If God ſaw our ſinnes with ſuch an Eye as men ſee them now and then, it were no ſuch great thing for we know that moſt men can endure to ſee our ſinnes well enough, and like us little the worſe; but they are infinitely offenſive unto God, he ſees them with ſuch an eye, that if ever the Conſcience be a wake but to perceive how he lookes, it will burſt the very heart of a man.

Reaſ. 3. Thirdly, becauſe when God ſees our ſinnes, he records them, he notes them in a booke, that he he may never forget them; as he told the people of the Jewes, *Behold it is written before me, I will recompenſe and render it into your boſome*, Iſay. 65.6. If God did ſee our ſinnes, and there's an end, then indeed this doctrine of Gods eeing would do little; may be, God would forget them againe; yea, but when he ſees, he regiſters too, nay he layes it up in record to be in ſtore by him againſt another day; nay, he ſeales them up in his treaſure; *Is not this laid up in ſtore by me, and ſealed among my treaſures?* Deut.

32.

32.34. Now when the Soule ſhall come to mark this, this will wound it to the quick; this muſt needs doe a man good, and ſtrike an awe into him of God.

Reaſ. 3. Fourthly, becauſe when Gods ſees our ſinnes, it is even all one as if all the world ſhould ſee them too; as *Origen* notes: For let our ſinnes be never ſo ſecret, our inward unſoundneſſe never ſo unknown, yet if God know it, it is as bad and worſe than if all the world knew it; for all the world ſhall know it one day, God will lighten all things that are hid in darkneſſe, and will make manifeſt the ſecret counſailes of mens hearts; *then ſhall every man have praiſe of God*, 1 Cor. 4.5. that is, whoſoever have been Godly, God will bring all their godlineſſe forth, and every one of them ſhall have praiſe of God; this ſhall be an honour to them before all the world: So if a man have been evill, then God will produce all his naughty courſes forth, then ſhall he have ſhame from God, God will ſhame him before all the World. There is nothing now covered that ſhall not then be revealed, nothing hid that ſhall not then be laid open; what a ſhame then will this be for thee, that thou which haſt gone ſo many yeares for an honeſt man, and may be, haſt been ſome body here in this world, when all the Saints ſhall ſee thee ſtanding as a wretch, as a hell-hound, as a limb of the Devill, on Chriſts left hand? What a ſhame will it be, if we that are now earneſt Preachers, if any of us ſhall then be found among the goats? What a ſhame to any of you, that would count it a ſore diſgrace to be called a wicked man, to be led forth with evill doers, and ſholed among the damned? Well then, if Gods ſeeing of mens ſinnes be ſuch a kinde of ſeeing as this is, no marvell if it work ſo effectually on them that are of God.

Reaſ. 5. Fifthly, another argument may be taken from our diſpoſition; our diſpoſition is ſuch, that we cannot abide that our wickedneſſes ſhould be ſeen of any body that we know cannot abide them; Which among us, when we pray and have baſe roving thoughts, would not we be aſhamed that a man ſhould ſee our thoughts rove? which of us, that are unſetled and dead-hearted, would not bluſh that men had a caſement to ſee how *dead* he ſits at a Sermon, and how *dead* at a Sacrament, how *dead* in other of Gods Ordinances; what baſe and impure thoughts ſometime doe ariſe in his mind. If he did think that any man ſhould ſee them, he would hardly be able to ſhew his face among them. Let but an Adulterer that is naught with a Whore, have but a few men, or but one man come and take him in the act, O how it will gall him and vex him to be ſeen! as *Iob* ſpeakes, *If one know them, they are in the terror of the ſhadow of death*, Job 24. 17. they abhorre the light, they cannot abide to be brought out to be known. Now beloved if this be our diſpoſition by nature, that we cannot abide that ſo much as a man ſhould know us; nay, not a child of ſix or ſeven yeares of age, then O what a terror is it that the God of Heaven and Earth ſhould know us, that he ſhould ſee all our luſts, all our ſinfull and vile thoughts, all our uncleane and noyſome affections, all our by-ends and careleſneſſe of God! O what a powerfull thing is this to work upon the heart, except it be delivered up to a reprobate ſenſe, to ſleight God, and care leſſe for him then for a little Boy, or a mortall man! So then ye ſee, this is a powerfull meanes to work upon a ſoule, to know that God knowes all his works. Though the Woman of *Samaria* ſtood jeſting, and playing, and conteſting with our Saviour a good while: yet when ſhe perceived that he knew all her villany, this burſt her heart; O ſayes ſhe, *this is no other then Chriſt, he hath told me all that ever I did.* Joh. 4.29.

Uſe 1. The Uſe of this is, Firſt, here we ſee, they are deſperate that this point cannot work on; it's certain they are graceleſſe that can heare that God ſees all their works, and yet it does not purge them from day to day; its an evident argument that a man contemnes God, and makes nothing of him. When *David* had ſhewed that the wicked care not for Gods eye, they make a matter of

nothing

nothing of it; *tush God does not see*, say they, *Psalm.* 10.11. that is, they knew he saw indeed, but they made nothing of it; as long as men did not see them, they counted Gods seeing as nothing; now mark what followes, *wherefore doe the wicked contemne God?* verse 13.

Use 2. Secondly, Is it so, that this is such a powerfull meanes to work upon our hearts? Then let us not harden our hearts, but let us consider of it, that it may cut between the bone and the marrow, and divide between the soule and the spirit; God sees all our works. This point should fall upon our hearts, like the almighty hand of God, as it did upon Job, *I know thou canst doe every thing, and that no thought can be hid from thee*, Job 42. 2.

Now we come to the particulars, And the first is in these words, *Thou hast a Name that thou livest*, and the other is, *and art dead.*

That *thou hast a name that thou livest*; This is the first particular, whereby the Lord Jesus proves that which he had implyed before, *viz.* that the works of *Sardis* were all starke naught, because they had onely a name to live, they rested in a meere outward name to be Religious and good Christians, and people of God, and believers, and a Church of Jesus Christ; they had the name, and that was all; they had a name to live; well, sayes he, for this very thing, *I know all thy Works*, (*i.*) I know them to be all starke naught. Some think this is an allusion to the Minister of *Sardis* his name, who (they say) was called *Zosing*, that is, Living. Thou hast a name that thou livest, but the truth is, thou art dead; whether that be so, or no, I know not; but this is the meaning of the words, that both the Minister and the Church seemed to be alive towards God; he to be a very good and godly Minister, and they very good and godly hearers, they were all professors, they were all very devout and forward in all their duties of Religion to see to; *Thou hast a name that thou livest.*

By *name* is meant a meere Name, as we see by the clause following, *and art dead*; for when a man is dead, the name to live must needs be a meere Name.

1. First, a name in regard of themselves, they took themselves to be alive; as *Paul* had a name to live before his conversion, while yet he was a Pharisee, he had then a name to live, *I was alive without the Law once*, Rom. 7.9. That is, I had a name to live then, I taking my selfe to be alive: I thought verily in those dayes that I had true Grace, and true faith, true Hope, and true Love, and the true feare of God before my eyes. So this Church had a name to live, they thought themselves to be alive.

2. Secondly, a Name in regard of other Godly Churches; others in the judgment of Charity conceived they were alive; as the Scribes, and the Pharisees, our Saviour Christ told them, they had a name to live, *Woe unto you Scribes and Pharisees, Hypocrites; for we are like unto whited Sepulchers, which indeed appeare beautifull outward, but are within full of dead mens bones*, Matthew 23.27, that is, ye seeme to be alive, ye have a name to live, but indeed ye are dead; They had such a great name to live that our Saviour Christ had much ado to keepe his owne Disciples from over-weening of them; *beware of them*, sayes he, *q. d.* whatever ye may thinke, they have a meere Name to live.

3. Thirdly, a Name among poore ignorant and simple people; ye know there be abundance of poore simple people, that are led away with shewes, that know not what true Religion is, nay may be hate it, but yet they are led away with the shew of it; now they seeme to be religious, they are the only Men and Women with such; they are held for the only good people in a Countrey, they are admired, poore silly people take them for their Ghostly Fathers, if they can have but their Prayers, they think their Prayers can doe much; when they are sick, they love alife to have such by their bed-sides,

they

they give them a great deale of comfort, like *Abſalon* that comforted the people that came to him, *O your matters are good*; ſo the Apoſtle ſhewes that they that had *a forme of godlineſſe*, had a name to live, among a company of poore ſilly people, 2 *Tim.*3.5.6.

Fourthly, a name among the perſecutors of Religion, and ſo they are perſecuted too among them that live indeed; for mockers take them to be of the ſame number. So *Alexander* the Copper-ſmith, had a name a great while, and the enemies of goodneſſe perſecuted him even as *Paul*, ſo *Demas* for a time had a name, and was perſecuted aſwell as the Apoſtle, till afterwards he was weary and forſooke him. This is one of your Preciſians, this is one of your purer people, this is one of them that call themſelves the people of God, *Theſe are the people of the Lord*, Ezek.36.20. As a Bat hath a name to be a Mouſe, and ſo the Birds perſecute it, and cannot abide it. 4.

Now the point of Doctrine is this, That it is a horrible thing to reſt in a meere name of being Religious; it is the argument that Chriſt uſes, to prove that *Sardis* workes were all ſtarke naught, becauſe they had a meere Name to live; ſo when the Lord would declare how the Jewes were grown to be ſtarke naught, he layes this to their charge, that they had onely a Name to be his people; *They call themſelves of the holy City, and ſtay themſelves upon the GOD of Iſrael, the Lord of Hoſts is his Name*, Iſa.48.2. That is, they got themſelves a Name to be his people, and there was all; they had not the thing it ſelfe, but they tooke the name; Thus he proved them to be ſtarke naught. *Doct.*1.

The Reaſons are, Firſt, this is to be fartheſt off from Religion; becauſe himſelfe will not, and others can not ſo effectually apply to him the meanes of recovery, he being in his owne and others judgement a true Convert. As a ſicke man who thinkes himſelfe well, is of all others fartheſt from cure. Religion is a reall thing, and therefore he that reſts in having the Name of it, is fartheſt off from it; as Chriſt ſayes of *Nathaniel*, *Behold an Iſraelite indeed, in whom is no guile*, Joh.1.47. So when a man is religious indeed, humble indeed, feares God indeed, this is Religion; when a man is freed indeed from his ſinnes, and from the power of them, this is Religion: *If the Sonne ſhall make you free, ye ſhall be free indeed*. Joh.8.36 Now when a man hath onely the Name, he is fartheſt off from this; Religion is a reall, ſolid and a ſubſtantiall thing; as *John* ſayes, *My little children, let us not love in word, neither in tongue, but in deed and in truth*, 1 Joh.3.18. What though a man have the name to love God and goodneſſe? How farre is this off from doing of it indeed? A man may goe for one that is converted; but he is converted that is converted indeed; ſo he is godly that is godly indeed; the name is nothing where the things is wanting; all Religion is in deed, to believe indeed, to deny a mans ſelfe every day indeed, to be ſenſible of God indeed in all ones way; not to ſay ones Prayers, but to pray indeed; to give God thankes indeed; to worſhip him indeed; as *Paul* ſayes, *When a man can ſay, God is in us indeed*, 1 Cor.14.25. When a man hath onely the name, this is a meere fancy and conceit. *Reaſ.*1.

Secondly, It is a very Blaſphemy to get the name for good people, when we are not good people indeed: The reaſon is this, Religion hath an inward dependance upon God, it unites a man to God, it hath an internall relation unto God, it puts a man into a propriety with God that God is his God, that he is borne of God, it puts the very Name of God upon a man; Now if a man take the name without the thing, it muſt needs be a very Blaſphemy, as he ſayes; *I know the blaſphemy of them that ſay they are Jewes, and are not, but are the Synagogue of Satan*, Rev.2.9. As if a man ſhould ſay he were of the blood Royall, ye know the blood royall hath ſuch a dependance on the Crowne, that that man that ſhould ſay he were of the blood royall, and is not, he muſt needs blaſpheme the King. So beloved, Religion hath a neere dependance on God, therefore he is a blaſphemer of God, that gets the name of it, and lets the thing alone; *Reaſ.*2.

Thou ſhalt not take the Name of the Lord thy God in vaine.

alone; and therefore how ſhould we take heed, how we have the name for Religious people except we be Religious indeed, and holy indeed, and heavenly indeed, as *Ambroſe* ſayes; *Nam ſit nomen inane, & crimen immane*, a bare name is a horible blame unto any man, whoſoever he be.

Reaſ. 3. Thirdly, It is a flat lie, when a man hath the name for a good Chriſtian, and hath not the thing ſignified by the name, this is a flat lye; as God ſayes, *Note it in a booke that it may be for time to come, that this is a rebellious people, lying children, children that will not heare the Law of the Lord, Iſa.* 30. 8, 9. That is, they had the name of his Children, but they had not the thing ſignified by that name; they would not doe as Children ſhould doe, they would not be ruled by their Fathers Lawes, therefore they are lying children, they lye in bearing ſuch a name; the Lord notes it in a Book, that it might ſtand for ever and ever againſt them at the day of Judgement; this was nothing elſe but to lye before God; you goe for my Children; what? and will not doe as I bid you? You lye in having the name of my Children; when a man ſhall have the name of a child of God, or the name of a Miniſter of the Lord Jeſus, or the name of a Chriſtian baptized into Chriſt, he had need to take heed what he does; for if he doe not anſwer this name, he does but play the *Ananias, to lye to the Holy Ghoſt*. Look into thy generall calling; look into thy particular; look into thy carriage; look into thy manner of good duties; whether thou doe behave thy ſelfe anſwerably to this holy Name whereby thou art called, knowing thou doeſt but lye to God, if thou doeſt not.

Reaſ. 4. Fourthly, It is an unreaſonable thing; when a man hath not the thing, there is no reaſon that he ſhould have the Name; when God gave *Abram* the name of *Abraham*, he told him there was a reaſon why he ſhould be called by that Name; *Thy name ſhall be called* Abraham, *for a Father of many Nations have I made thee*, Gen. 17 5. So, it is an unreaſonable thing why we ſhould have the name of Gods ſervants or Chriſtians, unleſſe there be ſome reaſon why we ſhould have the impoſition of this name; now when we make it a bare title; and doe not obey CHRIST, nor make Conſcience of all his holy wayes, this is very unreaſonable; as *Abigail* reaſoned about her Husbands name; *As his name is, ſo is he*, Nabal *is his name, and folly is with him*, 1 Sam. 25. 25. So my Brethren, as our name is, ſo ſhould we be; if Chriſtian be our name, true Chriſtianity ſhould be with us; Humility, love, meekneſſe, patience, faith, holineſſe, and all other parts of Chriſtianity ſhould be with us; now if we have the Name without theſe things intimated by the name, this is a very unreaſonable thing; nay, it is not onely unreaſonable, but alſo ridiculous; who will not count the names that the Papiſts give to their blockiſh Friers ridiculous; *Subtiliſſimus* Doctor, Doctor *Angelicus*, *Seraphicus*, theſe are ridiculous, as a Drunkard a Chriſtian, a whoremonger a Chriſtian, a worldling a Chriſtian, a vaine man a Chriſtian. What a ridiculous thing it is to call ſuch the Saints of God? Strangers here on earth, ſuch as have their converſation in Heaven, ſuch as are buried together with Chriſt in his death; ſuch as are men of another World; Mortified, juſtified, ſanctified, crucified to themſelves, loving the things above, and not the things that are here beneath; If theſe things do not agree with us, what a ridiculous thing is it, that we ſhould be termed *good Chriſtians?* here be *Chriſtians* indeed; this is a meere mockery.

Reaſ. 5. 5. It is an impudent thing; when we have a name to live and to be wrought upon by the word, what an impudent thing is it, if we doe not look to it, that we be ſo indeed; one would think we ſhould bluſh to think what a name we have, and how little we make good our name, between God and our owne ſoules. When the men of *Bethlehem* ſaid, *Is not this* Naomi? O how ſhe was aſhamed of her ſelfe! *Call me not* Naomi, *call me* Marah; *for the Almighty hath dealt very bitterly with me*, *Ruth* 1. 20 So when we are named Chriſtians, we ſhould even bluſh, Call me not a Chriſtian, call me Wretch, call me

vile creature, a hell-hound, a limme of the Devill, a curſed ſinner; for the Almighty never yet turned my heart, he never yet purified my Soule and life, I never yet have reſembled Chriſt to this very day; I ſay, the moſt of us ſhould even be confounded to think what Name we have. I a Chriſtian, and do no more good, and live no better life? I a Chriſtian, and not humbled, not abaſed yet before God, ſo dull to all goodneſſe, ſo carnall, ſo dead to all Gods Ordinances, ſo voyd of all grace, ſo ſenſeleſſe of my ſins? How can this be? We are impudent, if we have our name for nought, our Name may upbraid us; the good opinions that others have of us, may fill our faces with ſhame, to think how ſhort we come of it.

Sixthly, It is an inexcuſable thing, If we have a name to be alive, we are without excuſe if we be not. *Rom.*

Firſt becauſe out of our owne mouthes God will judge us; we ſaid we were his People, we tooke the name of his ſervants; why then he will ſay, Why had I not your ſervice? Why would you do on more for me? Why were you Covetous, why were you Proud, why were you heard-harted, why were you ſo careleſſe of me? You wore my livery, you ſhrowed your ſelves under my name So the Lord did with the Jewes that had the name of his Children and ſervants; ſee how he judges them out of their owne mouth; *A Sonne honours his Father, and a Servant his Maſter; If then I be a Father, where is my honour? And if I be a Maſter, where is my feare?* Malac. 1. 6. *q. d.* You ſay I am your Father, and I am your Maſter, and I am your God; well, out of your owne mouthes I will judge you, why then did you honour me no more? Why did ye regard me no more? Ye cared not for me ye did not look after me, you had little or no heart after me; your owne mouthes have caſt you.

Secondly, ye can have no other excuſe; Can you ſay you could not believe in my Name? Ye could not forgoe ſuch and ſuch Luſts at my command; Why then would you go for my Servants? You ſhould have ſaid ſo plainly, and not daily have come into my Courts, as if you would obey me; nor taken up the profeſſion of my Worſhip, as if you would goe through-ſtitch with it; why would you come to my Table, as though my Promiſes belonged unto you? If ye could not do as I bad you, you ſhould not have borne me in hand as though you would; now ye have play'd the Hypocrites, and drawne neare to me with your lips, and taken my Name into your mouthes, whereas ye would not be reformed by me; What had you to do with my Covenant, that you muſt needs be medling with it? *Pſal.* 50. 16. If ye would not obey it, ye ſhould have let it alone, ſo that ye ſee, that to have a naked Name to live, is an inexcuſable thing.

Seventhly, It is an unprofitable thing: A naked Name will do us no good; when the Jewes truſted in the Name that they had, O they were the children of *Abraham*, they were Gods onely people, they had his Covenant, and his Oracles, and his Temple; O the Temple of the Lord, the Temple of the Lord; they hoped well, having thus much to ſay for themſelves; but mark what God tells them, *Behold you truſt in lying words, that cannot profit*, Jerem. 7 8. This would not profit them one jot, becauſe they did not verifie the Name they had. So the *Galatians* they preſumed mightily on this, that they were Chriſtians; as for making good this holy Name, that they gave no heed to at all; they would have the Ceremonies; when *Paul* told them of their faults, they would not liſten unto him, nay they counted him their Enemy; they would have the Ceremonies of the Law; well the Apoſtle told them plainly, that if they would not be ruled, their Name would do them no good; *Behold I Paul ſay unto you, that if ye be Circumciſed, Chriſt ſhall profit you nothing*, Gal. 5. 2. *q. d.* You beare your ſelves upon Chriſt, and yet will not do as he would have you do, ye will do what ye liſt; but let me tell you, if ye will not reforme, Jeſus Chriſt ſhall profit you onthing; you ſay you believe in Jeſus Chriſt, I but it ſhall profit you *Rom.*

nothing: So when the People there in *Isaiah* rested in this, They came to Gods house, they gave him Sacrifice every morning and evening, they did thus and thus, and so they had a Name for his peculiar people; the Prophet assures them, this should not profit them one whit. *I will declare thy righteousnesse and thy works, for they shall not profit thee*, Isa. 57.12. Thou prayest and doest many good duties, and so thou getteſt thy self a name; yea, but if thou doest not soundly and throughly answer that name, God will declare all thy Righteousnesse, and all thy profession, and all thy good duties, and none of them all shall profit thee; In that day he shall declare what rotten things they have been, how heartlesse, how liveleſs, how dead-hearted all thy duties have been, and they shall do thee no good; and indeed what good can a Name doe a man? True faith alone does justifie, not the name of it; true peace of Conscience does comfort, not the name of it; true intereſt in God gives a man a chearfull accesse to God, not the name of it.

Reas. 3. Eightly, It is not only unprofitable, but also it is hurtfull. It is hurtfull unto others; a bare Name I say without substance and truth is hurtfull unto others. It is hurtfull unto them that are without; for when they see how lazy such as go for Professours, be, how they have little else in them but talking and professing, and prating and hearing; otherwise they are as vaine, and as covetous, and as having as other men, no strictnesse, no pureneſſe, no holineſſe, no humbleneſſe of mind, no love, no forgiving one another, no forbearing one another, no brotherly kindneſſe, no Union nor Communion, no power in their Prayers, no gravity nor authority in their speeches, no heavenlineſſe in their Converſation, no brokenneſſe of heart, this hardens the heart of them that are without, and makes them all think that Religion is a matter of nothing, thus they do a great deale of hurt unto others; the professing Wife to the prophane Husband, the professing Servant to his prophane Master, the professing Neighbour to his prophane neighbour; whereas if they were Godly indeed, and humble indeed, and as their Name does import indeed, they would do a great deale of good, but now they do a great deale of hurt.

2. Againe, they do a great deale of hurt unto commers on; many a man that is smitten at the Word, that begins reformation and amendment, and gives good hopes that he wil come to something in the end; when he lights upon such *Sardian* Saints, that are so in name, but there is no life at all in them, these put him back againe, and make him set up his staffe before he sees halfe way; like the dead body of *Amasa*, that made the people stand still.

3. Again, they do a great deale of hurt unto the Saints of God, sometimes by deceiving of their hearts and cooling of their zeale and fervour, or if they cannot do that, then they hate them, and prove very shye of them, and gird them behind their backes, & do them much mischiefe, as *Paul* complaines, *He was in perils among false Brethren*, 2Cor. 11.26. That is, those that had a name to be Brethren in Christ, but were not so indeed, he was in perils many time, and often by them; Againe, they increase the disgraces and sufferings of Gods true Saints and Children; for while they seeme to be Saints good enough themselves, the other that are Saints indeed, are rejected of all, and thought to be besides their wits.

4. Againe, they do a great deale of hurt to themselves, for it had been better for them they had never had a Name, then having a name not to be as the name does require.

To make way for application. Let me tell what use ye must not make of this Doctrine; make not use hereof to beat downe the having of a Name, for all the Lords people should be carefull of having a name; *I will give them a name of Sonnes and Daughters, nay a better name then so*, Isa. 56. 5. Yea and the people of God should make conscience of a Name before men; *A good name is better then precious Oyntment*, Eccl. 7.1. And the servants of God have had a name.

Deuteronomy

Demetrius had a good report of all men, yea of the truth it ſelfe too; and therefore they are black mouths of Hell that object againſt good people, that they are Hypocrites, they doe thus and thus to have a name. This is no newes, for the World hath a'wayes dealt thus with the Saints in all Ages. *Paul* was counted the great Impoſtor of the world. *O ſayes he, we are deceivers; and yet true*, 2 Corinthians 6.8. That is, the World gives us a name for deceivers, and yet we are true. Yee know what was ſaid of Chriſt Jeſus himſelf, ſome ſaid of him, he was a good man, others ſaid nay, He was a deceiver of the people; It was ſaid of *David*, that he was a ſubtle man, a crafty Fox, and that he was a meere Politician, it was *Sauls* judgement of him. Thus the Saints have a nick-name put on them; the World thinks they are Hypocrites, and that they have ſiniſter ends in what they doe, and whereas they make ſuch a ſhew, it is but in Hypocriſie, that they may deceive, and that they may have a name for Religious people; ſo that the World would faine put down the having of a Name. But that is a Devilliſh uſe; we muſt not make ſuch a uſe of this point. No; the Lord does not find fault with *Sardis* for having of a Name that they lived, but that they had this Name when as they were dead; if they had been alive, the Name to be alive had been well; then what uſe muſt we make of this point?

The firſt Uſe then is this, to ſhew the miſery of the Church of Rome, which hath a Name to live, and in their own judgement and a great part of Chriſtendome, is the onely true Church, but in the judgement of God it is dead, and therefore ſtarke naught; ſome ſay its a body full of diſeaſes, and whoſe throat is cut, but yet the heart pants, and life is therein; But the truth is, its ſtarke dead, and hath no manner of ſpirituall life. What though they have the Sacrament of Baptiſme? So had *Edom* circumciſion, and yet they were never counted a Church of God; and what's a Seale to a blank? What though they have the Scriptures among them and the Articles of our Creed? That does not make a Church; for *Ptolomy* and all *Egypt* had the Bible, and yet that did not make them a Church; if the Scriptures might have their own ſenſe, it were another matter; but they overturne it with their expoſition, and make it in their ſenſe, to be a fardell of Doctrine of Devils, and what though Antichriſt be ſaid to ſit in the Temple of God? yet his Body is a Synagogue of Satan. There is no life in that Church. But to come neerer to our ſelves. *Uſe* 1.

This may be ſaid of them, of our Churches too, and of our Congregations; they have only a Name to live, though we might live well enough; for we have the Doctrine of Life, in many places, yet in regard of our converſations for the moſt part, we may ſay, it is but onely a Name. For how does ſinne reigne among us every where? Covetouſneſſe, Profaneneſſe, Fulneſſe of Bread, Luſt, Security, as it were in *Noahs* time, Deadneſſe of heart, Formality, now where ſuch ſinnes doe abound, there the power of godlineſſe muſt needs be away; generally our Aſſemblies content themſelves with an outward profeſſion, if they goe ſo farre, they have but a Name to live. True, we are a Church, ſo was *Sardis* though ſhe had hardly any thing but a Name, yet ſhe was a Church, as Saint *John* ſhewes, *waſhed in the Bloud of Jeſus Chriſt*, Revelations, 1.4,5. for they had a few Names that were ſo, but the body had onely a bare name; ſo it is with us, we are not nullified from being a Church, for God hath his choſen among us, though they be very few, here one and there one that live indeed and in truth; yet the Bodies and Bulkes of our Congregations, have onely a name, if that; no Diſcipline, no good Order, no through Reformation; nay, Cages of unclean Birds; nay ſuch as profeſſe better then the multitude, little better then titular and morall Chriſtians.

Nay, are not all things almoſt grown to be a ſole Name? What is Preaching almoſt but the bare Name of Preaching? For converſion of Souls, where

is it? the pulling people out of the Kingdome of Satan, where is it? a thousand Sermons may be, and hardly one wrought upon; we may be said to be Fishermen; but it is turned only into a name, for when do we catch any?

So, for hearing of the Word. True, it is very common, and yet not so common as it ought to be, for many care little whether they heare or no. But that is, there's hardly ought left but the Name; for who heares with trembling, who mingles his hearing with faith, who drinkes the Word, as the Earth doth the Raine? who does what he heares, without which all hearing is no better then an empty Name?

So, for comming to the Sacrament, is not that made a Name too? Setting aside the Name of a Sacrament now and then, what have we else? who feeds upon Jesus Christ? who comes to the increasing of his Faith? who hath faith at all, that it may be increased? who comes to it with preparednesse? who sits at the Lords Table with a Wedding Garment? who goes away nourished up any more unto eternall life? without the which, all our Sacraments are but naturall things.

So for holy Conference, unlesse it be the Name of it, what is there of the thing it selfe left? May be a few cursory words of goodnesse, before we part, but no quickning of one another up, no exhorting of one another, no comforting of one another, or admonishing one another; nay, we are grown to be ashamed of these duties; and for Prayer, but that we take Cushions and fall down on our knees, and say a company of Confessions, and Petitions, there is little else done.

Come we to the Graces of Gods holy Spirit, without the which a man is dead in trespasses and sins, &c. as Faith, Repentance, peace of Conscience, and Love &c. where are any of these to be found?

Use 2. Secondly, another Use is of terrour against us; Doe we think that the Lord will endure this at our hands? He hath endured it too too long, but He will not suffer it alwayes. He hath a Spirituall thunder-clap, that He lets fly against this sin. *The vile person shall be no more called liberall, nor the Churle be said to be bountifull*, *Isa* 32.5. That is, the Lord will unmask all such persons, He will pluck off all their Names, and they shall have a name fit for their natures, and He will doe this.

1 First, in their owne Consciences; If we will not be awakened to be as we have a Name to be, the Lord will make our owne Consciences to call us Reprobates as we are, and then what will our Name doe us good, when our own Consciences shall tell us we are naught, and condemne us in our bosome? What shall we be the better for our neighbours judging well of us? Our Neighbours may be thinke we pray well; what a poore thing is this, when Conscience shall say no? Our neighbours may hope we stand upon good ground, when Conscience shall say no: Men call us godly, and Conscience shall say, nay but ye are not. What a shame was it to the Jewes, when they were *convicted by their owne Consciences*? Joh. 8.9. It is not the Name of joy and holinesse, that will give their Consciences true peace; no, no, Conscience knowes, another name is fit for us, Unbeliefe, and ungodlinesse, and Hardnesse of heart.

2. Secondly, againe, He will do it in the judgement of others; if we rest in a Name, the Lord will detect us at last before others; and then what a shame will this be? As *David* said of *Doeg*, the Lord would discover him; he would make all the people round about say of him, *Loe this is the man that took not God for his strength*, Psal. 52.7. So he will doe with us, *Loe this is the man that had such a name to live. Lo, this is the man*; Now we see here's a wretch, now we see how he deceived his owne soule; he never truly sought God in all his life, he was not the man that we took him for; he built upon the Sand, he did not lay a good foundation, and therefore now he is tumbled down, and what

is

is become of his Name? Now he ſhews himſelfe in his colours, now we ſee he is an Enemy of GOD, he can ſide with the Times, he can embrace this preſent world, he hath no Eternall life abiding in him.

Nay, the Lord will not onely doe thus with us, if we reſt in a Name, but alſo he will powre out his Wrath upon us otherwiſe too; ye may read how that this was the reaſon why the Lord drowned all the old World; not onely the wickedneſſe of them that were without; for if they that profeſſed Religion, had been ſound, they might have prevented the Deluge, and prayed it away.

But they that profeſſed Religion, had onely a Name. *The ſons of God ſaw the daughters of men that they were faire*, *Gen* 6 2. That is, the Sons of God, they were onely ſo in Name, their works plainly ſhewed that they were onely ſo in name, therefore the Lord ſwept them all away: So the Lord will powre bitter things on us, if we be Chriſtians onely in Name, if we be not ſo indeed; nay, this is not all, but we ſhall have a deeper portion in Hell too than Pagans or Papiſts, or any in our owne Land; the more we have borne of his Name, the ſurer and ſorer ſhall our damnation be, if we do not really anſwer the holy name wherewith we are called. We may ſee this in the man in the Goſpell; *Friend, how cameſt thou in hither? Bind him hand and foot, caſt him into utter darkneſſe, where is weeping &c.* Matth. 22. 12. 13. Come friend, how came you in hither? Marke, he had the Name of a friend of JESUS CHRIST; therefore the Text ſayes, *he was ſpeechleſſe*, he had nothing to ſay for himſelfe, his damnation had nothing to leſſen it; other people ſhould have ſomething to ſay for themſelves to leſſen their damnation; but thoſe that have a Name to live ſhall not have the leaſt ſyllable.

Thirdly, then let another Uſe be to humble our hearts, let us go to GOD in humiliation of heart, as the poore prodigall Sonne did, and downe on the knees of our ſoules and bodies, and ſay, *Lord, I have ſinned againſt Heaven, and before thee, and am no more worthy to be called thy Sonne*, Luke 15. 21. So, as many of us as are guilty of this ſinne, (as who almoſt is not, and that in a horrible manner?) let us ſay, Lord I have been called a Chriſtian, I have been called a Child of thine, I have had the name a good while; but O what a Wretch have I been! I am not worthy of this Name, I have ſinned againſt heaven and in thy ſight, I have not anſwered the Name I have had, and therefore it were juſt with thee to cut me aſunder with Hypocrites, and ſo fling me downe to Hell. *Uſe 3.*

REVEL. 3. 1.

And art Dead.

THeſe words are a part of the Epiſtle that Chriſt ſent to the Miniſters and Church of *Sardis*. Ye have heard the Inſcription, *To the Angel of the Church in* Sardis *write*. Ye have heard too of the Subſcription, *Theſe things ſaith he, that hath the ſeven Spirits of God, and the ſeven Starres*. We are come to the Subject matter, and therein firſt to the reproofe in generall, *I know thy works*: and ſecondly, to the particulars of the reproofe. The firſt particular was this, *Thou haſt a name that thou liveſt*: all theſe have been delivered already, now followes the ſecond particular reproofe, *And art dead*. Here the queſtion is, what Chriſt meanes by *Dead*. By *dead*, he does not meane dead in Errors and Hereſies, though theſe be called deadly Poyſons, and may make a Church dead. For the truth is called *the word of Life*, Phil. 2. 16. and *wholſome Doctrine*, as the Apoſtle calls it; and therefore Errors and Hereſies, theſe poyſon and dead any people that drinke them in. But this cannot be the meaning

here:

here, for we see no such thing here laid to their charge, it should seeme this Church was an orthodox Church; neither by *Dead*, does he meane prophane wicked manners, though they make a people dead too, as we see the prodigall Sonne that had been given to prophane and dissolute courses, his Father sayes, *He was dead* in those dayes, Luke 15.24. Yet this cannot be the meaning neither; for this Church had a Name to live, and it had this name among the Churches of Jesus Christ, which had more wit, then to Judge them to be alive, if they had been so palpably wicked; no, it seemes they were an excellent Church to see to, a good Ministery to see to, but both dead; so then this is the meaning; For all their seeming to be alive, they were indeed dead; as the Apostle sayes of himself, before he was quickned by Christ Jesus, He was dead *sin revived, and I dyed*, Rom. 7.9. yet he was as jolly a good man as any other, and yet he confesses he was dead; so they were dead for the most part; and those that were not all-out dead, yet they were dead hearted, and without life in Gods wayes. For as it was with the Moraller Heathen, *they did the things contained in the Law*, yet they were dead; so a people may doe the things contained in the Gospell too, and yet be dead; people may believe; yet as *James* sayes, *Their faith be dead faith*, Jam. 2.26. namely when their faith is without works; so people may have godly works, for the morall part of them, and yet doe them with a dead heart; to be sober and temperate, and loving, and chaste, and civilly humble, and meek, and diligent in their calling, and known to frequent all the ordinances of God, in publick and in private, these are outwardly good works, and yet may be in the number of those works that the Apostle calls *dead Works*, Heb. 6.1. namely when there is no life of God in them. Thousands deceive themselves in this, when they have a kind of Faith, and a kind of particular faith, and such works as these flowing from their faith, they think this to be a lively faith; no, no, a man may be dead for all that. This truth will not sink into mens minds, fancies, fancies, say they, these are nothing but the whimsies of a company of giddy Braines; what would they have? If this be not true religion we wonder what is; thus they jeer these things, but beloved 'tis certain; for it is not enough to believe, except we do it with life, *he that liveth, & believeth in me*. Joh. 11.26. Faith without life is but equivocally termed Faith, so, it is not enough to hope in God, except we doe it with life; *he hath begotten us againe to a lively hope, sayes* Peter. So it is not enough to be a member in Gods Church, a Stone in Gods building, except we be lively Stones, *Ye also as lively Stones*, sayes he, 1 Pet. 2.5. The like I may say of all the duties of Religion, it is not enough to doe them, but we must doe them with life, as to Pray, to pray with a dead heart is nothing, no sayes *David*, *Lord quicken us, and we will call upon thy name*, Psal. 80.18. in a word, not to heape particulars; we cannot walk in any of Gods wayes aright as long as we walk in them with a dead heart, as the Psalmist sayes; *Lord quicken thou me in thy way*, Psal. 119.37. It is a poor thing to walk in Gods wayes onely for the matter of them; That indeed a dead heart may doe, there's no duty that God bids a man doe, unlesse it be them that consignifie life, but flesh and blood may doe it, for the matter of it, if there be matter and forme in it. True, some duties are simple that flesh and blood cannot doe, as to love God, to delight in God for ones Portion and Lot, and Inheritance, and to be all in all to him, these are simple acts, they are not compounded of matter and forme. But when a duty is compounded of matter and forme, flesh and blood may doe the matter of it whatsoevet it be; now then as the essentiall forme is the life of the matter, so the matter without it is a dead matter; and the doing of it dead.

Well then, now we see what is meant by *dead*; the next is, what is the meaning of *Thou? Thou art dead*, the word hath a double relation, the one to the Minister of the Church in *Sardis*; Thou art dead, thy Ministry is dead; the

the other to the Church in *Sardis* it ſelfe; Thou art dead, thou art a dead people.

Firſt, it hath relation to the Miniſtry, *thou art dead*. thy Miniſtry is dead, there's no life in it at all. Hence the Doctrine is this, *That a dead Miniſtry is as good as no Miniſtry at all*, for this our Saviour meanes, in regard of the Angel of the Church in *Sardis*, *q d* thy Miniſtry is little better then no Miniſtry; it is ſtark dead well neere, it is not lively at all, there is little or no warmth to be had by it. Like the Miniſtry of the Scribes, that had no authority, no power at all in it, *Mat.*7.29. As *Luther* ſaid when he heard a cold Sermon, cold, cold, cold, ſayes he, this is cold Preaching, here is no heat at all to be gotten; as God ſayes of the Miniſtry of *Laodicea*, *Thou art Luke-warm*, *Rev.*3.16. That is, as there was no heat in his people, ſo there was no heat in his Miniſtry; this is little better then no Preaching at all, it is even as good as nothing. *Doct.*

Firſt, becauſe true Preaching is lively preaching when the Miniſter is a ſtirring Miniſter, as *Peter* ſpeaks, *I think i meet to ſtir you up*, 2 *Pet* 1.13. when the Miniſter is earneſt to ſave the peoples ſouls; as the Lord ſayes, *I earneſtly proteſted to your Fathers*, *Ier.* 11.7 He ſpeaks of the Miniſtry of *Moſes* and the Prophets down along untill the Prophet *Ieremies* time; they did not onely witneſſe the Word of God unto the people, but they did it in a lively and earneſt manner; as *Paul* did *I have ſtriven to preach the Goſpel*, *Rom.*15.20. Mark, he belaboured him in the Pulpit, he laid about him ſoundly, that his Miniſtry might have life in it. Saint *Luke* ſhews, that he had ſweaty Handkerchiefes, *Act.*19 12. ἱδρῶτα, as *Hugo* ſayes upon the place, it ſeems he ſweat much in Preaching: and ſo Chriſt compares Miniſters to Harveſt-men, that labour in Gods Harveſt. Ye know Harveſt men are hot at their work, ſo Miniſters ſhould be Harveſt-men, they ſhould be hot at their work. Thus ye ſee dry and dul Preaching is little better then no preaching at all, it is contrary to the manner of preaching, contrary to the practice of all true and right Preachers. *Reaſ.*

Secondly, a dead Miniſtry is called no Miniſtry; the Scripture calls it no Miniſtry in effect. The Scripture is the beſt Judge what is a true Miniſtry, and what is not. Now the Scripture makes a dead Miniſtry, and no Miniſtry all one: the Scribes and the Phariſees, ye know, were partly morall men moſt of them, as we may ſee by *Pauls* teſtimony of himſelf, and they were orthodox Miniſters, as our Saviour witneſſes of them in the main, for our Saviour bids people heare them, yet their Miniſtry was little better then no Miniſtry; as the Text ſhews, the people that ſate under their Miniſtry, are ſaid to be *as ſheep having no ſheepherd*, *Mat.*9.36. They preacht as if they did not preach; people might come to their Sermons and be nere a jot moved; nay ſuch as came with a deſire to be quickned, could get no quickning at all under them; *Matthew* ſayes they ſate under darkneſſe yet for all them. Theſe are Idoll Shepherds; *Woe to the Idoll Shepherds*, Zach 11.17. *Reaſ.*2.

Thirdly, a dead Miniſtry does do little or no good; though it be never ſo true, yet it is very unfruitful; it does not awaken any of the Auditory, it does not ſtartle any of the hearers, it does not rowze up mens hearts, it does not grapple with the obſtinate, it does not pull down the proud, neither is it fitted to work upon the conſcience; you may ſee an example of this in the Angel of the Church of *Sardis*, a dead Miniſter, a dead people, as he was dead himſelf, ſo his people were dead too; a lively Miniſtry does a great deale of good, *It is the ſavour of life unto life unto thoſe that be of God, or elſe the ſavour of death unto death, unto thoſe that be not of God*, 2 Cor. 2.16. It ever works one way, either it makes people rage, or it fats people up, or elſe it drives people home unto God; which way ſoever it works, it is a ſweet ſavour unto God, it glorifies God; but a dead Miniſtry does neither, it is a flat Weapon and cuts not, it is a blunt Sword and wounds not; may be it hath the true words of God, but they are not in a wiſe work-mans hands to make them as Goads *Reaſ.*3.

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Reaſ.5. Fifthly, a dead Miniſtry profanes thing worth; it does not hold forth keeps it from being ſeene, either that but hiding? for people will c in the generall, all their blindneſſe Fiſh out of a broad net, or elſe by no great matter. A lively Miniſtry Conſcience, it gives people to und it makes people looke about ther they have done, it flaſhes the Wo diſcover all their wayes; it gives one way or other; as it is ſaid of *glorified by it*, *Act.*13.48. But a d of it, it lets people ſit quiet under i fied Gods Word, it would either t

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Mark 4.38. he was a ſleep, and they awakened him, *Maſter careſt thou not that we periſh?* more juſtly may our people ſay ſo to us; O ſirs, *do not ye care that we periſh?* they may even come and awaken us, Sirs, *Care ye not that we periſh?* Doe not you ſee how dead we are, how hardened, how ignorant of God, how empty of grace, how backward to that which is good; how prone to loſe our ſoules? *and do not you care that we periſh?* Why do not you labour more to quicken us, and move us, and to drive us out of our by-wayes, that we may come into the right way and live? When *Archippus*, was ſomewhat dead in his Miniſtry, St. *Paul* bids the people of *Coloſſe* to go and awaken him; *Say to Archippus, Take heed to the Miniſtry which thou haſt received in the Lord, that thou fulfill it*, Col..4.17. Well then,

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Reaſ.5. Fifthly, a dead Miniſtry profanes the Word of God, it makes it ſeeme nothing worth; it does not hold forth the glory of the Lord, nay, it hides it, and keeps it from being ſeene, either by dwelling upon Generalls, and what's that but hiding? for people will confeſſe the Word in generall, they ſee it in the generall, all their blindneſſe is in particulars, there they ſlip away, like Fiſh out of a broad net, or elſe by delivering it ſo coldly, that people think it no great matter. A lively Miniſtry holds it forth, it lets out God into the Conſcience, it gives people to underſtand they come upon Life and Death, it makes people looke about them, it makes people conſider all that ever they have done, it flaſhes the Word of God into their hearts, as a light to diſcover all their wayes; it gives them a view of their Chriſtian eſtate, either one way or other; as it is ſaid of *Pauls* Miniſtry, *The Word of the Lord was glorified by it*, *Act.*13.48. But a dead Miniſtry profanes it, it vailes the glory of it, it lets people ſit quiet under it; it diſeaſes no ſinner, whereas if it glorified Gods Word, it would either trouble them, or turne them.

Uſe 1. The Uſe of this is; Firſt, here we ſee the reaſon why a dead Miniſtry is not houted at, but applauded in the World; why, it is as good as no Miniſtry at all; it does not make the Devill roare, it lets people ſleep in their ſinnes; whereas a lively Miniſter can hardly come into a Pulpit, but preſently he is halfe a Martyr, *Bryars and thornes* were with *Ezekiel*, *Ezek.*2.6. Lively Miniſters cannot give the world any good content; they fought againſt *Jeremy*, they played the wolves againſt the Apoſtles of JESUS. *Iohn the Baptiſt* was counted too ſterne and auſtere; and *Luther* ſayes, It is impoſſible for a man to be a true lively Preacher of Gods Word, and not be perſecuted; there's an utter Antipathy between the World and ſuch an one; the World and ſuch a Miniſter can no better agree together, than Light and Darkneſſe; ſuch a Miniſtry ſtands in the worlds light, it makes the world ſee their works are evill, it detects, it ſhames, it oppoſes their ſinnes, that the world tumbles in, as Chriſt ſayes, *I have given them thy Word, and the world hates them, becauſe they are not of the world*, Joh.17.14. And therefore there cannot be a lively Miniſtry any where, but the world hath a fling at it; but now let a man have a dead Miniſtry, that's let alone, that may ſtand long enough; that never comes home to men to ſhew them their ill eſtates; the Devils dawbers, the devills upholſters, that do not pluck mens pillowes away from under their arme-holes, that deale gently with men, and they may do what they liſt for all them, theſe are the worlds minions, and applauded at all hands; what a thing is this? whereas a dead Miniſtry is the undoing of mens ſoules; it lets men periſh, and never drawes them back.

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Conſider firſt, This is the end of all true Miniſters preaching, that they may bring life into the hearers hearts; as the Prophet ſayes, *Heare, and your ſoules ſhall live*, Iſa.55.3. wherefore elſe do we Preach, but that the dead may heare the voyce of the Sonne of God and live? People are alive to that which they 1.

ſhould be dead unto, and they are dead to that which they ſhould be alive unto; they are alive to the world, and the things of the world, and dead to God and all goodneſſe, dead to the humbling of their ſoules, dead to the ſeeking of God, dead to Prayer, dead to the holy communion of the Saints, dead to holy comfort and meditation, and what ever elſe may do their ſoules good. Now wherefore do we Preach, if not to quicken up your hearts, that your ſoules may live for ever? they have knowledge already, more knowledge then they are quickened up to; our maine intention then ſhould be to quicken them up to do what they know; Are we not ſowers of ſeed? why then, we ſhould moſt labour ſo to plow and harrow and till the ground, that our ſeed may quicken; this is the very end of Preaching, that our hearers may heare and live.

2. Secondly, as it is the end of all true Miniſters preaching, ſo it is the nature of all true and right Preaching; either to quicken, or to be a fitted inſtrument of quickening; when *David* heard the word, it quickened his heart, *thy word hath quickened me*, Pſal. 119.50. And indeed it is never heard nor preacht aright, unleſſe it be in a quickning way; & therefore let us not thinke it is onely the taking of a Text, and the ſpeaking of good and wholſome truths, but let us ever remember what right Preaching is, that our Miniſtry be quickning, that God may affect our ſoules, and accompany our words, and teach us how to go beyond the policy of mens hearts, and direct us how to drive the truth home to the quick, to anſwer the evaſions of fleſh and blood, and ſo put his live
3. coale into our ſpeeches, that our Sermons may be warming.

Thirdly, Let us conſider, this is onely profitable Preaching; we may preach all the dayes of our life, and our people be ſtird no more then a mill-poſt, unleſſe our Miniſtry be quickening; they may heare what we ſay, but unleſſe we could quicken their hearts, they will forget all again; it may be, they may remember the Doctrine, but I mean they will forget to doe what they heare; it is the quickening that makes any remember to practiſe; as *David* ſayes, *I will never forget thy precepts, for with them thou haſt quickened me*, Pſal. 119. 93. We can never forget that friend, whom our hearts doe moſt dearly affect; ſo when our Miniſtry doth quicken and affect peoples hearts, they will never forget what they have heard; The quickening of the corne in the earth, makes it the faſter in the earth, it twiſts about the earth, it gets a rooting if it quicken; ſo it is with our Sermons, if they be quickening, they get about peoples ſoules, and will not out againe; otherwiſe they are never the nearer.

4. Fourthly, Let us conſider, this kind of Preaching onely will yeild us true comfort; when our Miniſtry is lively in our Pariſh, as *Paul* was at *Epheſus*; when we can ſay to our people, You hath God quickened by us, as he ſayes, *you hath he quickened, who were dead*, Epheſ. 2.1. I dare ſay it was a great comfort to his ſoule, to ſee that his Miniſtry was quickening; nay, if our Miniſtry be quickening, though none be quickened by it, but two or three, nay, though none at all, yet we ſhall have comfort; whereas when we have preacht a thouſand times in a dead-hearted manner, never labouring to creep into mens Conſciences, nor to be Miniſters of life, we ſhall have no comfort on our death-beds; nay our own hearts will tell us, we have preached often indeed, but we never preached Chriſt Jeſus, we never flung our hearts among our people, as one ſaid of the good Biſhop *Felton*, he flung his heart among his people. But when our conſciences can ſay, we are not hearty for God, we are not earneſt to ſave our peoples ſoules, we did not goe the way to doe them good; this will lye as lead upon our boſomes when we dye.

5. Fifthly, a dead Miniſtry, is but the bare name of a Miniſtry, it is little better then meer *Voyce*; as the Lacedemonian in *Plutarch* ſaid, when he heard how ſweetly the Nightingall ſang, O thought he, ſurely that Bird is good meat if I had it; and ſo when he took it, and ate it, and found but little meat in it, he

ſaid

ſaid, *vox es & præterea nihil*; now I ſee thou art meere voyce and nothing elſe; ſo a dead Miniſtry, it may have a great name of a good Miniſtry, and a man may deſire to live under it, O let me live under ſuch a Miniſtry, but when he comes to it, and thinks to receive much benefit by it, he finds it to be little better then a Name.

Sixthly, a dead Miniſtry is not a ſigne to our people; Miniſters ſhould be ſignes to our people; *Thus* Ezekiel *is unto you a ſigne, according as he hath done, ſo ſhall ye doe.* Ezek. 24.24. *A voyce*, true, *John* the Baptiſt was *a voyce*, Iſa. 40.3. but he was more then a *voyce*, he was *a burning and a ſhining light*; there was life and heat in his Miniſtry, he was not a meere *voyce*. But when ones Miniſtry is but a meere *voyce*, little good comes of ſuch a Miniſtry. 6.

Fourthly, another Uſe is for direction; to ſhew what a lively Miniſtry is, and how we may have a true lively Miniſtry, that is in one word, to preach with affection; as *Quintilian* ſayes of Eloquution, affections are the ſoule and life of Eloquution; ſo I may ſay of Preaching, affections are the life of Preaching; now by affections, I do not meane feigned and forced affections, they are no affections indeed, but when a man Preaches ſo for the matter and manner indeed, affectionate matter, and with a true affected heart, that he may move the hearts of men; as one ſayes, the World is now full of knowledge, as a Drunkard is full of wine, that his ſtomach is not able to digeſt; ſo I ſay, people have more knowledge, then they can well digeſt, the ſtomach wants heat to concoct it for their good; as *Rodolphus Agricola* ſpeakes, any man that hath Learning may teach; but to move the heart and affections, it requires more a great deale. This is lively Preaching, when a Miniſter ſets himſelfe to be in mens boſomes; what a lively Preacher was the Apoſtle *Paul*, you may ſee by his dealing with *Agrippa*, he made the Kings heart even yerne againe with his ſpeaking; the King confeſt how his ſpeaking worked within his boſome, *Almoſt thou perſwadeſt me to be a Chriſtian*, Act.26.28. So you may ſee by the *Galatians*, his Preaching did not onely convert many of them, but thoſe whom he did not convert, he did wonderfully worke upon their hearts, *That they could have been contented to have plnckt out their Eyes, and have given them to him*, Gal.4.15. Such a lively Preacher was he in the 2. of *Judges*, that when he Preach'd, he ſet all the people a melting, a weeping like little Children that had been beaten, *Judg.* 2.4. I grant it may be, the beſt and livelieſt Miniſters under heaven cannot do ſo now, peoples hearts are more hardned. But yet though we cannot undertake to move any one mans heart, that's the worke of God, yet our Miniſtry may be lively. *Uſe 4.*

Firſt, by labouring to make the things that we Preach as it were lively before peoples eyes; as the Apoſtle preached Chriſt *Crucified*, even as if he were *Crucified before his peoples eyes*, Gal.3.1. So *Moſes* had a very lively Miniſtry, the Text ſayes, *he ſet before them life and death*; he laboured to Preach with that evidence, as if he had ſet before their eyes life and death, heaven and hell, good and evill; when a Miniſter preaches in the evidence, and *the demonſtration of the Spirit*, 1 Cor.2.4. when he labours to bring the Goſpell plainly to mens hearts; a man may teach the Goſpel, but it is not Preaching, except he ſet it lively forth, and labour to make the people ſee it. This is the Truth, and this is your ſinne againſt that truth, this is the Doctrine, and thus you faile in the doctrine, this is the threatning of God, and thus you lye under the threatning; otherwiſe they heare a Sermon, as if it did not concerne them. 1.

Secondly, comming to particulars; generalls are but dead; we ſee they leave people dead, people have a hundred tricks to put them off: but when a Preacher comes to particulars, he either quickens or ſlayes, he convinces either to life or to death; when a Miniſter layes the truth at every mans doore, he preſſes it upon every mans heart, he meets with many a put-off, he makes every Conſcience ſay, I am the man, except they be aſleepe, or their 2.

minds are a wooll-gathering, he darts into his hearers faces, a view of their particular estates; he toucheth their copy-hold, he confutes their false pleas, and knocks off the fingers that would be applying of a Promise when it does not concerne them, and puts it only upon the Soule to whom it does belong. This is lively Preaching, that gives to every soule his due, terror to whom terror, comfort to whom comfort belongs; milke to the Babe, strong meat to the growne; oyle to the bruised, and a sword in the hard heart, a whip for the Horse, and a bridle for the Asse, and *a rod for the Fooles back*, Prov. 26. 3. Application is the life of Preaching; This serves to condemne such a one, this serves to confute such a one, when a Minister does as *Paul* sayes, *divide the Word aright*, 2 Tim. 2. 15.

3. Thirdly, by worrying of people out of their sinnes, when a Minister will not let people be quiet in any of their sinfull courses, when he labours daily to vex their guilty Consciences, and to turne them from day to day, as the two Witnesses did, *Revel.* 11. 10. that they may say, We cannot be quiet for this man, he makes me sit upon thornes; when a Minister labours to make Hell to have every vile wretch, and Heaven and the Promises to have every honest heart, &c.

4. Fourthly, by being pittious and affectionate towards the poore people, to let them see how we pitty their condition, as we should do what we can to make them feele their damned estate, as also with bowels and compassion, labour that they may see we do pitty them; and therefore Preaching sometimes is called *Lamentation* in Scripture, Ezek. 19. 1. It may be, people then may say, what a beast am I; how does our Minister pitty us! he mournes over us, and bewailes; what a wretch am I, that I do not bewayle mine owne case? O beloved, what a wofull thing is it, that any of us should perish, to be damned for ever in hell! To lye in eternall paines! What a pitty is this? Is it not much better ye should embrace the good word of God, and beleeve, and take Jesus Christ, and be willing to do any thing he would have you to doe, then to lye by it for ever in the paines of Hell, for the pleasures of sinne for a season? Alas it is for want of bowels, that we do no more good.

5. Fifthly, by being deeply affected with the word of God, laying nothing on peoples backs, but what we lift up upon our owne shoulders; speaking the truth from the bottome of our hearts, uttering the word of God with feeling and with a contrite spirit. O if we could drop our Sermons as dew down from Heaven on our people; this would be lively Preaching indeed, as the Prophet *Ezekiel* did, *He dropt the word of God upon Jerusalem*, Ezek. 21. 2. So if our Sermons did come dropping downe from us, as if they dropt downe from Heaven. O how coldly do our Sermons come from our mouthes! we do not Preach as if the Word came downe from heaven, but as if our hearts were no higher then our Pulpits.

Lastly, by getting the Lord to go along with our Ministry; for it is not our Preaching it selfe that hath any life; no, it is but a dead letter, as *Micha* sayes, *I am full of power by the Spirit of the Lord*, Mich. 3. 8

Now I come to the words, as they have relation to the Church it selfe. *Thou art dead. Thou art a dead People*; though thou hast a name to Live, yet, *Thou art dead*; that is, thou art outwardly reformed; thou hast goodly order'd Congregations, good, sober, civill and faire-carriaged people, all professing the true Religion, and frequenting the good Ordinances of God, yet, *Thou art dead*? that is, thou art even as good as nothing.

Doctr. The Doctrine hence is, *A dead Christian is as, no Christian at all.* Ye know we are all *dead* by nature, in trespasses and in sinnes; that is we are alive to the workes of the Flesh, and to the World, but *dead* towards God. And a true Christian is he that is made *dead* unto sinne and the world, but alive unto God; as the Apostle *Paul* sayes, *Likewise reckon ye your selves to be dead unto sinne,*

but alive unto God through Jeſus Chriſt our Lord, Rom.6. 11. This is a true Chriſtian, that ſo leaves his ſinnes, and ſo takes up the worſhip and ſervice of God, that he is Dead to his ſinnes, and alive towards God; now when a man it may be leaves his ſinnes after a manner, and takes up the profeſſion of Gods Service, and yet he is alive ſtill unto the fleſh, and dead towards God, this is juſt nothing

By *Dead* I meane five things; firſt, *deadneſſe* of guilt; when a man is guilty of any offence, that is death by the Law, he is ſaid to be a *dead* man; therefore every man hath ſinned againſt God, which is death by Gods Law, ſo that every man is *dead* by nature; when a man is pardoned of God, then he is alive againe; and therefore it is called *Juſtification of life*, Rom. 5. 18 Now when a man is not pardoned of God he is *dead*, though he have never ſo many hopes and conceits of forgiveneſſe, though he apprehend himſelfe to be pardoned, yet as long as God hath not pardoned him indeed, he is a *dead man*; 1.

Secondly, deadneſſe of Mind, when the mind is ignorant of God, in regard of ſaving knowledge, when a mans mind is without ſaving underſtanding, then his mind is ſaid to be dead; as *David* ſayes, *Give me underſtanding and I ſha'l live*, Pſal.119.144. Then my mind ſha l be alive ſayes he, then I ſhall know thee aright. Now let a man have never ſo much knowledge and learning, yet in divine things is otherwiſe, and have nothing, his mind is ſtill dead; he is as a *dead* man to all the things of God; he cannot ſee God in all his wayes no more then a *dead* man; he cannot mind God; he may mind earthly things, but he cannot mind God; nay, though he can mind Learning and Divinity, learning, and learning about God, yet he cannot mind God; his mind is dead to ſuch ſavoury knowledge; even as dead as a *dead* man; He knowes not how to pray to GOD, as a child to his Father; he knowes not how to do any duty, in a godly gracious manner; his mind is as *dead* to theſe things as a ſimple Country-man is to Latine, or Greeke, or Hebrew, 2.

Thirdly, deadneſſe of Heart, when the heart is not inclined towards God, then we ſay it is *dead* towards God and all goodneſſe; though he go to good duties every day, yet as long as the heart is not inclined to them, it goes about them in a dead manner; when a mans heart is once inclined towards God, now it begins to be alive towards him; as *David* ſayes, *The heart ſhall be alive that ſeekes God*, Pſal.69 32. That is, you whoſe hearts are inclined to ſerve God, your hearts are alive; Now when a man hath no Divine inclinations to all heavenly duties and courſes, though he do never ſo much profeſſe the following of them, he followes them with a dead Heart. 3.

Fourthly, deadneſſe of Conſcience, when the conſcience hath no force; it may be it finds fault with ſuch and ſuch wayes, but it hath no power over the man, to make him to leave them; perhaps it approves ſuch and ſuch holy performances, yea but it hath no power over him, to cauſe him to buckle to them; This is a dead Conſcience; it hath no life at all in it; when the Conſcience hath life in it once, then it hath power; it hath a mighty force over a man; as the Church, *My ſoule made me like the Chariots of* Aminadab, *Cant* 6.12. That is, my Conſcience was very forceable and powerfull in mee it made me not onely to go after God, but it carried me as it were in a Chariot very willingly. But when the Conſcience can whiſper onely and find fault, and hath no power at all with it to make one obey from day to day, this is a *dead* Conſcience. 4.

Fifthly, deadneſſe of Affection; when the affections are clumbzie, and will not ſtirre towards God, and all heavenly things; when a man is like a block in good duties, he hath no affections to them nor in them; when the affections are all alive to earthly things, when they are ſtill out of order; as the Apoſtle *Paul* ſayes, *Mortifie your inordinate Affections*, Col.3.5. That is, your Affections muſt not be out of order, if they be alive to other things, ye 5.

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must kill them, that way, that they may be alive towards all the things that are above; now when the Affections will not move that way at all, then they are *dead*. But I will speake no more of this; well then, let us come to the Doctrine: *A dead Christian is even as good as no Christian at all.*

Goe through all Christianity, and we shall see this to be true in every passage; should a man have all Christianity in him, and yet be dead and dull and without life, it is even all one, as if he had just nothing.

1. First, for Conversion; should a man seeme to be converted. O what a changed man is this! he was a Drunkard, and now he is sober; he was a Whorer, and now he is is chast; he was a prophane beast, and now he is cleane another man; this is well: I, but if thou beest *dead* to the wayes of God; if thou beest not quickened up to them, this is *magnum nihil*, Conversion is a quickening; *When we were* dead *in sinnes, he hath quickened us together with Christ*, Ephes. 2.5. Conversion is not onely a turning of a man from wicked wayes to good, but to be quickned up in them; Conversion puts another life into a man; a man may be converted from prophaneness to civility, from not Praying constantly to praying constantly; from not Hearing to hearing; from not Preaching to preaching; from not Professing to professing. True this man shall have the lesse hell; yea, but this is nothing towards heaven; except a new life be put into this man, to be alive in all these good wayes; except he be quickened together with Christ.

2. Secondly, Faith; should a man leane himselfe upon God, and upon Christ, should a man apply all the Promises of the Gospell to his soule, and beleeve all that's contained in the covenant of Grace; alas what of all this? If this man be *dead* still, without such a Faith as produces life; it is little better then nothing; as Christ sayes, *He that lives and beleeves in me*, Joh. 11 26. True faith carries life with it, whersoever it is; and therefore if a mans faith be without life, it is but equivocall faith; faith it may well be, but true Faith it cannot be; for if thou wouldst be able to say thou beleevest in Jesus Christ, thou must be able to say, that thou livest too in him; it's impossible a man should rightly beleeve in Christ and be *dead*; no, *he lives that beleeves in me*, sayes Christ.

3. Thirdly, as ye heard heretofore, to be a member of the visible Church of GOD, to be a stone in Gods building; were a man the finest and most carved stone of all, put in by Baptisme, kept in by profession of the Christian faith; this is a poore thing, if this man now be not a lively stone, *Ye also as lively stones, are built up a spirituall house an holy Priest-hood, &c.* 1 Pet. 2.5. The right stones in Gods spirituall house are all lively stones; if thou beest but a logge heartlesse, dull, dead member, thou art none of Gods spirituall house, no part of his holy Priest-hood, thou art no more a Christian then a Dead man is a man. Thou art but a fil roome, thou hast nothing but a name of a true Christian; The body of Christ, is all full of life, derived from him the head; all the branches that are in him, have the life of the root in them; if thou beest but a *dead* branch, thou hast no communion with Christ at all, though thou beest in the body.

4. Fourthly, for Hope; it may be thou hast hope that thou art a good Christian, that thou hast a part in the redemption of the world by Jesus Christ; thou hast a hope of the heavenly inheritance, that thou shalt be saved in that day; now if thy hope be a *dead* hope, if it does not quicken thee up to trample on the world, to beat downe thy worldly lusts, to screw thee up to a gracious life more and more, to carry thee on through thick and thin, this is not a gracious hope; no, no; the grace of hope is a lively hope, as the Apostle speakes, *Blessed be God, and father of our Lord Jesus Christ, Which according to his abundant mercy, hath begotten us againe, to a lively hope*, 1 Pet. 1.3. This grace of hope it quickens up all them that have it, it is not a *dead* hope

hope, that lyes ſluggiſhly and blockiſhly in the ſoule, and does not ſtirre it up every day; no, it revives him towards God, it makes him eager after the beſt things; if thy hope be a *dead* hope, that lyes like a carcaſe in thy heart, to little or no purpoſe, it is no good hope through grace, but a hope in a dreame.

Fifthly, for Repentance; what ever thou haſt to ſay for repentance, canſt thou plead a thouſand changes and reformations, yet if thou haſt not gotten out of a *dead* temper, thou art yet under an impenitent heart. That repentance that is the gate of heaven, the Evangeliſt cals it, *Repentance unto life*, Act. 11.18. True repentance it rends the heart, it ſhewes ſinne to be the greateſt evill, and it rowzes a man up daily to take heed of it it makes us ſee what a God we have diſhonoured: and therefore it awakens the ſoule to be earneſt to pleaſe him in all things for the time to come; the ſoule was dead, and careleſſe, and drowzie, and neglectfull of obedience, goodneſſe, holineſſe, humility, pureneſs, ſtrictneſs, preciſeneſſe of walking, it cared not for theſe things afore, but when true repentance comes in, it wheels about the life of the ſoule towards God; now the cares ſhall be to him, now the endeavours make after him; paines, labours, cautions, watchfulneſſe, conſiderativeneſſe, ſtudious ſtrivings, and all is active that way now; ſo that if a man be ſtill *dead*, his repentance is falſe.

Again, to go over all duties of Religion; they muſt be done with life; to do them with a dead heart, is as good as not to do them at all; First Prayer, ſuppoſe we pray at Church, and pray in our Families, and pray in our cloſets, is this all? To pray with a dead Heart, as if we cared not whether we ſped or no, no pullings of our heart downe before God; no wraſtlings with God for what we aſk, no liftings of our ſoules up, no faſtnings of our minds upon his Preſence, no cryes, no mournings, no importunity, but the heart as lumpiſh and unweildy as a Stone; is this Praying? No, ſayes *David*; *Quicken us O Lord, that we may call upon thy name*, Pſal. 80.18.

Secondly, for Hearing the word: It is not thy hearing of it ſo many times a weeke, though thou maiſt heare it as often as ever thou canſt, and thoſe that will not heare as frequently as they may, are high deſpiſers of God and his Ordinances; but yet if thou heareſt the word with a *dead* heart, thy hearing is made as no hearing; It is ſaid of thoſe primitive Converts, *that they were pricked in their hearts as they were hearing*, Act. 2 37. They only got good by their hearing, they heard the word with life; ſo it is ſaid of many of Chriſts hearers, they did, ἐπιπίπτειν, *they layd upon him, they preaſed upon him*, Luk. 5.1. In another place, it is ſaid, that they hung upon him, they were attentive and eager to him. Our Saviour Chriſt ſayes, it is a very great judgment to be *dull of hearing*, Mat. 13.15. When people ſit as if the word did not concerne them, when they heare without any motion or affection the word hardly joggeth their hearts, it hardly ſhaketh their Conſcience at all, the word does neither delight them, nor wound them, nor pierce them, it heals none of their ſins, it cannot get between them and their luſts; when they have heard a Sermon, they go away juſt as they came, they find nothing now to do, it does not dragge them one jot more out of the world, nor an inch neerer heaven; their carriage is much at one as it was; When they come home, it cannot be perceived that ever they were at the word; as earthly as ever; as carnall as ever; as backward to all goodneſs as ever; this is no Hearing at all.

Thirdly, for ſanctifying of the Lords day: It is ſaid of the Sabboth, that we ſhould call it *our delight*, Iſa. 58.13. That is, we ſhould keep it with life, it ſhould even quicken up our hearts to think it is comming, we ſhould be revived to conſider Gods goodneſs, that he would give us ſuch a Day, ſeeing we have ſo much need of it; when we have been ſix dayes about our own buſineſs in the world, that we ſhould have a Seventh given us of God, leſt we ſhould be over head and eares in the world to take off our hearts; now when this is no de-

light to us, our hearts are *dead* to it, we do not ſanctifie it indeed, but prophane it, as though it were not honourable and the day of the Lord.

4. Fourthly, for taking hold of an opportunity to do Good; this is a duty too to be done with all life; how glad ſhould we be if there be any opportunity for us to ſhew our love to God, or our hatred to ſinne! we ſhould be willing to ride, or go, or be at charges, nay we ſhould deny our ſelves, and lay downe our gains, and credits, and goods, and friends, and all that we have at Chriſt's Foot, and bleſſe God that gives us ſuch a price in our hands; but now we have a *dead* heart to this; what a horrible thing is this? Though we do take the opportunity, yet to go about it as though we were ſorry that God hath given it unto us; this is meer folly; as *Solomon* ſayes, *Wherefore is there a price in the hand of a Foole to get Wiſdome, ſeeing he hath no heart to it?* Proverbs 17.16.

5. Fifthly, In one word, for all the wayes of God, there's nere a one of them all that can be walkt in aright, without a live heart, as the Prophet ſayes, *Lord turn away mine eyes from beholding vanity, & quicken me in thy way* Pſ 119.37. Now when we go dreamingly on, as though we could not do withall, though the way be God's, yet our going in it is ſtark naught, and little better then not going in it at all; and therefore the Lord accepts not of it: When we humble our ſelves before God, *to hang down our heads like a Bull-ruſh*, it's naught, it's naught, the Lord cannot away with it; when we conferre about the Word, or any gracious and godly Theme, to ſpeake as if we had no ſavour of it, no pleaſure in it, when our hearts would rather be on another ſubject, and never lin till they have wound all good talke out; if we ſpeak one word to edification, there ſhall be twenty to that one, that ſhall ſerve to no other end, but to the hardning of one another; when Chriſt and the two diſciples were communing together, their hearts burned in them; *did not our hearts burne within us while he talked with us by the way?* Luke 24.32. That was talking with life But when our hearts are as cold as a flint, this we may call talking, but holy conference it cannot be termed.

Thus ye ſee, a dead Chriſtian, is as good as no Chriſtian at all, no grace is without life, no duty can be done without life; the reaſons of this are,

Reaſ. 1. Firſt, becauſe this is all one as to have no Grace at all; though a man be a member of the congregation of the Lord, though he have the ſeales of the Covenant, and profeſs the faith of Jeſus, and be as morall in his life as ever any of the heathen, and as full of good duties as ever any hypocrite was, and more too, yet if he have not life yet, he is but a tinkling cymball, he hath no grace at all. I meane no ſaving grace at all; ſaving grace the Apoſtle calls it, *The grace of life*, 1 Pet. 3.7. It is the grace of life, it breeds life in him that hath it, it makes him alive towards God, it lets out the life of his heart in every good word and worke; it makes him pray with life, heare with life, uſe the ordinances in publike and private with life; the naturall life that is in the ſoule it turnes it to God, it turnes the man about, as a ſhip is turned on the Sea; that ſayled before towards North, now it ſayles towards South. So when grace comes into the ſoule; ye know the man had life afore, but it ſayled towards the world, and the things of the world, but when grace does come in, it makes it row, and ſayle, and ſteere towards God: So that when a Chriſtian is *dead*, he is as no Chriſtian at all.

Reaſ. 2. Secondly, a *dead* Chriſtian hath not Chriſt dwelling in his heart by Faith; he is no Chriſtian indeed, that hath not Jeſus Chriſt dwelling in him by a true and lively faith. It is the in-dwelling of Chriſt that makes one a true Chriſtian; now when Chriſt does dwell in any man, Chriſt is a quickening ſpirit; as the Apoſtle ſpeakes, *the ſecond Adam was made a quickening ſpirit*, 1 Cor. 15.45. that is Chriſt; he is the ſecond Adam; he is a quickening ſpirit where ever he dwels; he quickens all the ſoul. He makes it *dead* to that which by nature it was alive to; and alive to that which by nature it was *dead* to; he inclines the

the ſoule unto God, he infuſes a principle into it to ſhape with life towards God, he does more and more hale the ſtrength of the ſoul towards him though he doe not doe it all at once, yet he does it more and more. Now when a man is ſtill *dead* to God and all goodneſſe, he hath not Chriſt dwelling in him by a lively faith; for if he were in once, though the ſoul may complain ſtill of deadneſſe, as commonly thoſe that are alive complain moſt of deadneſſe, yet it hath a ſupernaturall quickning, and it ſhall have more and more.

Thirdly, a *dead* Chriſtian was never yet ſoundly wrought upon by the word. The word of Chriſt is a word of life, and it quickens where it does effectually work; and therefore though ſuch a one have heard a thouſand thouſand ſermons, he never fed upon them in all his life; as Chriſt ſayes, *If any man eat of this bread, he ſhall live forever*, Joh 6 51. it is better than ordinary bread, ordinary bread indeed, if a man have a naturall life, it will feed it and preſerve it; But if a man be *dead*, it will not revive him. But the word of God is ſuch a bread, that as it feeds a ſpirituall life in them that have it, ſo it is able through the eternall ſpirit, to quicken the *dead*; it is able through God, to put life into men, that never had any; and it does ſo to all that are of God, ſooner or later; now when a man is *dead*, it's a plaine ſigne that the word hath not yet wrought upon that man; it may be it hath ſhaken him many a time; yea but if he be yet *dead*, it never wrought upon him ſoundly; the oracles of God, are *lively oracles*, as Stephen calls them, Act. 7 38. they make their hearers lively that they come to worke ſoundly on; though they were never ſo *dead* to God and good things afore, yet now they wax lively, they make their hearts to receive a divine ſtrength, that now they wax able in ſome meaſure to live towards God, to hunger and thirſt after God, to delight in the ſeeking of him, be their luſts never ſo mighty, now they can compoſe themſelves to oppoſe them, and to ſwim againſt the ſtreame; now they can pray and they cannot abide to have blockiſh hearts in that, nor in any other duty; they have a life that reſiſts that ſame deadneſſe that dwelleth in them. So then this is another reaſon, that a *dead* Chriſtian is as good as no Chriſtian at all; the word hath never wrought ſoundly on that Man.

The uſe of this is firſt if the *dead* Chriſtians in *Sardis* be as good as nothing, what are the riff-raffe in the towne, that are not ſo much as Chriſtians in name? If a *dead* Chriſtian be rejected of God, what's a *dead* drunkard? a *dead* whore monger, a *dead* prophaneling? If one that walkes in good comſe be refuſed, becauſe he is *dead* in them, then what ſhall become of them that will not follow good courſes at all? If ſuch that are Saints to them, cannot be ſaved, where ſhall they appeare? It is ſaid that Chriſt loved the goodly fine-caraged young man, *Mark.* 10.17. Chriſt is never ſaid to love a drunkard; a prophane wretch; no, he regards one that carries himſelf in a faire civill honeſt way, more then all the world beſides, except onely his own children; and therefore if he counts meer civill men ſtark naught, how much more does he thee, that art a very beaſt compared with them? Thou art ſo vile, that we that are men do know thou art in a fearefull eſtate, nay, the Lord pronounces a woe upon them that do ſpeak well of thee, theſe ſins are to be puniſhed by the Judges; if thou hadſt lived in Iſrael, thou ſhouldſt have been put to death, a drunken Son ſhould have been ſtoned; an *Adulterer*, a *Fornicator* ſhould be burnt; a Blaſphemer ſhould be brained to death. Thy ſinnes are ſo palpable, that pillories, and ſtockes, and priſons, and gallowes, ſhould be thy fare, if thou wert well ſerved. Thou art not onely *dead*, for the manner of thy life, but for the matter too; not onely the Saints do abhor thee, but all that have any civility in them, doe loath thy filthy doings; and would not do as thou doeſt; no, not for a world; as *Solomon* ſayes ſuch as thou art, are not only dead but *in the dwth of hell*, Pro 9 18. There be many though they be not right, yet they are ſo much reformed, that the Saints of God cannot ſay, but that they may be good Chriſtians; But thou

Now Iudas his wife was a Daughter of Abraham, Gen. 38. 12. Now this was the Adulterer to be burnt but ſtoned. Deut. 22. 24.

art so foule, that he that hath but one eye may see the Devill leads thee, there be some that a man may be to blame for judging them **wicked**, but he that judges thee otherwise, hates his own soule. Poore **creature**, does thy foolish heart promise thee hopes to find mercy? Alas the devill does but lead thee in a string, he knowes well enough, though he will not let thee see it, there is no mercy for them that go on still in their wickedness. Thou hast not so much as *a name that thou livest*, how *dead* then art thou? Thou art *dead* and rotten, and stinkest, not onely in the nostrils of God, but of all that have any common Grace in them. Others may be in a damned condition for all their profession, but to be sure thou art in a damned condition, there's nothing between thee and hell, but onely the poore thred of thy life. How canst thou keep out of hell, that canst hardly keepe out of the Ale-house? O heare this ye that have not so much as any face of Religion; See the word of the Lord, & think upon it for **your good**, if ye have any eare to hear before it be too late.

1. Consider first, thou art farre from the Kingdome of God; such as are sober and morall and frequenters of the ordinances of God, and professe godlines, though they be not alive, yet they are *not farre from the Kingdome of God*; as Christ said of the discreet Scribe, *Mark.* 12 34. But thou art a hundred degrees farther off; thou art so farre off, that thou hast need to hasten quickly, thou hast a thousand degrees of reformation to passe over, before thou canst get so neere as some of them that are short.

2. Secondly, *Thou art altogether become unprofitable*, as the Apostle speaks, *Rom* 3 12. Thou art good for nothing, but to do mischiefe in a Parish, to infect, to spoile youth, to trouble thy wife, and thy poore Children; to corrupt thy servants and thy neighbours, to spill the good creatures of God, to be a very slave to thy fleshly lusts; others that are well governed in their lives, though they be dead, yet they do a great deale of good, they helpe the Saints, they are I say gotten to stand for good order; but thou art a very burden to all well-disposed people, the very shame of the Towne, the disgrace of the family where thou art; what will people say, yonder's a Drunkard, yonder goes a Fornicator, a dissolute fellow, though he be a Gentleman, yet he is fit for none but rogues, and rascals, and tinkerly companions, a man that hath but a spark of honesty would be ashamed of him; A Christian? No, he is a very beast, he cannot govern himselfe. But what do I stand spending of time to speak against such wayes which the Apostle sayes should scarcely be named in Christians mouthes? The very heathens shall judge thee; the Lord open thine eyes, to see what a cursed creature thou art, that thou maist come out of the snare of the devill.

Use 2. This is for the reproof of the Deadnesse that is now among us; the Lord may say to us, as he did unto Sardis, *I know thy works, thou hast a name that thou livest, and art dead*; for notwithstanding the great meanes of life, that the Lord hath placed among us, O how **does** deadnesse of heart reigne! we are like them the Prophet speaks of, *that drew nigh to God with their mouth, and honoured him with their lips, but their heart was far from him*; Mat. 15 8. they had no heart to his holy worship. So it is with most of us; we draw nigh to God with our outward man, but our heart is far from him; no heart to Prayer, no heart to the word; we heare it peradventure, but no heart to it at all; how ordinarily do we come to Gods house, but heartlesnes hath dominion over the most of us: the Doctrine of the Gospell does not quicken up our hearts, we deale with it, as *Phinehas* his wife did with her Son, when the women about her told her she had a Sonne, the text sayes, she did not regard it: so what little regard have we of the Gospell of God! *I stretched out my hands and no man would regard*, Prov. 1. Tell us of our damned estate by nature, how cursed we are from the wombe, what infinite need we have to be sensible of it, we know it, but how *dead* is our knowledge of it? It does not

ſtirre up our hearts to conſider of it; neither does it prick us ſo much as the pricking of a pin; Tell us of the Redemption of the world by Jeſus Chriſt, his precious Bloud, his Paſſion and Merits; whoſe heart is enlivened and quickened up by them? Nay, our ſoules are hardly moved at all at the hearing of them. Tell us of the Kingdome of Heaven, the marriage Supper of the Lamb, his Oxen, and his fatlings; O they are all ready, come Sirs, come to the marriage; we are even as they in the parable, *They made light of it*, Matth. 22.5. Theſe things are made as if they were of no moment, as if they were light matters, they finde poore entertainment at our hands; what little irkſomeneſſe do we feele in Sinne, what little dejectednesſe of heart, what little remorſe of Conſcience, nay, few know by experience, what Humiliation meanes; we can confeſſe in our prayers, how vile we are, and how unworthy and how wretched and ſinnefull; but as though theſe were words of courſe, our hearts are ſo *dead*, that there is little or no relenting at it; we can ſay we are undone if God do not heare us, our prayers are all nothing, except they be with faith and life; and yet who ſtrives to awaken and rowze up himſelfe? We can ſay, O how are we beholding to God, for life, for health, for his daily good providence, for his patience, his bounty? And we can ſay, it is not the bare naming of his bleſſings before him that is counted thankeſgiving, without being affected with his infinite goodneſſe; and yet who does unfeignedly labour to be affected with them from day to day? No body of us dares deny but that we ſhould ſet the Lord alwayes before us, that he may be at our right hand, and yet who hath the heart to provoke himſelfe hereunto? The Devill may be at their right hand and not God, for all the paines that they take to have him there. So that dead-heartednesſe is a common evill now a dayes as Chriſt ſayes of the laſt times; *Becauſe iniquity ſhall abound, The love of many ſhall waxe cold*, Matth.24.12. So it is now; becauſe Iniquity abounds, the moſt are prophane, and diſſolute, and licentious, and looſe; therefore many that profeſſe love to Jeſus Chriſt, their love does grow cold and *dead*; no life hardly at all, no ſigne that they are alive from the dead; if they do beleeve after a manner, there's all, they doe not live in Jeſus Chriſt; if they have any hope of mercy or heaven, that's all they have, it is not a lively hope that may quicken them up in Gods holy wayes; if they do ſee their ſinnes, there's the utmoſt, it is a *dead* ſight, that does not excite them unto ſtrictneſſe and preciſeneſſe of living; if they do follow good and godly duties, alas there be few that do ſo, but if they do go ſo farre, it is cleane without heart and life; as though any thing would ſerve Gods turne well enough; what a horrible thing is it when a dead Chriſtian is as good as no Chriſtian at all! No matter how many Chriſtians we have, alas none of us are true, but ſuch as are alive from the *dead*.

Secondly, is it ſo that a dead Chriſtian is even as good as no Chriſtian at all? then learne hence my brethren, what a dangerous thing it is to be a dead-hearted Chriſtian. *Uſe 3.*

First, all that we do with a dead heart, 'tis as good as nothing; as *Paul* ſayes of Love, *Had we all faith, and all knowledge, yet if we have not love, we are nothing*, 1 Cor. 13.2. Whatſoever we do, if we do not do it out of love, all's nothing: So I may ſay of life, whatſoever good duty we do, if we do not do it with life, it is but a *dead* worke: and therefore it is no more then nothing. When the Prophet *David* would do good duties, ſo as to do them to good purpoſe indeed, you ſhall ſee how he labours againſt a dead heart, *Quicken me after thy loving kindneſſe, ſo ſhall I keepe the Teſtimonies of thy mouth*, Pſal. 119 88. ſo we may ſay too, *Lord quicken me after thy loving kindneſſe*, ſo ſhall I Preach, ſo ſhall I heare, ſo ſhall I do thy holy will, ſo ſhall I go up and downe doing good; Now as long as a man does it with a *dead* heart, it is even all one as if a man had not done it at all; a *dead* man is no man, as the A-

postle sayes; God quickens the *dead*, and calls things that are not: works, dead things are no things; so dead works are no works, as *Solomon* sayes. There is no worke, and no device, and no wisdome, and no purpose in the Grave whither thou goest; That is, when men are *dead*, then they can do nothing. So is it here as long as we are dead, we can do nothing. True because we have the life of sense, and of Nature, and of a naturall Conscience in us, we may counterfeit good workes, as a Painter may make a man, though he cannot make a living man: So as long as we are *dead-hearted*, we do but paint out good duties before God: all our prayers are but painted prayers, all the good works we do, are but paint, there's none of them to the life. As God sayes of the Jewes, you will say they did very many good works, they Fasted and Prayed, and Sacrificed, and many other things they did. But what sayes God? *They are vanity, their works are nothing*, Isa 41.9. As a *dead* Corps, there be Eyes, and nostrils, and eares and mouth: But when the life is out, they are as good as nothing. So it is with a *dead* heart, we may thinke we Preach much, and study much, and heare much, and professe much, and do much: the truth is, we do nothing.

2. Secondly, all that we do with a Dead heart, it does not please God. God sayes, *My sonne give me thy heart*, Prov. 23.26. Ye know the heart, that is *Primum vivens*, that's the first living thing in us: Now if we give God never so many performances, yet if all our heart be not with them, what cares he for them all. when they are a company of heartlesse things? When the Apostle had said, that *to be fleshly-minded is Death*, by and by he concludes; *so then*, sayes he, *They that are in the flesh, cannot please God.* Rom 8. 8. would that please any of us, that one should come and take up a *dead* stincking carcase, and lay it before us? No more can it please God, to lay a *dead* duty before his heavenly Majesty; ye know, a *dead* carion, it is loathsome, as long as life remaines in it, that's a sweet thing, and it preserves it from stinking; and therfore the heathens called the soul the salt of every living thing, because the life is a preserving thing, it preserves a thing sweet; but when the life is gone out, presently it becomes odious; so is all that we do, when we do it with a *dead* heart, it is odious with God, it cannot be accepted with him, as the Apostle *Peter* speakes, *Ye also as lively stones are built up a Spirituall house, a holy Priesthood, to offer up Spirituall Sacrifices, acceptable to God by Jesus Christ*, 1 Pet. 2.5. That is, the Apostle had compared true Christians unto stones, now he correcteth himselfe, did I call true Christians stones? I pray, do not mistake me, I do not meane for Deadnesse, but for firmnesse, a Stone is a *dead* liveleesse thing. O sayes he, ye must be Stones, I, but ye must take heed of deadnesse, ye must be lively, otherwise ye cannot offer acceptable sacrifices unto God; This is even as a Jew should have taken a *dead* Sheepe out of a ditch, and laid it on Gods Altar; This is abomination to God: even so are *dead* doings to Almighty God, *as Vinegar to thee teeth, and smoake to the Eyes; so is a Sluggard to him that sends him*, Prov. 10, 26. That is, when a Master sends a servant on his errand, if he go dully about it, even as if he had no life nor heart in him at all to do his masters businesse, this will not please him, nay, it will offend him, *as smoke does the Eyes, or as Vinegar does the Teeth*, it will make him looke with a sowre looke upon such a Servant. So beloved, when God bids us serve him in all our wayes, may be we are not so grosse as not to go about it at all, but we go about it with a dull and a *dead* heart, this does not please God one whit, nay, he takes it ill that we should thinke he will accept it at our hands. As when the *Iewes* had no heart to Gods holy and pure worship, it was too chargeable to them, it put them to too much charges; what a whole Sheepe, and a whole Lambe every morning? besides many whole ones at other times, whole Bullocks, whole Oxen, and whole Goates, this was even as death to them, they went up to Gods Tem-

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ple with a *dead* heart; nay they thought much to give him of the beſt, they gave him the torne and the maimed, now mark what he ſayes; *ſhould I accept this at your hand, ſaith the Lord*, Malac. 1.13. He took it ill, they ſhould think he would accept it; ſo when we think much to be ſo preciſe and ſo ſtrict, to pray ſo much, to heare ſo much, to mind him ſo much, and to deny our ſelves ſo much, to watch ſo much over our hearts, to humble our ſelves ſo much, what? May we not keep one luſt? May we have no more liberty then ſo? May be we doe ſome thing this way, but God knows how, with a *dead* heart it is: the Lord takes it ill, that we ſhould hope he will accept this at our hands.

Thirdly, all that we doe with a *dead* heart, it cannot yeild us any comfort: True, if we were quickened up towards God, if we ſerved God with all our heart and ſoule and life, this would comfort us indeed; to ſeek him daily in a lively manner, to goe into his preſence with all our mind; if we went eagerly adayes to the thorne of grace, if we were earneſt in Prayer, earneſt againſt ſinne, earneſt for all goodneſſe, this were a ſigne of his favour, and a Teſtimony of the true grace of life, this would comfort our hearts exceedingly; this would breed peace in our conſcience as the Apoſt. ſpeaks, *To be ſpiritually minded is life and Peace*, Rom. 8.6. there's life, and therefore there is peace. The reaſon is this; becauſe lively works alone can truly pacifie Conſcience; when a man hath been a profeſſour all his dayes, and done never ſo many things; yet if the Conſcience can ſay, yea, but all theſe are *dead* works, all this while I have gone on with a *dead* heart, this foules the conſcience; it can never have true peace. *How much more ſhall the blood of Chriſt purge your conſcience from dead works, to ſerve the living God*? Heb. 9.14. It ſhall purge the Conſcience from *dead* works; *dead* works foule the conſcience; whether they be dead for matter or manner; ſinne is a *dead* work for matter, and good duties heartleſſely done are *dead* works for manner; now both foule the Conſcience; the conſcience remaines under guilt; continues without peace, it is an ill Conſcience; why? Becauſe the Conſcience knowes it hath the living God to ſerve, that will not like of ſuch workes; when a man payes in his rents only by halves, or by dribblets or with light mony, the Kings receiver will not give him an acquittance; my Brethren, Conſcience is Gods receiver, no wonder it does not give you an acquittance, when ye pay in only waſht duties, clipt obedience; If ye ſerved God with life, Conſcience would give you an acquittance; when ye have done a dayes worke in his harveſt, it would acknowledge the receipt of it, well done good and faithfull ſervant; it is well done in ſome meaſure. This made *Paul* full of life every day; *Herein do I exerciſe my ſelfe, to have alwayes a Conſcience void of offence towards GOD, and towards men*, Act. 24.16. that is, I do not onely go on in good duties both towards God and towards men, but this I do alwayes, I do even exerciſe my ſelfe, that I may have an acquittance from mine owne Conſcience when I have done; that my conſcience may give me a true diſcharge; well done, I have done well in ſome meaſure; now as long as we are *dead* hearted and hollow in Gods wayes, our conſcience can never give us a diſcharge; no marvell, that ſo few of us have Peace of Conſcience, when we are ſo *dead*-hearted as we are: If we would ſtir up our ſelves to ſerve God with all our heart and life, we ſhould have Peace; but till this be done, we can never looke to have Peace and comfort.

Fourthly, Though we have comfort in time of proſperity, yet we cannot have comfort in affliction, if we be of a *dead* heart; how many are there that ſeem to have comfort while they are well, but when they come to be ſick, and at deaths doore, then they are all to peeces? Then they ſee they have no Grace, no Faith, no good cards to ſhew; then they are ſtript ſtarke naked, then their Conſcience ſees what they are; O, I am a wretch; how have I deceived

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my selfe! so beloved, though we have comfort in time of Prosperity, yet if we be dead hearted, we can have no comfort in Affliction. As *David* sayes, *This is my comfort in affliction, thy Word hath quickened me*, Psal. 119 50. When the word of GOD hath quickened our hearts, and made us lively in all manner of goodnesse, this will yeild us comfort in affliction. But if we be *dead* to all spirituall wayes, though we scramble up hopes now, they will not hold when affliction comes; now what a fearfull thing it is? We shall all come to affliction ere long; for *man is borne to trouble as the sparks fly upward*, as *Job* speakes; nay we know not how soone; *man knoweth not his time*, as *Solomon* speakes; *but as the Fishes are caught in an evill net, so are the Sons of men snared in an evill time, when it falleth suddenly on them.* And God onely knowes what sore afflictions we may have; the Cup of affliction is in Gods hand, and he tempers it and powres it out as his pleasure is. I say, what a fearfull thing is it not to have comfort then, when we have most need of comfort? And if we have not comfort then, we are utterly undone; now my brethren it is not a *dead* dull profession will yeild us comfort then. Let us think of this; as God sayes, *What will ye doe in your day of visitation? to whom will ye flye for help then?* Isa. 10.3. So may I say, though ye can be quiet and comfortable enough now, in the dayes of health and peace, your deadnesse does not trouble you now; but what will ye doe in the dayes of visitation? Doe but consider what a sorry comfort ye shall have then; assuredly a *dead* heart will afford not a syllable of true comfort then.

Fifthly, we can never blesse God with a *dead* heart; a *dead* heart is not able to affirme upon any good ground that God is his; or that the Promise is his; or that Christ is his; The soule knowes Christ is a quickening spirit, and they that have him, are quickened up by him, the promise is a promise of life, and
5. they cannot be *dead* that are the possessors of it; we cannot blesse God either for love or mercy or grace, or any thing else; when we would blesse God for any of these things, the deadnesse of heart, it will be objected to us; O, I am so *dead*, that how can I hope that these things belong unto me? *Let my soule live, and it shall praise thee*, Psal. 119 175. When the soule is alive towards God, then it can praise God; then it knowes, all the good it hath, it hath it in mercy; doubting and deadnesse doe ever goe together, or it's a great marvell. And indeed what is deadnesse of heart towards Christ, and all his holy Gospell, but a secret doubting whether it have any part in it or no? as when a poore man sees a rich treasure, it does but *dead* him the more, because he sees no interest he hath in it; if he could see he had an interest in it, this would quicken up his heart, and put it out of it's dumps. And is not this now a miserable condition when a man cannot praise God? If he pray, it is but in a sorry manner, no life, no heart at all. But for blessing and praising of God, that he cannot doe at all, except he be in a fooles paradise; and dreame of a false gift. This is a dreadfull condition, when we are hindred from that which God most delighteth in; what is there that more delighteth God, then to blesse him and praise him? The Lord sayes we never honour him otherwise, *Who so offereth me praise, he glorifieth me*, Psal. 50.23. Now we can never offer God praise, except our heart live.

Sixthly, Religion is a very irksome thing unto us, as long as we are dead-hearted; what is it that takes away the grievousnesse of it, but a lively heart? When the heart is *dead*, it must needs be very tedious; very tedious to be thinking of God, to be meditating of death or the world to come, to be im-
6. ployed in Prayer, to be constant in the humbling of the soule, or the abstaining from our naturall inclinations, to be discoursing of repentance, or studying of Gods heavenly Kingdome; to be imployed in the Word, or to go through dirty and frozen wayes to it, to goe and repeat it in our Families, or to urge it upon our hearts, O what weary tedious duties are these, when the

hearts

heart is a *dead* heart! This is the reaſon why the world lets them all generally alone, and never troubles their hearts with them at all, becauſe they have no life in them; and many that are better-minded, find them very tedious, becauſe they are dead-hearted; as *Solomon* ſayes, *Correction is grievous to him that forſaketh the way*, Prov. 15. 10. now as long as we are out of the way of life, while we are dead-hearted, we forſake the right way, and therefore correction is grievous unto us, nay, all the commandements of God are grievous unto us; does a *dead* heart rejoyce to go to Prayer? Nay, generally he is loth to go to it; is he glad that the Sermon Bell rings; is he glad at an opportunity to do good; Nay, does he not ſhrink & winch, and draw back? We ſee this in the Jews, how irkſome the Sabbath was to them, when they were held from buying & ſelling; *O that the Sabbath were over*, Amos 8. 5. It may be, men do not find the Sabbath ſo tedious now, becauſe they help themſelves by talking of the world, by taking liberty that way, but if they were held to it, as they ought to be, would they not wiſh it to be over? The like we may ſee in the young man, what an irkſome thing was it to him, to heare that he muſt ſell away all? The text ſayes, *he was ſad at that ſaying*, Mark 10. 22. Now is not this too a very hideous thing to be dead-hearted, when it makes all the wayes of God tedious? Nothing ſhould be more delightfull unto us then they, they are perfect freedome; there is great reward in them, they are the beſt wayes of pleaſantneſſe, *and all his paths are peace*; and if we were quickned in our hearts, we would ſay ſo too, as the Apoſtle ſpeaks; when he had ſaid, *That none of Gods Commandements are grievous*, 1 *Joh* 5. 3. in the next words he gives a reaſon of it; O ſayes he, *He that is born of God overcometh the world*; that is, he that hath the life in him that cometh from above, he hath gotten above the world, he hath put all the irkſomneſs of them. The irkſomeneſs of any Commandement, does not lie in the commandement, that is ſweet and pleaſant, but it lyes in deadneſs of the heart; a *dead* heart will ever count them grievous.

Seventhly, as religion is an irkſome thing to a *dead* heart, ſo a *dead* heart, if it ſhould take it up, it will in the end be weary of it; as we ſee in the example of Iſrael when they grew to be dead-hearted towards God, at laſt they were weary of his worſhip, they went and deviſed othergets worſhips, and eaſier kinds of Religion, they were weary of his. *Thou haſt been weary of me O Iſrael.* Iſa. 43. 22. we ſee this in Judah too, *Behold what a wearineſſe is it?* Mal. 1. 13. This is too plaine and palpable, how are we grown weary of God, and of his pure ſervice? We have had the Goſpell ſo long, till we are even weary of it; weary of ſanctity, weary of ſpiritual truth; whence are all innovations, but becauſe people are weary of the old way? Many that have been very forward in Preaching, and in hearing, and very zealous of good courſes, they begin to abate, to ſide with the times, to remit of their former ſtrictneſs. Whence is all this? Whence is it that we ſee ſo many Apoſtates, that once loved good people, now do not? once were very zealous againſt diſorders, now are not; once were againſt humane deviſes, now are not; now they can brook any thing well enough; they are weary of their firſt pitch, they were wound up too high, now they let themſelves down again. All this is becauſe men have no life in them; they are *dead* to what they did profeſſe; you ſhall ſee many a man ſmitten at the word, and there he is knockt down and ſees what wretched courſes he hath taken that will lead him to hell; well, he goes and reformes and growes very preciſe, and now there ſhall not be a Sermon but hee'l heare it; there ſhall not be any good Chriſtian duty, but he will take it up, hee'l leave his old acquaintance, hee'l joyne himſelf to good people, hee'l have very good orders in his Family; all this is well, if 'twould hold; I but if this man do not go on to get the grace of life, in the end hee'l be weary; a *dead* heart be it never ſo forward, it will end in wearineſſe. It is meerly for want of quickening, that any man growes weary of well-doing; as the Apoſtle ſayes; *Be not weary*

7.

of well-doing, for in due time, ye shall reap, if ye faint not, Gal.6.9. take heed ye do not let quickening go; if ye let your quickening go, directly you'l grow weary; if ye suffer your selves to faint, if ye do not get Aqua-vitæ, to cure your fainting fits; you'l be weary of well-doing; now beloved what a pittifull thing is this, that we should be weary of well-doing? If any of us have begun to do well, O how should we labour, that we may never grow weary; however things go, though Persecution arise, what ever dealings we meet with at the hands of the wicked world, yet never to give in; what ever flesh and blood say, what ever discouragements we meet with, from without or from within, we should earnestly labour, that we may never be weary of well-doing, never weary of preaching to their Conscience, never weary of attending on the word, or of searching our hearts, or of resisting of sinne, or of redeeming our time, or of keeping our garments, never weary of washing our hands in innocency, and keeping of our selves, that the wicked one touch us not; and therefore what a dangerous thing is it to be dead-hearted? For that's the high way to be weary of well-doing at the last. This then is the second use, that we are to make of this point; to see what a dangerous thing it is to be a *dead* Christian.

Revel. 3. 1.

And art Dead.

I Come now to the fourth thing, and that is this; What it is to be a living Christian. First, I will describe it by the efficient cause. Secondly, by the Instrumentall cause. Thirdly, by the parts of it.

1. For the first, The efficient cause, that makes one a living Christian, is God: as the Psalmist sayes, *He is the fountain of life*, Psal.36.9. He is the fountain of all life; it is he that makes one a living man. *He giveth life and breath to all*, Act.17.25. If he should take away our naturall life, we dye and turne again unto our earth; as long as he breatheth on us we live; as *Elihu* speakes, *the breath of the Almighty gives me life*, Job 33.4. yea all the world would be a *dead* Chaos, if he did not quicken it; there's a kinde of life in every thing that hath being. But it would be a *dead* Masse, if he did not concurre with it; what is money, and meat, and clothes, and friends, and life, and health it self? Men think they are well to live, when they have them all. True, if he blesse them and quicken them unto us; but if he be wanting to them, they are *dead* things and can do us no good; nay, the word of life it selfe, it is but a *dead* letter without him; all the ordinances of God, we see they minister life to some, because God puts life into them, but if he do not put life into them, they are sap-less and cadeverous things; so that God is the author even of our naturall life, as *John* sayes, *In him is life, and his life is the life of men*, John 1.4. in him we live, and move and have our being; and therefore it is a great sinne not to be thankfull to him for our naturall life. *David* blesses God for his naturall life very often; life is a very great blessing, a poor thing that hath life, *a living Dog, is better then a* dead *Lyon. A man will give skinne for skinne, and all that he hath for his life.* I am sure many of us may be very glad of life, for if it were gone now, we should be in hell; and therefore we had need to make much of our naturall life, yea, every houre of it, lest we dye before we be converted, and brought home to God.

But this is not the life that we do speak of; we speak of spirituall life, and God is the author of that more especially; when a man is alive towards God, he is the only cause of it. He spiritually moveth our hearts by the holy Ghost, and begets us againe after a strange, and an ineffable manner; by joyning us

his spirit to our spirits, his minde to our mindes, and his will to our wills, he revives all the powers of the soule with his Presence; and therefore this life is called the life of God; which the world are strangers to, and aliens from, *Being alienated from the life of God*; Eph.4.18. So likewise it is called *the life of Jesus*, 2 Cor.4.11. He onely is the author of it. Thus ye see the efficient cause of it.

Secondly, The Instrumentall cause of this life, is true Faith; this is the ligament that couples this life and a man together; that now he is said to be a living man; ye know God is the onely living God; they that are not united unto him, remaine in the congregation of the *dead*; now faith unites a man unto him; faith is the having of him; *He that hath the Sonne, hath life, and he that hath not the Sonne hath not life*, 1 Joh.5.12. When a man cleaves unto God, by a true and lively faith, this man hath life; as *Moses* sayes, *That thou mayst love the Lord thy God, and that thou mayst obey his voyce, and that thou mayst cleave unto him; for he is thy life*, Deut. 30 20. Though a man hath not that strong faith that some have, whereby he hath a cleare evidence of Gods love and favour in Jesus Christ, though a man have not this faith, yet if he have a faith of adherence, and cleaving unto God, this man is a living Christian; this man is joyned unto the true life; *This is the true God, and life eternall.* 1 Joh.5. 20. And therefore whosoever cleaves to him, hath life; if he will not away from him, he will still seeke him, still pray unto him, still make him his refuge, though he have no feelings, that is not it; if a man will never give over seeking of God; He beleeves God is in the fountaine of all life and peace, and grace and comfort, and Gods way is the onely way; he beleeves himself is a cursed wretch in himself, and that all hope is in Christ, now if this man have such a faith whereby he adheres, though with never so much weakness, this man is alive. This is the faith whereby a Christian lives; as *Paul* sayes, *The life that I live, I live by the faith of the Sonne of God*, Gal.2.20. Thus ye see the Instrumentall cause of it.

Thirdly, now for the Parts of it. The parts of it are three.

The first part is the life of Justification; ye know every man by nature is a *dead* man; as a malefactour that hath commited an offence that is death by mans Law, we say he is a *dead* man; so we have all offended God from the womb, which is death by Gods Law; and therefore we are *dead* men; now when God hath justified a man freely by his grace, when God hath given him a pardon in Christ Jesus; now he is a live man; and therefore Justification as ye heard, is called *Justification of life*, Rom. 5 18. Now beloved this life is not in the man that does live, but in Christ that he lives by; this life supposed no life in this party; no, it lookes upon him as a *dead* man in himselfe. But God counts him alive in Jesus Christ; as the Apostles sayes, *Christ is our life*; Col. 3.4.q.d. This life is not in us, but in Christ; so that this life denominates a man alive; as Christ denominated the Damosel alive, that was yet *dead*. *The Damosell is not dead*, sayes he, Matth.9.24. Ye know the Damosell was *dead* at that time, when Christ said so, and yet he said she was not *dead*, because he had life for her; she had life in him; now when he raised her up, then she had life in her too.

And so I come to the second part of this life; and that is the life of Sanctification, and this life is in him that doth live; for though he were *dead* before to all goodnesse and holinesse, and alive unto sinne, yet now he is made *dead* unto sinne, and alive unto God; as the Apostle speakes, *Likewise also reckon ye your selves to be dead indeed unto sinne, but alive unto God, through Iesus Christ our Lord*, Rom.6.11. This life is called the life of grace, and new obedience, when a man is quickened up to all the wayes of God; *You hath he quickened, who were dead in trespasses and sins*, Eph.2.1. And this is the quickening that I would faine open to you.

3. The third part of this life, is the life of Joy and comfort; ye know when a mans eyes are opened to see his sinnes, and his damned estate, by reason of them, the Law comes, and that kils him, his very heart dyeth in him: now when God propounds to him a Saviour, and causes him to beleeve in him, this revives his heart againe; this yeelds him some joy and comfort; so that true Joy is a life too; we may see this in the Children of God, let their joyes and comforts be all gone, this makes them all amort, this makes them very heavie and sad, as if they had no life at all in them; as the Church sayes; *Wilt thou not revive us againe? That thy people may rejoyce in thee*, Psal.85.6.

Now my brethren, all this is onely by way of Preface; to come then to the question, what is a quickened Christian? a Christian that hath onely a name to live, but is *dead*? *Dead* towards God? *Dead* to all good duties? no: But that is quickened up to them: as death is taken in a metaphorical sense, when we say, such a one is *dead* to God, *dead* to the holy ordinances of God, we do not meane properly *dead*, as if he were naturally *dead*, and had no soule in his body; but we take it in a metaphorical sense: so is life here to be taken too; namely for the activenesse of a thing; when a thing is not active, we use to say, it is *dead*; as *Sarahs* wombe is said to be *dead*; *he considered not the deadnesse of Sarahs wombe*, Rom.4.19. That is, her womb had no activity to conceive; now when a wombe is active this way, then we say it is quick; so a coale that hath fire in it, is said to be a live coale: *There flew one of the Seraphins, having a live coale in his hand*, Isa.6.6. We call it a live coale, because it is active; it is able to burne; whereas if that fire were out, it were not able to burne, and therefore then we call it a *dead* coale; so when a man is active towards God, Take him in Prayer, there he can act now; take him in selfe-deniall, in reconciling of himselfe, in humbling of the heart, in mourning for sin, in hungring after righteousnesse, even as a man does after his appointed food, take him in any of the things of God, though he were like a *dead* coale afore, yet here he can act now; now he can move this way; when one is like a block in good duties, that man is *dead*; we call moving things living things; *Every thing moving that liveth*, Gen.9.3. When a thing cannot stirre, that we call *dead*; when a man is not stirring in heavenly things, he is stirring enough in earthly, but he cannot stirre in heavenly things; that man is a *dead* Christian, though he professe never so much, yet if he be not stirring towards God from day to day, he is *dead*; *I thinke it meet to stirre you up*, sayes Saint *Peter*, 2 *Pet.*1.13. That is, I thinke it meet to quicken you up. Now beloved, this being so, if ye would know what it is to be alive towards God, let us but finde out a little, what is the life of a man.

1. First, what is the life of a mans Understanding? people thinke that bare knowledge is, and approving of Gods wayes, and thinking of them now and then; they thinke this is the life of their understandings But you shall see these are not it; therefore we will search out what is the life of the understanding.

2. Secondly, what is the life of the Will, or of the Heart? people are apt to thinke that wishings and wouldings, and velleities, if they have some volitions towards God and all holy courses, they thinke their wills are alive, so; these are not it; therefore we will search too, wherein the life of the Will does consist.

3. Thirdly, what is the life of the Conscience? people generally do conceive that if their consciences do check them for their sinnes, and smite them for evill, and excuse them in other things that are good, then their conscience is alive; now we desire to enquire, what is the life of the Conscience indeed.

4. Fourthly, what is the life of the Affections? I gave you a touch of these when I shewed you what it is to be *dead*; now let me speake of them more fully, to shew you what it is to be alive.

For

For the firſt, what is the life of the Underſtanding? ye know there be many things in the underſtanding; knowing, approving, ſtudying, determining; now the world thinks that when the underſtanding is ſo farre wrought upon, as to know Chriſtian religion, to approve it, to ſtudy it, to determine aright upon things, evill things to be evill, good things to be good; duties to be duties, ſinnes to be ſinnes; now they ſuppoſe their underſtandings are alive. But the truth is, none of all theſe are the life of your underſtandings. The underſtanding hath another life beſides theſe. The underſtanding may have all theſe, and be *dead*.

As firſt, for Knowledge, I need not ſtand to prove that; the *dead* Heathens, the Apoſtle ſayes they knew God; *When they knew God, they glorified him not as God*, Rom. 1.21. Knowledge is not enough; as our Saviour ſpeaks; *If ye know theſe things, bleſſed are ye if ye doe them*, Joh. 13.17. Nay, literall knowledge does not ſo much as give the underſtanding true light, much leſſe life; a great learned Divine that is wicked, his underſtanding is ſtill in darkneſſe; nay, it may leave him more *dead*, then thoſe that are groſſely Ignorant; as the Prophet ſayes of them that had knowledge; *I will get me to the great men for they have known the way of the Lord, but theſe have altogether broken the Yoke*, Jer. 5 5. They were more *dead*, their hearts were more averſe from all goodneſſe. Bare knowledge is a poore thing, and yet people are apt to glory in it; the Apoſtle makes a piſh at it; *We know we have all knowledge*, 1 Cor. 8.1. *q.d.* Is that ſuch a piece of matter? Never tell me of your knowledge; I know ye all have knowledge; but that's a poore thing; nay, the greater is thy woe, if thou haſt not a quickened mind, as *Solomon* ſayes, *He that increaſeth knowledge, increaſeth ſorrow*, Eccleſ. 1.18. Thou increaſeſt thine owne ſelf-condemning, the more thou haſt; the greater knowledge in thy Boſome, the more thou feeſt to condemne thee, 'tis like a ſword in thy bowels, that daily galls thee, and wounds thee; and therefore little reaſon to think that knowledge is the life of the Mind, it is not ſo much as the light of the mind; take heed ſayes our Saviour, *That the light that is in thee be not darkneſſe*, Luke 11.35. That is, thou mayſt have a great deale of light, and yet be in darkneſſe, nay, in worſe darkneſſe, then Ignorant blind people that have no light at all; *If the light that is in thee be darkneſſe, how great is that darkneſſe!* Matth. 6.13. Such people are more ſenſeleſſe at the word, harder to be wrought on, they have the more diſtinctions to deceive their own ſoules, they think too well of themſelves; they are too wiſe, to be fooles, that they may be wiſe, they are farther off from confeſſion; if they had leſſe knowledge, it may be more hope to doe them good. But having ſo much knowledge in a carnall mind, it is made a ſtrong hold againſt grace; it is with ſuch people as it was with *Babylon*; *Thy wiſdome, and thy knowledge hath perverted thee*, Iſa. 47.10. True knowledge is a good thing; but when a man is fleſhed with it, that he takes himſelf to be ſome body, this marres all; but I will ſpeak no more of this. 1.

Secondly, for approving of the Truth; that cannot be the life of the mind neither; when a man approves goodneſs, and good people, this indeed is an excellent mercy of God, to make a man approve goodneſs, and good men. O how are ſuch bound to be thankfull! few goe ſo farre. But alas if thou goeſt no farther, thy mind is not yet quickened up to God; as the Apoſtle ſhewes, that a man *dead* in his ſinnes ſtill, may yet approve the beſt things; *Thou knoweſt his will and approveſt the things that are moſt excellent*, Rom. 2.18. *Herod* approved *John* the Baptiſt, and his preaching. *Achiſh* King of *Gath* approved *David* and all his wayes; nay, the devill approved Chriſt; *I know thee who thou art, the Holy one of God*, Mark 1.24. Suppoſe thou approveſt all the wayes of Chriſt, O what good wayes they be! thou likeſt his promiſes, thou counteſt his Ordinances admirable good and lovely. O conſider what the 2.

Apoſtle ſayes, *happy is the man that condemneth not himſelfe in that he alloweth*, Rom. 14.22. So may I ſay to thee, doſt thou allow of all ſtrictneſs and pureneſs and preciſe people? O ſayeſt thou, the preciſer the better! this is well; now thou art a happy man, if thou doſt not condemne thy ſelf in that which thou alloweſt; thou alloweſt of the ſtricteſt Servants of God; but if thou condemneſt thy ſelf now, and thy Conſcience can tell thee, I but I doe not ſet my ſelf to be as they are: I can be looſe my ſelf; poore creature, thy allowings and approvings will riſe up in judgement againſt thee; ſo that this is a poore thing too; approving of goodneſſe may be in a Perſecutor; Saint *Paul* tells us that the Jewes did allow of his Religion; *and yet they would not leave perſecuting of him*, Act. 24.15. nay, Chriſts perſecutors, they allowed of all goodneſs, they profeſſed ſo much at leaſt; *for a good work we ſtone thee not*; therefore approbation cannot be the life of the Mind neither.

3. Thirdly, thinking of God and of the Word, that is not the life of the mind; and yet many men hang upon this too, that they think of God, and of his wayes, and of their latter end. True, ſome are ſo graceleſſe, that they come not thus farre; *God is hardly in all their thoughts*, Pſal. 10 4. But though a man doe think of God, and of heaven, and of Gods Lawes, indeed 't's a great mercy of God; it may doe a man a world of good, and it did *David*, this made him return into the way whereſoever he went. *I thought upon my wayes and turned my feet unto thy Teſtimonies*, Pſal. 119.59. yet if this be all, this is no argument of life. The wicked Jewes, Chriſt confeſſes they thought upon God and upon the Scriptures, nay more, they thought to have eternall life in them; *Search the Scriptures, for in them ye think ye have eternall life*, Joh.5. 39. This is ſo farre from being an Act of life, as that if a man live in ſinne for all that, it aggravates a mans ſinnes. The drunkard when he goes to the Ale-houſe, it may be he thinks of the word of God, that ſayes, a drunkard ſhall not inherit Gods Kingdome, and yet he will goe though; a lyer when he lyes, it may be he thinks at the ſame time, of the word of God, that ſayes the devill is a lyer, and lyers ſhall lie in the lake that burnes with fire and brimſtone.

4. Fourthly, ſtudying is not the life of the Mind; this is that which bewitches many Miniſters; they ſtudy all the day of God and his Kingdome, and of eternall life; they are all the day ſtudying of Jeſus Chriſt, and of faith and repentance, perhaps they think this is heavenly-mindedneſſe. O they love a life to ſtudy Divinity; as the Jewes ſaid, *We delight to know thy wayes*, Iſa. 58.2. I grant, ſtudying is an intenſe act of the Mind, but that it is a lively act of the mind, that I deny; that is not alwayes ſo; nay, ſtudying may be in the higheſt degree in a mind that is *dead* to what it ſtudies, though never ſo eager to it, as it is *ſcibile* of divine things: for what is ſtudying? Studying is nothing elſe but the boulting out of the logique in the Scripture; now if a man reſt there, he is never the nearer, if it doe not recoyle on his own mind, when he ſtudies of Grace, if he doe not ſeek how to get it; when he ſtudies the fall of *Adam*, and originall ſinne, if he doe not get it mortified in himſelf, all this is nothing; we ſee the poore ſimple Ignorant people ran after Jeſus Chriſt, when the great Students of Divinity were ſo farre from doing ſo, that they ſate and derided them for their labour, yea, and called them ſilly Simplicians, as it had been a giddy humour in them; therefore Studying cannot be it neither.

Well then, it remaines to ſhew you what is the life of the Mind, that if the mind doe give that unto God, it is alive towards God, I anſwer; All theſe are the dull acts of the mind, they may be in the mind concerning God and all his wayes, yea, in a very high degree, and yet the mind *dead* towards the ſame. The Apoſtle tells the Jewes in his ſecond Epiſtle and the firſt Chapter, *That they knew all theſe things before*: I but ſayes he in the third Chapter and the

the firſt verſe, *I would ſtirre up your minds*, that is, I would quicken up your minds; as we uſe to ſay, when a man looks about him, when a man gives his mind to a thing, this is the ſtirrings of the mind, now the mind is quickened up.

Now there be ſix ſtirring acts in the minds of men; and look which way they ſtand, it's moſt plaine the mind is alive, whether to God, or to the things of the world.

The firſt, is the Application of the Mind.
The ſecond, is the Meditating of the mind.
The third, is the Conſidering of the mind.
The fourth, is the Remembring of the mind.
The fifth, is the Deviſing of the mind.
The ſixth, is the Judging of the mind.

Theſe are all the ſtirring and lively acts of the Mind, and the mind does not let out theſe acts any way, but that way, that a man is alive to, whether it be to the world or the creature.

Firſt, I ſay, the Application of the mind; the mind hath this nature in it, though it know a thing never ſo much, or approve it, or think of it, or ſtudy it, yet except it doe incorporate with the thing, it doth not come to apply it; if it incorporate with the mind, then it will apply it; as we ſee in a Worldling, whatſoever good husbandry he knowes, if he know any way of getting of gaine, he applyes it, and takes it to himſelf; why his mind is alive to the Profits of the world, he can reliſh ſavour in them; So when the mind begins to be applying of divine things, now it is alive unto God; as *Eliphaz* ſaid to *Job*; *Heare it and know it for thy good*; Job. 5.27. That is, doe not onely know it, but be quickened up to apply it to thy ſelf for thine own good, as the Prophet ſayes; *Hearken diligently, and eate ye that which is good*; Iſa. 55.2. That is, I would have your minds not onely to attend, but let them be quickened up to apply, and feed upon what ye know; let it be your food, a quickened mind is like the Diſciples of Jeſus Chriſt; when Chriſt ſaid, *One of you ſhall betray me; they were all very ſorry, and they began every one of them to ſay, Lord is it I?* Matth. 26.21. They all did apply it, you ſee how his ſpeech ſtirred their minds, they fell preſently to apply; ſo when a man cannot heare any ſinne ripped up; but preſently he cryes out, *Lord is it I?* Is it I that am guilty of this ſinne? O if it be I, let me ſee it, that I may leave it; if he heare of any threatning; he ſayes, *Lord is it I?* O teach me, that I may be humbled; when he heares of any grace; *Lord is it I* that have this grace? O if it be not I, O let it be I; a quickened mind is an applying mind; now if the mind be yet *dead*, it cares not for applying though it know never ſo much, yet it lets the word ſtill be a ſtranger unto it, it does not take it home to it ſelf; like the Hearers there in *Hoſea*; as God ſayes, *I writ to them the great things of my Law, but they were counted as a ſtrange thing*, Hoſ. 8.12. They would not take them home, now a quickened mind takes them home; this reproof is to me, this Commandement is to me; nay, when a reproof to ones thinking of all other ſhould ſeeme leaſt to concerne him; as when our Saviour Chriſt ſpake againſt rich men; *O how hardly ſhall a rich man enter into the Kingdome of God!* yet the Apoſtles took it to themſelves; *they were amazed*, ſayes the Text, Matth. 19 25. One would have thought the doctrine ſhould little concerne them; alas, they were not ſo rich, but they applyed it though, fearing leſt that little that they had ſhould draw their hearts away from God; this then is the firſt.

Secondly, the meditating of the Mind; this is another ſtirring act of the mind; a naturall man may think of his eternall good now and then, but this is nothing, his mind is *dead* for all that. But when a mans mind runs on ſuch things, now it is alive; look what your minds doe run on, that your minds are alive

alive to; Becauſe it is moſt certain, that that is it which you reſpect moſt as *David* ſayes; *I will meditate on thy precepts, and have reſpect unto thy wayes*, Pſal. 119.15. A *dead* mind may light on good thoughts, but what man meditates of them, when his mind runneth upon ſuch themes; this mans mind is alive to them he gives his mind to them; as *Paul* ſayes to *Timothy*; *Meditate on theſe things, give thy ſelfe wholly to them, that thy profitting may appeare*, 1 Tim 4.15. You may ſee this in ungodly men, they doe not onely think of the world, for ſo a godly man may doe and muſt doe, but their minds run on the world; they give their minds to it; It is the Apoſtles ſaying; *They mind earthly things*, Phil. 3.19. It may be they know gracious things, but they mind earthly; they cannot find in their heart to give their minds to Gods word and will: So that, would you prove your ſelves and your minds to be alive towards God? Labour that your minds may bend their meditations that way; let your minds run on him, and how ye may have his favour, and how ye may keep it, how ye take heed of offending of him a man is yet *dead*, that does not give his mind to theſe things; whoſe mind does not run on them daily. And therefore beloved as ever ye doe deſire to have a proof of your life towards God, let your minds run on theſe things, give diligent heed that they may not ſlip out of your minds; as the Apoſtle ſayes, *Ye ought to give ſo much the more diligent heed to the things which ye have heard, leſt at any time ye let them ſlip*, Heb 2.1. If they doe ſlip away ye know not how (as the fiſh will let them goe if ye doe not take heed) call for them againe, as God ſayes, *Bring it againe to mind, O ye tranſgreſſors*, Iſa. 46.8.

3. Thirdly, the conſidering of the Mind; when the mind looks curſorily on things, what is this but the remiſſeneſſe and looſeneſs of the mind? Now when the mind comes to conſider ſeriouſly of them, now it quickens up it ſelf; now it looks wiſtly and intentively on them indeed; alas all our knowledge of the truth, all our approving of good courſes, all is nothing without conſideration; our knowledge and approbation are *dead* things without this; even as good, as if we had no knowledge at all, for all the good it will doe us, if we doe not conſider; as God ſayes, *Iſrael doth not know, my people doe not conſider*, Iſa. 1.3. Look what our minds doe conſider from day to day, that our minds are lively on; conſideration is the eagerneſſe of the mind, when the mind cares not for an object, it will not trouble it ſelf to conſider of it, a leſſe act will ſerve ſuch a thing well enough; but look what the mind is inclined unto, there it ſhall not goe ſtightly and lightly to work, there 'twill take paines, nay, it counts it no paines to perpend and to weigh things as in a Ballance; as it is ſaid of *Mary*, look what ſhe heard from Chriſt, *ſhe kept it and pondered it in her heart*, Luke 2.19 ſhe pondered it, and weighed it in a ballance, O it was matter of great weight with her mind; where the mind is alive, there it will conſider and ponder and weigh, nay, there is not a circumſtance, but the mind will take it to conſideration. Take a man that is alive to the things here below, how conſiderative is that man, in all matters of that nature? As for example now, for his gaine; he takes every thing into conſideration that may make for his gaine; He will have his wits about him, when he buyes or ſells, when he ſowes or reapes; he conſiders with himſelfe, that he will not ſow too ſoon, or too late in the yeare, or a grain that the ground will not beare, he conſiders how long it was ſince it was fallow, how long it will beare, till it be laid fallow againe; he conſiders when he may ſell deareſt, when he may buy cheapeſt; when is the beſt time to put off a commodity. This is the livelineſſe of his mind in theſe things. Take this man now for his ſoule, his mind is ſtarke heavy, and looſe thoughts ſhall ſerve turne for that, he does not conſider here. But when a man is alive unto God, now his conſiderations run out this way, now he is conſiderative this way, for his ſoule, for his ſpirituall and eternall good. Beloved, conſideration is a lively act of

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the minde; as you may ſee there in *Moſes*, *Know therefore this day and conſider it in thy heart; that the Lord he is God in heaven above, and upon the earth beneath*, Deut. 4.39. That is, do not only know it, but quicken up thy mind to conſider it; this will do thee good indeed; this is a very perfect Act of the minde; as we ſee in *David*: *when I conſider the Heavens the worke of thy hands, the Moone, and the Starres which thou haſt ordained; then I ſay Lord what is man?* Pſal. 83.4. You ſee how ſtirring his mind was, when he conſidered the heavens and the earth, it wrought mightily on him; it made him the more humble. Others ſee the Heavens every day, and it does not move them one whit to Humiliation before God. But when the mind comes once to conſider, then it ſhakes off its dulneſs and remiſſneſs, then it growes buſie, ſuch a man will not go to Prayer, but he conſiders what he goes about, what a great God he is to ſpeak to, what a vile creature himſelf is that is to pray to him; he will conſider how he may pray with faith and hope and ſeeing of his wants; how he may riſe up from his knees not without profit. Now he will not go to the word, but he will conſider what it is he repaires to, now all his mind is how he may get good, now he is buſie in every duty; when he is tempted to do as others do, he conſiders what the iſſue will be, and this makes him forbeare. Beloved, this is the life of our mindes, when they conſider things, when we conſider our latter end, when we conſider Gods promiſes, when we conſider his threatenings, when we take his Commandements into our deep conſideration, when we conſider the danger of ſin, we do not only know all theſe things but we conſider them. Though we know ne're ſo much, except we conſider what we know, our mindes are lumpiſh and dead, conſideration is activity of the mind; and therefore if we would prove our ſelves to be alive towards God, let us put on conſideration adayes.

Fourthly, the Remembring of the mind; when the mind forgets it ſelf every day, this is nothing but the deadneſs of the mind; for if it be alive to a thing, it will be ſure to remember it ſelf of that, if it can *Can a Maid forget her ornaments, or a Bride her a tire? Yet my people have forgotten me, dayes without number*, Jer. 2.32. That is, my people are dead-minded to me; if they regarded me, they would remember themſelves every day, to ſerve me; look what a man is alive to, the mind will be ſure to remember us of that; we can have no journey to take, but our minds remember us of it; no buſineſs to do, to feed our Cattel, to milk our Kine every morning, and evening, to ſheare our ſheep every *Lammas*, if we forget any thing in this kind, preſently it's a hundred to one, but we remewber our ſelves: Now when a man is alive to the beſt things in ſome meaſure, he will remember himſelf of them every day; ſo *David* did, *I remembred thy name O Lord, yea, in the night too, and ſo I kept thy Law*, Pſ 119.55. I remembred my ſelf, and I would be ſure to do what God bid me do, it may be his heart began to ariſe, but preſently he remembred himſelf, and beat it downe againe; it may be ſome other luſt began to be up, but by and by he remembred him, and checked his own ſoule; when the mind is alive towards God, the knowledge of the word does not lie *dead* in that man, but ſtill he remembers it at every need; when the Sabbath is comming, then thinks he, I remember what God bad me do, *Remember the Sabbath day to keep it holy*; when the Sacrament comes, then he remembers himſelf, O thinks he, *Let a man examine himſelf, and ſo let him eat of that Bread and drinke of that Cup*; Now the mind thinkes, I will labour to remember God continually; what ever I forget, I will not forget him; when I riſe up when I lie downe, ſtill I will ſet my ſelf to remember him; when I go out, when I come home; what ever the Devill ſay, what ever the fleſh whiſper, I will labour ſtill to remember God; if I be tempted to wrath; then I deſire to remember what God ſayes; *Give not place to the Devill*; when I feel ſpirituall lazineſs, then I will unfeignedly endeavour to remember what God ſpeaks unto me, *Curſed is he that does the work of the Lord negligently*, &c. 4.

5. Fifthly, the inventings or the devisings of the heart, where the mind is naturally bent and alive, there it is witty; if riches, if preferment, if pleasure, if learning be a mans lust that he lives in, there he is witty; So when a man is alive unto God, his wit will have that way it's vent: as Christ sayes, *I find out witty inventions*, Prov.8.12. He speakes not only of himself, but of his grace in every one, that is this; when the mind is alive and set towards Christ, it will find out witty inventions; nay, it's a strange thing though men have no parts, yet if they be worldly, how witty they are for such matters; and so for good people, whose mindes are turned towards God, though they be of very weake parts, yet how witty they will be in good things; what pretty wayes they will have to do good, to shun offences; to break occasions of sinne; as a Minister in his preaching; as *Paul* sayes, *I caught you with guile*, 2 *Cor.*12.16. So let a man have a liberall mind; the Prophet sayes, *he will devise liberall things*, Isa. 32 8. *Mercy and truth shall be to them that devise good*; Prov. 14.22. Whence comes the blockishnes of our minds but from this, that our minds are so *dead*, if our minds were more alive towards God, it would make us more graciously witty, we should devise good things, find out admirable inventions, it would teach us plots against Satan, plots against the flesh; as the wicked, their mindes are full of sinfull devices, fetches, stratagems, policies, a man would wonder to see how witty the Devill is in them, to carry them headlong to hell, &c.

6. Sixthly and lastly, The judgement of the Mind; when the minds last dictate is for God: When a man is judicious, this is it that leads men a dayes, their judgments, not all their knowledge, nay, learning; you shall have many a learned man will use to play the foole, and does every day very foolishly, because his judgment is foolish; the reason is, a man never takes any course, nor speakes any word, nor thinkes any thought, but first his judgment tels him, it is best to do so that time, never does the Drunkard turn in at the Ale-house, but his Judgment sayes to his Will, choose to turne in: you will say, it may be he knowes he ought not to do so, I, but it is not mens knowledge that leads men, but mens judgments; When mens judgments say, this is not for me, this is most pleasant, this is most profitable, this is most honourable, this is most delightfull: now when the judgement of the mind is in some measure set towards God, now the mind is quickened: as *David* sayes, *I esteeme all thy precepts concerning all things to be right, and I hate every false way*, Psalm 119. 128. That is, by the mercy of God, I have good judgement, be, the way what it will be, though never so pleasing to the flesh, still my judgement sayes, Choose Gods way, that's evermore best.

Thus farre we proceeded the last day, namely to learne or see what is the quickening of the Mind; that ye may know whether our understanding be dead or alive: now what remaines but this, that we all labour for such an Understanding: many of us understand much, so much that if it were quickened up to us, is would do us a world of good; if we did use to apply it and make it our own, if we would give our mindes to it, if we would ponder it and seriously weigh it, and remember it for our use in all our wayes, if we had a devising mind for good, a mind plotting for heaven, and contriving how we may best glorifie God, and secure our own soules. A judicious mind, a practicall mind. This is a good understanding indeed; as the Prophet sayes, *A good understanding have they that doe thereafter*, Psal. 111. 10. When what we understand does not lye *dead* in our heads, but our minds are quickned up to it, this is a good Understanding, my brethren, this understanding is not to be had in books, God only can help us with it, as *David* sayes, *O Lord, give me understanding & I shall live* Ps.119.144. You will say, what need he keep such a stir for understanding? Had not he the Law before his eye? Could not he

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read there, and get underſtanding? O but it will be all *dead*, Lord unleſs thou give me underſtanding from above, if thou wilt give me underſtanding, then I ſhall live.

Now I come to the Heart, to ſearch what the life of the heart is; every Act of the heart, is not an argument of life.

1. Firſt, there be outſide Acts of the heart; people thinke if they do not diſſemble before men, then they are no Hypocrites. O they are hearty they ſay; as there is an outſide of the outward man, ſo there is an outſide of the heart. Thou mayeſt be hearty in ſome ſort in good duties, and yet be ſtark *dead*; namely if it be only the outſide of the heart; *My Sonne keep my ſaying in the midſt of thy heart*, Proverbs 4.21. Not in the out-ſide of thy heart, no, no. I would have the in-ſide of thy heart too; a man that is alive to the world, the world hath not onely the heart, but the very in-ſide of the heart; the world is deepe in the heart; ſo if thou beeſt alive towards God, God is in the deep of thy heart, the word is deep in thy heart, not like the ſalt water in the Sea onely, on the Top. Ye know what became of the Seed, *that wanted depth of the earth*, Mat 13.5. So it is with the heart, when the word does not get into the depth of it, it never quickens in it. The heart may be ſo farre towards goodneſs, as to bring a man to good duties adayes, it may bring one to Sermon, or to Prayer, to others of the Ordinances of God, and other good courſes, but what's all this, as long as it is *dead*? the life lies in the bottome of the heart, look what the bottome of the heart ſtands unto, that's a man alive unto, then thou art alive towards God, when the bottome of thy heart is unto him; when thou laboureſt to obey him from the bottome of thy heart, when thou calleſt upon him from the bottome of thy heart, like Sugar at the bottome of the Cup, ſtir up the bottome, the beſt is at bottome, ſo thou muſt ſtir up the bottome of thy heart, *The heart is a deep thing*, Pſal 46.6. Though Religion be on the top, yet if the world be in the deep, thy heart is *dead* towards God; as it is with a puddle, it may be cleere at the top, faire water at the top, but there's nothing but mudde at the bottome.

2. Secondly, there be flitting Acts of the heart, be they never ſo deep in the heart, yet if they do not ſtay there, the heart is *dead* ſtill. *Solomon* ſayes of his Father; *He ſaid unto me, let thy heart retaine my Words, keepe my Commandements and live*, Prov. 4.4. Though the word does ſtirre nere ſo much for the preſent, this is not life, except thou retaine it, and hold it faſt, a man may have many flaſhes of life in him, but as long as the heart does not keep them, it remaines *dead*, *They that ſeeke the Lord, their heart ſhall live*, Pſal. 22.26. That is, when it is not a flaſh, but it is an Act that abides by a man, the heart is ſtedfaſtly ſet towards God, now his heart lives; now when people are moved only by fits, they are humbled by fits, and ſtartled by fits, their righteouſneſſe is like a morning dew, ye know there the dew is every morning, but all the day it is gone, may be when morning comes, there it is again. It it true, there may be horrible offs and ons in the Children of God, to the confounding of their faces before God. But I do not ſpeak to diſcourage them. But let us take heed, we may have admirable flaſhes of life, fits of humblings, fits of enlargements, fits of ſelf-denyall, fits of great eagerneſſe after God the heart may be towards God for a fit, a falſe heart; as the Children of Iſrael; their heart was firmly towards him for a fit, *They remembred that God was their rock, and that the high God was their redeemer, but their heart was not right with him, they were not ſtedfaſt in his Covenant*, Pſal. 78.35.37. Marke, It was but a fit; like *Eſaus* crying for a fit. This is a poore argument of life then; nō, no; the flitting acts of the heart, may be no acts of Life.

3. Thirdly, there be wouldings and wiſhings in the Heart, and theſe cozen the world more then any other; theſe they thinke verily are effects of true Life.

1. Firſt, becauſe theſe are not in the out-ſide of the heart, but lye, or at leaſt ſeeme

ſeeme to lye very deep in the heart; it is very certain, that many Naturall men would give the whole world if they had it, as they do verily conceive, that they had true Grace, that they were Saints, that they could leave their ſinnes, that they were in a child of Gods caſe, they deeply wiſh it, it is a profound *Would* in their hearts; and therefore now when they ſee ſuch yearnings in their hearts, they do verily apprehend; this is Life certainly. Hence it is that they will ſay they would from the bottome of their hearts ſerve God, they have nere a luſt but they would fain have God deliver them from that; indeed they confeſs in their conſciences, if they might have a thouſand worlds, they cannot give it over, I but they would fain they could, & thus they deceive themſelves; becauſe this act ſeemes to be from the depth of their heart; this fancy you may ſee to be in mens hearts out of. *Mic.*6.6,7. Where ye ſee, though they could not find in their hearts to walke humbly before God, to live juſtly and righteouſly, yet they would give thouſands, they could; O ſay they, what would not we give for the ſin of our ſoules? No queſtion but they thought they were alive, but God told them they were not.

2. Secondly, another reaſon why they thinke this is a token of Life is, becauſe this is no flatting act neither; But they have theſe wouldings every day; nay, you can never come to them, but ſtill they have theſe, they would do well; nay, they would do as well as the beſt; thus they hope they have a fountain of living water in them that ſpringeth up daily; thus it was with them in the Prophets, *They ſeek me daily* ſayes God, Iſa.58.2. They thought it was their every dayes work to ſerve God, and where they did faile, they thought they could ſay, they would do better, they ſought the Lord daily.

3. Thirdly, becauſe they find that this is attributed to the Saints; as the Apoſtle ſayes, *Ye cannot do the things that ye would*, Gal.5.17. Nay, the Apoſtle *Paul* himſelfe, ſpeakes it of himſelfe, *The good that I would, that do I not, and the evill which I would not, that do I*, Rom.7.19. So that thus they argue now, when they find this ſame woulding in their hearts, and cannot do as they would, O ſay they, I may ſay with the Apoſtle, the good which I would do that do I not; I cannot do as I would. Thus they hood-wink their owne ſoules. It is very true, theſe be the Saints groanes, and a part of their ingaine towards God, that they cannot do as they would, this makes them a burthen to themſelves. And ſo again when they find themſelves diſturbed and limited and ſtraightened by their fleſh, this is a comfort to their ſoules, and an argument of Gods infinite goodneſſe unto them, that they can unfeignedly ſay, they would do better; they do pleaſe him in ſome meaſure through his grace, and they would pleaſe him better; they do ſome good by his heavenly ſpirit, and they would do more; they do reſiſt every ſinne, and they would reſiſt it more. This is very true. But yet how many thouſands lull themſelves aſleep in ſecurity, by the fancy of this thing! The heart may put forth daily wouldings, and be as *dead* as a carcaſſe to all the workes of grace; as our Saviour Chriſt ſayes, *Strive to enter in at the ſtrait Gate; for many ſhall ſeeke to enter in, and ſhall not be able*, Luke 13.24.q.d. O ſtirre up your ſelves, quicken up your hearts, do not only ſeek to enter in; many ſeeke to enter in, O they would enter in, and they would faine enter in, alas, alas, they are *dead*, they cannot; therefore quicken up your hearts, and do ye more then ſo; I acknowledge that woulding is an argument of life in the heart, in theſe caſes;

1. First, when a man does beleeve God in ſome meaſure, and then would beleeve more, does oppoſe every known ſinne, and would oppoſe it more, does follow all manner of goodneſs, and would follow it more, when a mans would is above the ſimple will, as when a man will reach as high as he can, and then ſtreins himſelf to reach higher, he takes all the Stools and Ladders that he can, and ſtands on tip-toes, and would reach higher; this is an Act of the will with ſome life; and therefore the Apoſtle when he ſayes that Chriſtians

would

would more then they do, Gal. 5. 17. In the verſe going before, he tels them they muſt walke in the ſpirit though q.d. If ye ſhould ſay, ye walke in the ſpirit and do not, ye deceive your own ſelves; ſo that the woulding it ſelf, is not a living act.

Secondly, a woulding is an act of a living heart, when it is a laborious woulding; ſo that there is another thing in the will that is the living act and not woulding; namely, when the heart labours, and therefore the woulding is not it; I labour, ſayes the Apoſtle, *yea, I laboured more abundantly then they all*, 1 Cor. 15. 10. Mark though he ſaid in another place that he would; the good which I would doe, yet that was not all, that had been a *dead* act, if that had been all; therefore he laboured together with it. Well then; let us come to ſhew you, what the life of the will is. In a word, the life of the heart is, when the heart will doe a thing, may be it is hindred a thouſand times, but in ſome meaſure it will doe it, coſt it never ſo much, though fleſh and bloud, and world, and devill, and all be againſt it, yet it will doe it; now the heart is alive, it will believe, it will repent, it will ſtrive againſt ſinne, it will ſet God before its eyes, it will love him above all, feare him above all, regard him above all. I ſay though it meet with never ſo many hindrances without and within, pull-backs, rebellions, yet it will doe it, now it's alive; *When the ſpirit indeed is willing*, Matth. 26. 41. As *Paul* ſayes, *To will is preſent with me*, Rom. 7. 18. When a man can ſay it from the bottome of his heart, that a will is preſent with him. I will be ruled by God, I will deny my ſelf; though the fleſh be never ſo violent, and it may be many times, often beares down all before it, yet there is a will preſent, that will ſtand it out, and that can never be borne downe: the act may be borne down, now affections may be borne down; but this ſtill is preſent, I will be for God, he is my beſt, his will is my rule, his Law is my line, and I will be at his diſpoſe; When this is thus in generall, through all the wayes of God, this is a living heart; when to will is preſent with it, as the Author to the Hebrewes ſayes, *His will was to live honeſtly*, Heb. 13. 18. As ſoone as ever the prodigall Sonne was come to this paſſe, that he could unfeignedly ſpeake, *I will ariſe, I will goe to my Father*, Luke 15. 18. You ſee his father preſently ſayes he was alive; *this my Sonne was dead, but he is alive againe*; ver. 24. you will ſay, what if one had bound him hand and foot, that is all one; he will goe, he will wraſtle, he will bite the cord aſunder; if he cannot doe that, O how he will cry out, O how they bind me here! I will ariſe; he will ſtrive, he will not be quiet, he muſt goe, and he will goe; his will is abſolutely to goe, ſtopt or not ſtopt, his will is ſimply to goe, if he can but get away, and leave an arme behind, nay, a foot behind, nay both, he will crawle, but he will to his Father; ſo when a man will leave his ſinfull courſes, and he will have God for his God, he will have Chriſt, and there he wil hang; come death, come feares, come temptations, there he wil hang. This is that which God accepts, when the hearts wil is to God, *If there be firſt a willing mind, it is accepted*, 2 Cor 8. 12.

Now that this is the Life of the heart, I prove it thus.

Firſt, becauſe this is the perfecteſt operation of the Heart, when it abſolutely willeth a thing. There be many operations of the heart, but none of them is perfect but this, as *David* ſaid to his Son, *My Son know thou the God of thy Father, and ſerve him with a perfect heart, and with a willing mind*, 1 Chron. 28. 9. *q.d.* This is a perfect heart, when thy wil is to ſerve him; how ever things goe, thou wilt ſerve him; then thy heart is abſolutely ſet towards God, this is the whole heart, *I cryed with my whole heart, heare me O Lord, I will keep thy Statutes*, Pſal. 119 145. What's the deadneſſe of men, but becauſe either they have no heart to Gods wayes, or but halfe hearts? as it is ſaid of *Ephraim*, their heart is divided, and God hath but a piece: but when a man hath an abſolute will hereunto, now he is alive, now his heart is perfect to-

wards the Lord his God; as it is in ſinne, when a man does not onely goe on in ſinne, but he will doe it, his will is abſolutely that way, this man hath a perfect heart towards Satan, ſo it is here.

2. Secondly, becauſe this is the might and ſtrength of the Heart; while a mans heart puts forth inferiour acts towards God, he is *dead* to every good word and work. If he have any heart at all, it is but ſo ſo, as God ſaid of *Judah*, *How weak is thy heart*, Ezek. 16.30. Such a man the Devill can eaſily take him off at any time for a need; ſuch a one can never ſtand it out to the end. But he is off and on, becauſe the might of his heart is not towards God; now when the will is abſolutely towards God, this man muſt needs be alive; for the might of his heart is towards God, as the Lord himſelf ſayes, *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoule, and with all thy might*, Deut. 6.5.

3. Thirdly, becauſe this makes every thing poſſible; naturally a man cannot believe, he cannot reſiſt his own fleſh, he cannot overcome the World, he cannot live godly in all his wayes, he cannot forgoe his beloved luſts. But now when the heart comes once to be willing towards God, now every thing is poſſible. I may ſay of him, as Chriſt ſaith of Faith, *All things are poſſible to him that believes*, Mark 9.23. So all things are poſſible to him that willeth; as we uſe to ſay, there is nothing hard to a willing mind. And therefore godly men in CHRIST JESUS, the Apoſtle calls them, οἱ θέλοντες εὐσεβῶς ζῆν, &c. 2 *Tim.* 3.12.

4. Fourthly, becauſe this takes in the manner of good duties too, as well as the matter; it is more a thouſand times, then the bare doing of them, a *dead* heart will ſerve to doe them. But when the heart is made willing, this is more then the bare naked deed; as *Paul* ſayes to the *Corinthians* about Almes, ye have begun not onely to doe, but alſo τὸ θέλειν, *To be willing a yeare agoe*, 2 Cor. 8.10. As he ſayes of his Preaching, *If I doe it willingly I have a reward; but if againſt my will, &c.* 1 Cor. 9.17. That is, *q. d.* I may preach indeed, I may have ſo much heart to it, as to doe the deed, alas that is nothing; becauſe if I doe it willingly this is it; this is it, Brethren, this is the right manner too.

5. Fifthly, this is an argument that the Heart hath an inward principle; what is the life of the heart, but an inward principle of acting? Look where the heart is alive, there it works from within; there needs no compulſion to a covetous heart, to have regard of his profit, no; he regards it moſt willingly; he hath an inward principle to regard it; and therefore he is alive to it; Now when the heart puts forth its will towards God, now it hath an inward principle of agency; it needs no conſtraint, as *Peter* ſayes to Miniſters; *Feed the flock of God, not by conſtraint but willingly*, 1 Pet. 5.2 That is, doe it very lively, doe it with an inward principle, not becauſe ye ſee others feed, not becauſe ye ſee the diſgrace, what will people think, if I ſhould not Preach conſtantly; not becauſe ye dare not doe otherwiſe, Conſcience will flye in your face, alas, ye may doe it, that's with a *dead* heart. But doe it willingly; where note this is the hearts life, this is an inward principle of the heart; now the heart will doe it, though no body elſe doe it, though he be hated for his labour, though he have no thanks for his paines amongſt men. Thus ye ſee this is the Life of the heart.

Now for your better underſtanding, we will open this more particularly, this willingneſſe of the heart; you ſee in the life of the heart, and it containeth ſeven things.

Firſt, the Inclinations of the heart.
Secondly, the intentions of the heart.
Thirdly, the Elections of the heart.
Fourthly, the Averſions of the heart.

Fifthly,

Fifthly, the Appropriating of the heart.
Sixthly, the Savourings of the heart.
Seventhly, the Caring of the heart.

Beloved, theſe are the living Acts of the heart if theſe be converted to God in you, now your hearts are alive towards him. Theſe make up the whole willingneſſe of the heart.

Firſt then, the Inclination of the heart; it may doe a thouſand good things, with a dead heart. But mark if your hearts be inclined towards God; then ye ſerve God with a live heart, if the Lord hath inclined your heart to him; *I have inclined my heart to performe thy Statutes alwaves, even to the end*, Pſal. 119.112. Hath God made you doe thus, hath he inclined your heart to his Name? Once ye were without heart, but now he hath inclined your heart to doe good, now ye find ſweet inclinations to every good duty, ye doe not goe to them as a Beare to a Stave, but now ye have an inward diſpoſition to them, he hath given you a feeling of your ſinnes and your wants, and that carries you to Prayer; a feeling of your Ignorance and forgetfulneſſe; and that carries you to Sermons, that ye may learne more of God, that ye may ſee more into your own unworthineſſe, that ye may be ſtirred up in all his wayes; ye doe not onely ſhun your own iniquities in ſome meaſure, but your heart is inclined unto it, inclined to think of God, inclined to holy talke, inclined towards them that are Godly-minded; ye had no diſpoſition to the works of God heretofore but now the Lord hath not onely put you upon them, but inclined your heart towards them; ye feele inward impreſſions that bow you; others may be have had good talke, but you feele an unfeigned deſire to be edified, and that bowes you unto it. Others may be doe good things, but the Lord hath bent your heart to them; when you went to good duties heretofore, ye went againſt the haire, as a Stone does upwards, but now in ſome meaſure, the Lord hath put in a new nature, and ye feele an internall mover. This is Life now.

2. Secondly, the Intentions of the heart, We have a ſaying in Divinity, *Voluntas ſuâ naturâ vult finem*, the heart naturally wills the end. Now if God were our end, if communion with him, and ſanctifying of God in our hearts and lives, were our end, our heart could not be *dead* towards his wayes; nay, we ſhould be very eager after them all; all our deadneſſe comes from this, that God is onely a matter by the by, with us: But if he were our end, then we would be mainely for him, and how to approve our ſelves to him. Would we talke as we doe, if edification were our end? Would we keep ſuch company as we doe, if mutuall help towards eternall life were our end? Look what the heart does intend from day to day, the heart is very earneſt after it; therefore thoſe that intend to riſe if they can in the world, they are very earneſt in the purſuit after the fame, flatter, fawne, pleaſe, humour, they will doe any thing to the attaining of it; if it be to ride an hundred miles, it's nothing with them; if it coſt them never ſo much. O how greedy are they! if a man intend to gather an eſtate if he can, or to live in pleaſure if he can, all the world are eager in their intentions; the heart runs naturally on after it's ends. Now when the heart is alive towards God, theſe intentions are towards him, now the heart ſtandeth thus, ſo I may obey God, ſo I may take heed of diſhonouring God, ſo I may keep my heart cloſe to him, this is that I doe deſire; now I goe to work, ſo I may keep the world from carrying away my heart, I ſhall be glad; now I am going to Prayer, ſo I may draw down a bleſſing, and get ſome farther help to walke before God, this is the thing I ayme at; now I goe to be in ſuch a company, ſo I may diſcharge a good Conſcience, carry my ſelf well, and not bring diſhonour to God, and the like; you may ſee this in *Paul*, what was the matter he was ſo eager to deny himſelf, *I count all droſſe and dung*? the intentions of his heart were after Chriſt; O ſayes he, *that I might know him*, Phil. 3.10.

Thirdly,

3. Thirdly, the Elections and chooſings of the heart; this is another part of the hearts life; no man is *dead* to that which he chooſes rather then any thing elſe; now if we did ſtill chooſe the wayes of God, we could not be *dead* to them; when we are *dead* to them at any time, it is becauſe we could even find in our heart, to make another choyce; and therefore if we would know whether our heart is alive unto goodneſſe, whether doe we chooſe the way of goodneſſe every day before any other way? As *David* ſayes, *I have choſen the way of truth*, Pſal. 119.30. As the Lord ſayes of the good Eunuches; *They chooſe the things that pleaſe me*, Iſa. 56.4. Beloved, what ever we doe, or think, or ſpeak, ſtill there be two wayes propounded to us, one that is Gods way, another that is our own way, now which doe we chooſe every day? what thoughts doe we chooſe rather of the two to think, what words doe we chooſe, what actions, what courſes; when we are together, what conference doe we chooſe; when alone, what doe we chooſe? there be two kinds of eating, and drinking; which chooſe we? When we are provoked, there be two wayes to take, either to be impatient, and ſuffer our paſſions to ariſe, or to quell them, and beat them down, which doe we chooſe? doe we ſay as that good man ſaid; *Lord let thy hand help me, for I have choſen thy precepts*? Pſal. 119.173.

4. Fourthly, the Averſions of the heart, ye know the heart it chooſes what it likes, ſo there is ſomething that it ſhuns; now if thou wouldſt know whether thy heart be alive towards God, doe but think with thy ſelf, what it uſes to ſhun when thou art angry, is it diſgrace or ſinne? it ever ſhuns ſome thing or other; either what God diſlikes, or what thou; every day and houre, ſomething it puts off; does it put off things that are offenſive to thy fleſh or things that are offenſive to God? Here lies thy hearts life; if thy heart be alive towards God, it is of this temper, to put off thoſe things that are diſpleaſing to God; *I hate vaine thoughts*, ſayes David, *Pſal* 119 113. Mark, his heart was of this temper, to put off all thoſe things that were contrary to God; it may be many of thoſe thoughts his own heart would have rather kept, but when his heart was alive towards God, he put them off though; *I have refrained my feet from every evill way, that I may keep thy word*, Pſal. 119.101. Now when good things ſhall be put to a man every day by the Word, and by Conſcience, and a man hath a refuſing heart to them, this is a *dead* heart; as God put to *Judah* to returne, *but they refuſed to returne*. Jer. 5.3. God put ſhame before them for their ſinnes, *but they refuſed to be aſhamed*, Jer. 3 3. Now my brethren, examine your boſomes, how ſtand the refuſals of your hearts, doe you refuſe good or evill every day? If thou canſt refuſe temporall evill and not ſpirituall, thou haſt a *dead* heart.

5. Fifthly, the Savourings of the heart; this is another piece of the hearts will; ſomething there is that every heart ſavours moſt, and that is it which it is alive unto: now then if thy heart be alive unto God, it will ſavour the things of God moſt, it will not onely doe good duties, but ſavour them too; not onely heare the word of God, but it will have an admirable ſavour with the heart, as the Apoſtle ſayes, *It will have the ſavour of life unto life*, 2 Cor. 2.16. As the Church ſayes to Chriſt, *Becauſe of the ſavour o' thy good oyntments, therefore the Virgins love thee*, Cant. 1.3, O how it will ſavour a reproof, how it will reliſh! but if holy things have no ſweet ſavour in thy heart; it may be thou canſt not for ſhame of the world not ſeeme to ſtand for them, thy conſcience will not let thee, but thou wilt give them a good word, and ſeeme to approve them, but there's no more ſavour in them, then in the white of an Egge, nay, they are irkſome, and untoothſome, they doe not goe merrily down with thee, like ſweet conſerves; aſſure thy ſelfe, thy heart is a *dead* heart.

Sixthly, the Cares of the heart, this is another ſhew of the hearts life;

what the heart is alive to, it carketh and careth for it, and therefore if thy heart be alive towards God, how carefull will it be that it may not offend him? *Yea what care*, 2 Cor. 7.11. As the Apoſtle ſayes to *Titus*; *I will have thee affirme conſtantly, that they which beleeve in God, muſt be carefull to maintaine good works*, Tit. 3.8. Therefore if a Miniſter be alive towards God, he will be full of care for his people, how he may pull them from their ſins, how he may draw them to God, how he may moſt do them good, as *Paul* ſayes of *Timoth. he will naturally care for your Eſtate*, *Phil.* 2.20. True, a man hath many things to do in the world, many cares how to live, how to pay rent at quarter day, what may become of his poore Children, &c. I but if the heart be alive towards God, it will labour to caſt theſe cares upon God, *Caſt all your care upon him*, 1 Pet. 5.7. But for heavenly things, for the having and keeping of a good conſcience, it will be full of cares about theſe things; yea, how it may get to be more afraid of ſinne, how may I get a weaned heart from the earth? it will be caring how he may be provided for evill times, how he may ſtand in the woſull day.

7. Theappropriating of the heart, the eſteeming of the heart, what's the hearts jewell, that's the heart moſt alive to; now thinke, what does thy heart prize moſt of all? if it be alive toward God, he is deareſt to thee; his will dearer then thine, his glory then thy credit, his word then thy life; as *Paul* ſayes, *I do not count my life deare, ſo that I may finiſh my courſe with joy*, Act. 20 24. This was the Jewell of his heart, how he might do the worke that God ſet him to do, that he might finiſh his courſe; ſo likewiſe if thy heart be alive, *Love will be like a precious oyntment*, Pſal. 133.2. *Heavenly wiſdome more precious then Rubies*, Prov. 3.15. *A promiſe will be precious to the heart*, 2 Pet. 1.4. *So alſo Faith will be a precious thing*, 1 Pet. 1.7. But above all CHRIST will be precious to the heart, *To you that beleeve he is precious*, 1 Pet. 2.7. Theſe are heart-jewels; theſe it endeares moſt; it will rather part with any thing then theſe; nay, it will morgage any thing to redeem theſe again. Theſe things are little eſteemed among men, in their Conſciences; indeed they ſay they are better then the whole world, I but their heart does not greatly eſteem them, nay, it ſlights them and ſeeks them accordingly; this is a *dead* heart.

Thus ye ſee what is the Life of the heart; it is the abſolute will of the heart, when the heart is inclined towards God, when it intends God, when it makes choice of his wayes, and puts off whatſoever is contrary to them, when it prizes and endeares every one of them all, when it ſavours them, and is full of care for them. I might adde another, the cleaving of the heart, when the heart cleaves to the Lord, as it is ſaid of *Hezekiah, that he clave to the Lord*, 2 King. 18.6. When the heart clozes in with God, and will not let him goe, no nor let his wayes goe, it ſticks to a godly courſe, all the world cannot pull him away, not fire nor faggot; though it be never ſo much hindred, and interrupted by the fleſh, yet now it hath a ſticking quality in it, as *David* ſayes, *I have ſtuck to thy Teſtimonies*, *Pſal.* 119.31.

Now becauſe when the heart is made willing on this faſhion towards God, there is left ſtill an adverſe unwillingneſſe, by reaſon of the fleſh; ſo that the heart can never put forth theſe acts, without horrible clogs; therefore now in a live heart towards God, there be other acts, that are not in a heart that is alive to the world. And the reaſon is this, Becauſe when the heart is alive to the world, the heart of its own nature is willing unto that, and there is no unwillingneſſe mixed together with it; never was it heard, that the heart ſhould be willing, and unwilling to the ſame thing, till ſaving grace came to divide aſunder the will in two; ye know the regenerate are two men apiece, and they have two wills, one towards God, and another towards ſin and the world; nay, its the ſame will, that hath both theſe branches in it, and this does much puzzle

the hearts, when they find such a deale of unwillingnesse in them towards God.

Therefore I say there be other acts of life in the heart towards God, and they are five.

1. The first is the Preparing of the heart, whereby the heart prepareth it selfe towards God, 2 *Chron.*30.18,19. 1 *Sam.*7.3.

2. The second is the Combating of the heart, *Gal.*5.17,23. ὑπωπιάζω, *I beat down my body*, 1 *Cor.*9.27.

3. The third is the Endeavouring of the heart, it reaches forth it selfe, *Phil.*3.13. It stirs up it selfe; it awakens it selfe; Why art thou so sad, O my soule? *Psal.*42.5.

4. The fourth is the binding of it selfe by Determinations, and purposes; so *Paul* bound his own heart, with a determination before he came unto *Corinth*, 1 *Cor.*2.2. *Daniel* knowing how unwilling his heart would be to abstain from the Kings meat, though by grace he was willing; therefore his heart bound it selfe with a purpose; he purposed not to defile himselfe with the Kings meat, *Dan.*1.8. So *Act.*11.23.

5. The fift is the Groaning and sighing of the heart, as *David* though he were willing, yet feeling the unwillingnesse of the flesh, therewithall fetcht a groan, *O that my wayes were so direct, that I might keep thy statutes! Ps.*119.5. So *Paul* groaned earnestly to be dissolved, 2 *Cor.*5.2. This is the putting of the heart more forward. These I have named; you may name more it may be. But thus if the heart be alive towards God, it will doe: because it feels a great deale of unwillingnes, it gets what advantage it can of it self, to make it self willing; as the Church, ere ever it was aware, *My soule made me like the Chariots of Aminadab*, Cant.6.12. It sets it self right; as the soule when it's *dead*, it neglecteth this act quite and clean from day to day, as the *Psalmist* sayes of dull *Israel*, he calls them a generation, that *set not their heart aright*, *Psal.*78.8.

The next thing to be enquired about is the Conscience: what is the life of the conscience: and here the world is deceived too: for the conscience may be awakened very much, and yet never quickned indeed. First, a conscience awakened, may like all good things. Secondly, a conscience somewhat awakened, may oblige a man to all manner of good things. Thirdly, a conscience somewhat awakened, may be troubled about his sins. Fourthly, a conscience somewhat awakened, may urge one exceedingly to good things. Fifthly, a conscience somewhat awakened, may be very eager in this urging. Sixth, a conscience somewhat awakened, may prevaile very far with its eagernesse. Severally, a conscience somewhat awakened, may make one look at God, so far as it prevailes; all this may be in Conscience, and yet the Conscience never quickned indeed, so that you see what need there is to enquire what the life of Conscience is.

1. First, I say, the Conscience somewhat awakened, may like of God, and all his wayes; it may like of Gods judgements, be they never so terrible; as we see there in *Pharaoh*, when God plagued Ægypt; his conscience liked of Gods dealings, he thought in his conscience the Lord dealt righteously with him. The Lord is righteous, sayes he, *and I and my people are wicked*, *Exod.*9.27. So when *Rehoboam* was horribly beset with enemies, his conscience justified God, O he deales very rightly with me. *The Lord is righteous*, 2 *Chron* 12.6. So *Adonibezek*, when the Lord brought that lamentable judgement on his head, his conscience lik't of Gods doings; *as I have done, so God hath done to me*; so again the conscience awakened may like of Gods commandements; as *Moses* tels *Israel*, that God gave them no other Commandements but such as were right, and wise, and good in the sight of the Heathen, *Deuteron.*4.6,7,8. That is, they were such Commandements, that the Heathens thought in their conscience were good. Againe, the conscience somewhat awakened, may like of Gods

Gods people, that walk according to hoſe Laws and Commandements; you may ſee this in *Balaam*. *O that I might die the death of the righteous!* Num. 23. 10 His conſcience lik'd of their courſes; ſo *Sauls* conſcience did approve *Davids* courſes, *Thou art more righteous then I*, 1 Sam. 24. 17. A conſcience ſomew at awakened, may like of the beſt preaching, and the ſtricteſt Preachers, *Never man ſpake like this man*: O how mightily they lik'd him! *Herod* lik'd *John* admirably, he was glad for to heare him: profane *Iſrael* did wonderfully like the Sacrament of Gods preſence; when the Ark of God came into the Camp, *they ſhouted with a great ſhout that the earth rang again*, 1 Sam 4. 5. Now when a carnall man perceives this work to be in him, he is apt to conceive, this is true grace of life. Beloved, you ſee this is very falſe, Thou mayſt like of Gods dealings with thee, yea, thou mayſt think in thy conſcience, he deales very rightly with thee, though it be never ſo bitter; thou mayſt think in thy conſcience, his Commandements are good, though they be never ſo ſtrict; thy conſcience may like his Miniſters, and like his Precepts, and like his Ordinances, and his Sacraments, and yet be a *dead* conſcience.

Secondly, a Conſcience ſomewhat awakened, may oblige a man to all manner of good things; it may lay the Commandements of God to his charge. Conſcience may make him ſay not onely that the Commandements are good, but that it is his duty to doe them; we ſee this by experience in many carnall people; tell them of any Commandement, what is their anſwer? Oh you ſay well, I confeſſe it is my duty; every Drunkard will ſay thus, yea it is my duty never to be drunken; the Swearer will ſay thus, you ſay right, it is very true, I confeſſe I ſhould not take Gods name in vain; and therefore they are ſaid to be *under the Law*, *Rom.* 3 19 That is, they are bound in conſcience to the Law; their conſcience tels them they ought to doe it, their conſcience layes it on them as a bond; as the mad Prophet ſaid, *Muſt I not take heed to ſpeak what God bids me ſpeak? Num.* 23 12. Conſcience laid a *muſt* upon his ſoule. And this is the reaſon, why a naughty heart will put off a commandement of God, if he can when he ſees it goes againſt his profit, or his eaſe, or his credit, for he knows if he yeeld it to be a commandement of God, his conſcience will come over him and ſay, why then ye muſt doe it; as we read of the Prieſts and the Elders, they would not yeeld that *Iohns* Baptiſme was from heaven, O if we ſhould yeeld that, why then, Chriſt will ſay, *Why do ye not beleeve? Mat.* 21 25. Mark, the conſcience comes over a man in all that he knows God hath commanded, and it layes it to his charge; and you muſt doe this, and you muſt doe that, this is your duty; now when men ſee this, they are apt to conclude that their conſcience is alive; they think this is the life of their conſcience to lay Gods commandements to their charge. Alas brethren, the conſcience may be *dead* for all this, you ſee this in people that are *dead* in treſpaſſes and ſins. *All that the Lord ſpeaks, that muſt I doe*, *Num.* 23. 26. It was the ſpeech of a very wretch: thou mayſt have this principle in thy Conſcience, all that the Lord bids me, that muſt I doe; and yet be a dead man. O how does this beguile people, becauſe they feele ſuch a principle in their conſcience adayes! O thinks one, all that the Lord bids me, that muſt I doe: when people feel ſuch a principle as this, they think they are well; now if they doe offend at any time, they hold it to be but their infirmity, and there's an end But this is very falſe; the conſcience may have this principle in it and be *dead*.

Thirdly, a Conſcience ſomewhat awakened, may be troubled about his ſins; he may be troubled before he commits, he may be very loth to commit them, as we ſee there in *Herod* when he was betrayed his raſh Oath, and he was now tempted to behead *John* the Baptiſt, his Conſcience made him very loath to do it; the Text ſayes, *He was exceeding ſorrowfull* Mark. 6. 26. And the context ſhewes it was meerly, becauſe he thought in his Conſcience, he ſhould do very ill to behead ſo good a man, and therefore he was very loath; he

was troubled in conſcience about it; ſo was *Darius*, when the Princes had wound him to caſt *Daniel* into the Lions Den, he was moved and troubled in Conſcience about it, he was very loath to doe it, he ſought a good while how to put off the temptation by getting away, how to avoid this great ſin, *Dan.* 6.14. So was *Pilat* troubled in Conſcience about the condemning of Chriſt, he went to it with a heavy heart; and as a Conſcience ſomewhat awakened, may be troubled before the committing of ſin, ſo it may be troubled in the committing of it. An example of this we have in *Saul*, when he committed that ſin, in ſacrificing before *Samuel* came, he was troubled in Conſcience in the very act. *I forced my ſelfe, and offered a burnt offering.* 1 Sam. 13.12. Mark, he did not commit the ſin hand ſmooth, as ſome doe, but he felt a reluctancy againſt it. Again, a Conſcience ſomewhat awakened, may be troubled exceedingly after committing of ſin; when *Judas* had betrayed our Saviour, you ſee how his conſcience was troubled after he had done; O ſayes he, *I have ſinned, in betraying innocent blood*, *Mat.*27. 4. Eſpecially at the hearing of a ſearching Sermon, or at a Faſt alſo, then the conſcience if it be onely awakened a little, will be troubled exceedingly for his ſins; when *Samuel* kept a Faſt there at *Mizpah*, the Text ſhews how they were ſmitten in conſcience for their ſins, in ſo much that th ey cryed out in the open congregation, *We have ſinned againſt the Lord*, 1 Sam.7. 6. And yet many of theſe very men, by and by ſhewed the rottenneſſe of their hearts: ſo that this is another gull, when men feele a lothneſſe in them to commit ſinne, trouble of conſcience before, and at, and after, they think this is true Grace doubtleſſe; doubtleſſe their conſcience hath life.

4. Fourthly, Conſcience ſomewhat awakened, may urge one to good things, and no queſtion but many of you that are yet in your ſinnes have found this to be true, how often have your conſciences urged you to give over your ſinnes? To look after the getting of Chriſt, to lead a godly life? How many heaves have your conſciences given at you? To hoyſe you up out of the ſtate ye wallow in, to make you more earneſt for heaven; more ſtrict in your walking, to provide for your latter end? When ye are at Prayer, how often does it urge you to dwell longer at it? As it is ſaid of *Doeg*, *he was detained before the Lord*, 1 Sam.21.7. He was held there, he would have gone away before, but he was held; now, what ſhould that be but his Conſcience? His conſcience urged him to ſtay long; ſo your conſciences urge you to be more attentive in hearing, more mindfull of preaching, more humble in your minds, leſſe worldly, more heavenly; you may think this is a lively conſcience; no, no, it is not; the truth is, the more your conſciences doe urge you adayes, the greater is your ſin, if ye yeeld not. But this is ſo far from life, that it argues you to be the more *dead*, if ye doe not obey. An urging conſcience is a great bleſſing, I, if men have eyes to ſee what the Lord does for them, to deliver their ſoules from the pit. This is the taking of men by the ſhoulders; now if thou pull away thy ſhoulder. *They refuſed to hearken, and pulled away their ſhoulder*. *Zach.* 7. 11. That is, the Lord ſet Conſcience upon them, and urged them to obey, as if a man ſhould take another by the ſhoulder, to drag him and haile him, and yet he would not. So when *Paul* ſpake to *Agrippa*, he felt an urging in his conſcience, O let me be a Chriſtian, and he confeſt as much too, *Paul, almoſt thou perſwadeſt me to be a Chriſtian*; it was almoſt done; he had a great heave; he was urged. But it would not do, ſo that this is no argument of life neither.

5. Fifthly, Conſcience ſomewhat awakened may be very eager in urging, it may be very importunate, every day digging in his ſides, every day whiſpering in his boſome; O thinke of God, O conſider thy ſoule, O Remember death; Conſcience may be earneſt and wonderfull eager with a man, O do not live as thou doeſt, O be not ſo careleſſe of God; what wilt thou dye and

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be damned? Wilt thou to hell? Wilt thou never have done? Away with thy ſinneſull courſes; away with thy dreamings; O beſtirre thy ſelfe; or thou wilt periſh; ſuch a conſcience had *Pilate* about Chriſt, it was eager with him not to condemne him. This Conſcience is an admirable bleſſing; and wo be to thoſe that ſtand out againſt it; it is like *Iacob* with the Angell, *He would not let the Angell go till he bleſt him*, Gen.32.26. Like the man that was importunate with his friend, and knockt, and knockt, and would have no nay, Luk. 11. 8. I am in bed; never tell me of your being in bed; I pray let me have three loaves; my children are in bed, I pray trouble me not; that is all one, ſtill he knocks, he will have him up; So when Conſcience is thus awakened and is importunate, and will not be anſwered, &c. Many a wretch hath ſuch an impudent conſcience as this. But this is ſo farre from an argument of life; as that it is a ſigne of a greater death.

Sixthly, Conſcience ſomewhat awakened may prevaile very farre by its eagerneſſe; It made the King of *Jury* do many things; It made the Heathens do the things *contained in the Law*, Rom.2.14,15. When the Phariſees came to tempt Chriſt, with the woman taken in adultery, Conſcience made them ceaſe, *and go out, one by one*, Joh 8.9 It made *Paul* live ſo unblameably as he did; *Ye know concerning the righteouſneſſe that is in the Law, he was blameleſs*, *Phil.*3.6. Now if ye look into the 23. of the *Acts* and the firſt, you ſhall ſee it was his Conſcience that made him doe ſo; *Men and Brethren, I have lived in all good conſcience before God to this day*; as ſince his Converſion, his ſanctified conſcience made him live godlily in Chriſt, ſo before his converſion his naturall conſcience holpen by good education made him live unblameably: ſo that, what with the one, and what with the other, he could ſay he had lived in a good conſcience to that day; that is, either morally good, or ſpiritually good: and therefore it was Conſcience that made him doe all that he did. People think, I indeed, if they did good duties for outward by-reſpects, then they ſhould thinke they were unſound, but conſcience ſets them a worke, and therefore they gather, they are ſound and alive towards God; no beloved, Conſcience may make a carnall man goe againſt all outward by-reſpects, and do very good duties. This we ſee in *Balaam*, he went againſt all outward ſelfe-reſpects, and followed Conſcience; *for a houſe full of Silver or Gold, he would not goe beyond the word of the Lord to doe leſſe or more*, Numb. 22. 18. So *Judas* went againſt his credit, and his profit, and all; ye know, when his conſcience told him the money was unjuſtly taken, he went and threw it downe: ſo did *Michah*, the man was an Idolater, and had ſtollen eleven hundred pieces of Silver from his Maſter, yet when he heard his mother curſe, he reſtored all againe. O thought he, what ſhall I heare my mother curſe? his conſcience roſe up againſt that, and made him make reſtitution. Why do carnall men pray in ſecret? no queſtion but it is Conſcience that makes them; may be when they are tempted to a ſinne in ſecret, they will not do it, and it is the Conſcience that with-holds them; in this ſenſe they do good duties out of conſcience; now is this Conſcience alive? No, it does not follow, ye ſee this may be in naturall men and women. 6.

Seventhly, Conſcience ſomewhat awakened, may make one look at God ſo farre as it prevailes; you may ſee this in *Laban*. The man was a wicked man; yet he lookt at God in not hurting of *Iacob*; though it were in the choyce of his hand, yet he would not hurt *Jacob*; and he lookt at God in the thing. O ſayes his conſcience, *the God of your Father ſpake to me yeſternight*, Gen.31.29 He abſtained from hurting of *Iacob*, and he lookt at God in the abſtaining from it. Becauſe God had forbidden him, therefore he will not hurt him; ſo it was with King *Cyrus*, he was a naturall man too, yet when he took order for the building of the Temple at *Ieruſalem*, his conſcience made him look at God in the thing. O ſayes he, *the Lord God of Heaven and earth* 7.

hath charged me to build him an house, Ezra. 1.2. So when *Iehu* destroyed *Ahabs* house, and *Baals* Priests, he himselfe sayes how he lookt at God in the thing; come see how zealous I am for the Lord of Hoasts; so when the Philistines sent home the Arke of the Lord, they would send it home honourably, with a very rich present, and the Text sayes, how they lookt at Gods glory in the thing. O say they, *let us give glory to the Lord God of Israel*, 1 Sam 6 5. Thus you see how the world are deceived about the life of the Conscience; when people have these operations of conscience within them, they think their conscience is alive and good towards God.

Now that these cannot be the life of Conscience, I prove it.

1. First, because all may be in naturall men, as ye have heard in *Laban*, in *Pharaoh*, in *Balaam*, in *Micah*, in *Saul*, in *Darius*, in *Iudas*, which were dead in trespasses and sins; what life can be in a *dead* man? It is very true Conscience is least *dead* of all the powers of the soule; the *Pelagians* say the Wil is a pure virgin, that's as false as the Devil is false; if any faculty be a pure Virgin, it's the conscience; all the religion that is left in a naturall man, God hath planted there: There's the effect of the Law there, *Rom.* 2.15 The whole nature of man is like a Countrey taken by the Enemy, except one little Fort; may be that's batter'd too; but it is not quite taken; so is the Conscience, after the whole man is quite vanquish't by sinne, except onely that, and that's batter'd too in a wofull manner. But it is not quite taken, the Lord will ever keepe a part in that, to have the man at controll when he pleases, and as farre as he pleases: But yet it is so farre taken too, that there is no spirituall life left at all in it; man is *dead* in trespasses and sins, and so is the conscience too.

2. Secondly, the Conscience notwithstanding all these may be deader then ever it was. I confesse these are flashes of life, that God sparkles into mens consciences, but they use to goe out againe, and leave the conscience as *dead*, and deader then ever before they came; we see it in *Pharaoh*, *that hardened his heart worse afterwards*, Exod. 9.34. So did *Balaam*, though his conscience were so quick for a spurt, yet within a while, he could goe, *and lay a stumbling block before the Children of Israel*, to make them sin, Rev. 2. 14. And we see it to this very day, many smitten in Conscience for a time, afterwards their smitings cease, and they grow more stiffe then ever they were, like water that hath been heated, it freezes afterwards the more.

3. Thirdly, the Conscience notwithstanding all these is soon pleased; though it seeme to be eager, and earnest, and zealous for God, yet any little thing will content it; if it were alive nothing would content it, but meerly indeed the favour of God, the Image of God, sincere conforming to God. But this conscience is soone pleased againe; it is but angry a while, if but halfe the Lords due be brought in, this Conscience is satisfied; Like the unjust Steward, that set downe fifty for an hundred, Luk. 16.6 When the man goes on praying, and doing good duties, may be, the conscience is whist, though it be but a forme; when he hath reformed a little, conscience thinkes it hath enough; we may see this in *Balaam*; when he had found that worke of Conscience, that he could deny *Balac's* house full of Silver and Gold, to stand for God, presently he concluded that God was his God; If Balac *would give me his house full of Silver and Gold, I cannot go beyond the word of the Lord my God*, Num. 22.18. Like the wretched Jewes, they brought God, *the blind and the lame, and the torne, and the sicke*, and then they thought much that they should be called despisers of God, *Mal.* 1.6,7,8 *Saul* was commanded to destroy all the Amalekites, now though he spared some his conscience was content. *I have done the will of the Lord*, sayes he; such a conscience as this is soone pleased, like little Children, it cryes, it takes on, it sets up its Pipes, but a little thing stills it; may be a Rattle, or an Apple, or a Brasse Counter; so

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my Brethren though a mans conſcience be thus as ye have heard, yet it is a very childe, it will be ſoone ſtilled; let him but beſtir himſelf a little towards God, and go on in a pretty handſome way, this conſcience will quickly ſay it's well.

Fourthly, the Conſcience that hath but theſe ſtirrings, is ſo farre from being alive, that many times it will be a help unto ones luſts; which if it were alive it could not be. But thus it is though, when theſe works are reall, it will ſerve to help a mans luſts; when a mans luſts would faine have ſomething or other done, then ſteps in thy Conſcience, and will help the lame dogge over the ſtile; as we ſay *Herod* had a luſt to make away *John* the Baptiſt; O but he's a good man ſayes his Conſcience, and thou muſt not cut off his head, Mark. 6.20. O but he was urged now to do it, by *Herodias* her daughter; and he had ſworne to grant her hearts requeſt; now ſee how his Conſcience helpt him to do it. Thou haſt ſworne an Oath, and thou muſt make conſcience of that; therefore cut off his head. So it was with the Jewes, when they have a luſt to crucifie Chriſt, their conſcience found out a trick for it; *We have a Law*, ſay they, *and by our Law he ſhould dye, becauſe he made himſelf the Sonne of God*, John 19.7. Mark, they made it matter of Conſcience; what they murder Chriſt? They put him to death unjuſtly? No, God forbid; *we have a Law*, and are bound in Conſcience to keepe it. So when a man hath a luſt, as to weare long haire; by and by he makes it a matter of conſcience to weare it; forſooth his head will ake; and he is bound in Conſcience to have a care of that; ſo if a man have a luſt of Covetouſneſſe, and not to give where is need; forſooth his conſcience findes a place in the Apoſtle to help it. *He is worſe then an Infidell, that provides not for his own*; and ſo he will make conſcience of that; ſo when a man hath wronged him, he hath a luſt of revenge, anon he findes out a trick, O it may tend to the diſhonour of the Goſpell; if he put it up: the matter is not ſo, but he is willing to thinke ſo; and he will make conſcience of that; is he revengefull now? No God forbid. It was a diſgrace to Religion, and he did it out of conſcience of that. Thus men will have what luſt they pleaſe, they can finde ſome Text or other, which they wreſt to make Conſcience of that; O how common is this.

Fifthly, this Conſcience is not univerſall, it culs out onely ſome particular ſinnes to be violent againſt, and lets alone others may be as bad; like *Ahabs* for the Vineyard; and let his *Baaliſm* alone; or if the Conſcience be againſt all manner of ſins, it is but in a fume, *Cito redibit in gratiam*. They are but like new Wine, in old Bottles; at laſt the Bottles breake and the Wine is all ſpilt; ſo all theſe works in an awakened conſcience, are only then while the conſcience cannot ſleepe. But when it can fall a ſleepe again, then the man can be quiet again; the conſcience is an old conſcience and not renewed, and therefore it is not able to hold them; well then, ye ſee theſe are not Conſcience's life.

You will ſay then, what is conſtience's life? When is the conſcience ſaid truly to be quickened? For the opening of this, ye muſt know there be two lives of Conſcience in a godly man.

The firſt is a relative life; whereby it's alive, when the man is alive. The ſecond is a ſimple life. The firſt, I ſay, is a relative life, whereby it is ſaid to be alive, when the man whoſe it is, is alive; for conſcience is the reflection of the ſoule, the ſoules privity to it ſelfe, between God and it ſelfe. And therefore if the ſoule be alive towards God, then the conſcience is alive too; as the Apoſtle ſayes; *How much more ſhall the blood of Ieſus Chriſt, who through the eternall ſpirit offered himſelfe without ſpot to God, purge your Conſcience from dead works to ſerve the living God*, Heb.9.14. Marke when a mans dead works are purged away, the conſcience is alive, when a mans ſelf is alive, and his

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works are alive, the conſcience is alive alſo; as we ſay of the goodneſſe of Conſcience, ſo it is with the life of Conſcience; though the Conſcience be never ſo good in it ſelf, yet as long as the man is not good, his Conſcience can never be good; Conſcience is ſaid to be good, as a Meſſenger is ſaid to be good; namely, when he bringeth good tidings; as *David* ſaid of *Ahimaaz*, *he is a good man, and he bringeth good tidings*, 1 *Sam.* 18.27. Though a Meſſenger be nere ſo good a man, yet if he do not bring good tidings, we ſay he's an ill Meſſenger. *He ſent evill Angels among them*, Pſal. 78.49. *Calvin* thinks it may be meant of good Angels, yet ſaid to be evill Angels, becauſe they brought evill upon Ægypt; ſo that's a good Conſcience that bringeth good tidings to a man; that he does believe, that he is in Chriſt, that he is a good man. True, a wicked mans conſcience may report well of him, as *Abſolon* did of the people, *O your matters are goood*, ſayes he, when they were ſtark naught: So thy conſcience may flatter thee, and ſay thy matters are good, when Conſcience can ſay truly, thy matters are not good. The conſcience is like a Regiſter or a Bill; now when it is a Bill of good *Items*; when all thy ſinnes are blotted out, and good things are written in; now it's a good Conſcience; ye know we call it a foule Bill, that hath foule crimes written in it; though the Bill be never ſo faire written, yet if it have foule crimes written in it, it's a foule Bill. Item, this man ſtole a Horſe. Item, he broke into ſuch a mans houſe. Item, he murdered ſuch a man; when ſuch a Bill as this comes in at the Aſſizes againſt a poore Priſoner, this is a black Bill; this is a foule Bill; ſo as long as thy Conſcience is a foule Bill. Item, I was borne in ſinne. Item, I have lived very looſely. Item, I have heard ſo many Sermons, and yet I have beene nere the better. Item, I have been at ſo many Sacraments, and yet I have gone on in my vile courſes, thy Conſcience is a foule Bill; this is a foule Conſcience; as the Apoſtle ſayes, *a defiled Conſcience*, Tit. 1.15. Now when the Conſcience is cleane, then it's a good Conſcience; ſo I may ſay of a lively Conſcience; the Conſcience is alive, when the man is alive; when his mind is quickened up towards God, and his heart which before was *dead* in treſpaſſes and ſinnes, now it's alive towards God; this mans conſcience is alive. The reaſon is, becauſe now his conſcience may ſay, I am alive; for Conſcience is the reflection of the ſoul on it ſelfe, and therefore if thou beest alive thy ſelf, thy conſcience is alive too: This is the firſt life; the relative life of conſcience, or its Teſtimoniall life.

This is called other-where the Teſtimoniall life of Conſcience.

Now that this is one life of Conſcience, is plaine, becauſe if a mans ſelfe be *dead*, Conſcience will ſay, I am *dead*; as *Paul* ſayes, ſpeaking of him and the Epheſians before their converſion; O ſayes he, *ye were dead in ſins*, *Eph.* 2.5. Look what a man is if the Conſcience be inlightned, it takes it on it ſelf; when *David* had ſinned, *I have ſinned*, ſayes his Conſcience. So let a man be holy, the conſcience preſently takes it upon it ſelf; as we ſee there in *David*, when he was holy; I am holy, ſayes his Conſcience, *Lord preſerve my ſoule, for I am holy*, Pſal. 86.2. So that if thou beeſt *dead*, thy conſcience is *dead*; if thou beeſt alive, thy conſcience is alive. But I let this paſſe.

I come now to the ſecond life of Conſcience, and that is, its ſimple life, Conſcience hath another life of its owne; for as when the man is alive, the conſcience is alive, ſo the conſcience is quickned up to doe its duty, when it quickens up the whole man to doe his, as the conſcience of the good people that offered to the Tabernacle was a quick conſcience: their conſcience was quick to doe its duty, becauſe it quickned them up to doe theirs; *Their heart made them willing*, *Exod.* 35 29. That is, their Conſcience made them willing. Though the Conſcience be never ſo eager, that is not it; it never does its duty with life, till it make thee to doe thy duty with life. The conſcience of the godly may be is not ſo eager, neither does it keep ſuch a do, as many a wicked mans Conſcience. The more eager Conſcience is faine to be, it's a ſigne the

man

man is the more *dead*; when the man is alive, his Conſcience ſtrees him with more eaſe; like a man that is willing to pay his debts, the creditor need no more then aske; whereas if the debtor be a very ſlye fellow, there needs the more bawling; ſo that if thou wouldſt know whether thy conſcience be quick; the queſtion is not whether it be eager or no, but whether does it quicken thee up to thy duty or no.

This then is the life of conſcience, when it makes a man do his duty ſincerely both towards God and man; when it makes a man believe with all his heart, when it makes him love God with all his ſoule, and minde to ſerve him in truth, to do his whole will, to humble himſelfe ſoundly before God for all his ſinnes, to make his peace with God, daily to pleaſe him and to walke before him in newneſſe of life. This is a living conſcience, This conſcience hath the grace of life in it; whether it do it by eagerneſſe or not, whether with a horrible ſtir and a great pudder or no; that is not it, if it make a man do his duty aright, then conſcience does its duty, this is conſcience's life. And firſt in regard of ſin.

Firſt, when the conſcience does not only check, but it checks to ſome purpoſe, when it ſmites ſo that all the ſoule feeles it, and lies down under it, when the conſcience does not only do its duty in this thing, but it makes a man to do his, it makes him ſmite himſelfe as the Publican did, *He ſmote upon his breaſt*, Luk.18.13. As *Ephraim* did, *I ſmote upon my thigh*, Jer.31.10. When a man is made to check himſelf, *what have I done?* Jer.8.6. When *David* numbred the people, the Text ſhewes how his conſcience was quick, *his heart ſmote him*, 2 Sam.24.10. Dull checks there may be in a wicked heart, yea, mighty checks, and mighty ſmittings, yea, greater for quantity then in any Childe of God, but all to little or no purpoſe; *Davids* Conſcience ſmote him to purpoſe you ſee there, it made him do his duty indeed, it was a Divine check, it was a check that put him into a right way again. So except thy Conſcience thus check thee adayes, may be thou forgetteſt thy ſelfe now and then, and then thy conſcience gives thee a check, O what a beaſt am I! & ſo ſets thee to rights againe; ſometimes thou art overtaken in paſſion, but then comes conſcience, and tels thee what God ſayes, O why do I give place to the Devill? and then thy paſſions go down againe. This is Gods Bit, that he guides his people by, as the Rider does his beaſt with a Bridle. The wicked are like your ſturdy horſes, that get their Bridle in their Teeth, God may pull hard at them, give them fiercer twitches, then he does his own Children, but they get the Bridle in their Teeth, and ſo they are unrulier: But when it is Gods Bridle to lead a man by, now his conſcience is alive, when it checks to purpoſe.

Secondly, when it does not only accuſe for ſin (ſo a naturall Conſcience may do) but it pulls a man down before God; and makes him cite himſelf effectually before his Tribunall. I make this a different work; for the accuſation of conſcience differs from its checking; the check is a ſpiritual laſh the conſcience gives the ſoul; now the accuſation gives the reaſon of its laſhing, O thou haſt ſinned againſt God; ye know this is a duty of conſcience too in regard of ſin, to accuſe. And then conſcience is alive, when it does this duty to purpoſe, to make a man to do his; namely to go and Confeſſe his ſin in a penitent manner. True, a wicked mans Conſcience does accuſe, but that drives a man from God; as it's ſaid of the Scribes and the Phariſees, *When their Conſciences accuſed them, they went out*, John 8.9. But when Conſcience is alive, it accuſes before God, it cites a man ſoundly before God; and what a vile wretch am I! it ſo does its duty in accuſing, that it makes a man to do his; freely to accuſe himſelfe, *The juſt man firſt accuſeth himſelfe*, Prov. 18.17. So it is in the Greek and the Latine. Haſt thou ſuch a Conſcience as this? This is a lively Conſcience; when thy Conſcience does not only do its duty to accuſe thee for every ſinne that thou doſt, but it makes thee to

do thine, freely to accuse thy self before God; a wicked conscience may accuse, I, but it does not make the man to do his duty; he does not freely accuse himselfe, it is only forced in him; it is with Coaction and Compulsion. But its free in Gods Children; when *Daniel* went to confesse his sinnes before God, the text sayes, he set himself to do it; *I set my face unto the Lord God*, Dan.9. 3. That is, his conscience did not only do its duty in this thing, but it made him to do his.

3. Thirdly, when it does not only Condemne one for sinne; for so the wicked have condemning consciences, as the Apostles sayes; *If our heart condemne us* 1 John 3.20. That is, if we be wicked, as *Paul* sayes; *Knowing that he that is such, is subverted and sinneth, being condemned of himselfe*, Tit.3.11. That is, he is a very wicked Creature; so that a wicked mans conscience does Condemne. But I meane when the Conscience does not only condemne one for sinne, it does not only do its own duty in this thing, but it makes the man to do his; it makes him trample upon himselfe; as a damned wretch in himselfe, to save God a labour, as the Apostle speakes, *if we would judge our selves, we should not be judged*, 1 Cor.11.31. When Conscience makes a man freely to accept of damnation; *Thou shalt accept of thy punishment, then I will remember my Covenant*, Levit.26.41.42. When it makes thee lay thy Neck on the block; Lord the worst place in hell is too good for me: I have often told you a story in the Acts and monuments of the Church; when *Edward* the first, one of the Kings of *England* was a hunting and one of the standers by had displeased him, the King rid after him with a drawne sword for to stab him, the man run away for his life; the King rid over hedge and ditch to over take him, and when he man saw he had no way to escape, he fell downe, and held up his throat to the King saying if it please your Majesty here is my throat; The King melting towards him, shewed him mercy. So when conscience makes thee say, Lord, here is my throat, here is my soule, if it please thee thou maist send Satan to take it, and carry it to hell with him. Thou hast no way to escape, therefore offer thy selfe unto God; may be thy Conscience does condemne thee; alas that is not it, thy conscience does not its duty with any life, till it make the do thine; doest thou freely Condemne thy selfe; accept of thy punishment, lay thy head on the block, does thy soule lye groveling before God? This is alive conscience.

4. Fourthly, when it does not only pull a man from sinne and Iniquity; so it may do with the wicked and the ungodly; they feele many pulls every day, and may be their Conscience makes them leave many particular sinnes, though that's very rare as the times now be; but when the conscience pulles a man forth of every knowne sinne, when it so does its duty in this kind, that it makes thee to do thine; when thou pulleſt thy selfe with all detestation and loathing, out of pride, out of security, out of unbelief, out of hardnesse of heart, out of formality and all; this is a lively conscience; as *Job* sayes, *My heart shall not reproach me so long as I live*, *Job* 27. That is; as my heart does its duty towards me, so it shall make me do mine; I will yeeld to mine owne conscience in every thing; whatsoever sinne it tels me off, I will be sure to set my selfe against it; it shall not lie heaving at me, and I never stirre; then it would reproach me: but it shall never reproach me so long as I live. These are the lively acts of conscience about sinne.

The lively effects whereof are foure.

1. The first, is a penitent shame, that ever a man should sinne against God; when conscience does thus as ye have heard, then it produces this effect, that the man is ashamed before God; as the Apostle sayes, *what fruit have you of those things whereof ye are now ashamed?* Rom.6.21. People are apt to be ashamed befor men; *Diodorus Cronus*, when *Stilpo* askt him a rediculous question, & he could not answer him, he was so ashamed, that he fell down stark dead;

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he thought it was ſuch a diſgrace to be non-pluſt. But if Conſcience were alive, and did doe its duty indeed, it would make us aſhamed for our ſins before God. *Ezra* was aſhamed before God for the ſins of the people, *I bluſh*, ſayes he, *to lift up mine eyes unto thee.* When a man is ignorant of God in Jeſus Chriſt, this would be a ſhame, *I ſpeak this to your ſhame*, 1 *Cor.*15.34. That is, if there be any grace in your hearts, certainly ye will be aſhamed that ye ſhould have no more knowledge of God. I ſay, when the Conſcience is alive againſt ſin, it makes a man aſhamed before God; it ſhews him his nakedneſſe before heaven, it propounds God before his eyes, ſeeing all his uncleanneſſe, and ſo it makes him aſhamed before him. Doſt thou count it a diſgrace to doe evill, a diſgrace to offend GOD, a confuſion of face to doe iniquity, though it be never ſo ſecret? Canſt thou not looke upon thy unworthy dealings with God, but it makes thee aſhamed in his ſight? This is the effect of a living Conſcience.

Secondly, another effect is penitent griefe and compunction of heart; ye may ſee this effect in the new Converts, *they were prickt in their hearts*, Act 2. 37. When their conſcience began to be alive, to ſmite them for their ſins, to accuſe them and condemne them, it grieved them exceedingly, it went to the quick, it was like a Dagger in their heart, it prickt them, it made them mourn for all that they had done. True, a naturall conſcience produces griefe; there's ne'r a wretch, but if his conſcience be awakened to check him, and accuſe him, and condemne him, it will make him to grieve for his ſins. But this is onely legall and ſurly. Now when the Conſcience is alive to doe its duty, as to make the man to doe his, now it makes him grieve out of love to God, out of love to grace and goodneſs; now he grieves becauſe he hath broken thoſe Commandements that he loves; he loves to obey God, O it is the unfeigned deſire of his ſoule to obey him, and therefore he grieves that he hath done the contrary. 2.

Thirdly, another effect is Penitent feare. It makes a man afraid to ſin againſt God againe; as the Apoſtle ſayes, *Yea, what feare?* 2 *Cor.*7.1. A naturall conſcience may cauſe a kind of feare too, nay, a horrible feare. *The ſinners in Zion are afraid, fearfulneſſe hath ſurprized the Hypocrites, &c. Iſa.*33.14. For a guilty conſcience cannot but work feares when its awakened, but this feare is meerly out of ſelf-love, and of bondage. But when the Conſcience hath done ſo its owne duty upon a man, that it hath made him to doe his, now it makes him filially afraid to ſin againſt God; as a true child feares to offend his Father: When a man hath this feare in him, this is a ſign of a living Conſcience. 3

Fourthly, another effect is Trembling deſpaire in ones ſelfe, it makes him ſee nothing but hell and damnation in himſelf; and it flings him down at Gods gate, as a man utterly undone in himſelf, having no hope in himſelf, for as God dealt with *Paul*, in regard of his recovery out of ſickneſſe, *he brought him to deſpair of life in himſelf*, 2 *Cor.*1.8. So does a living conſcience in regard of mercy, a naturall conſcience the effect of that, is to deſpair too. But that is to deſpair in God; becauſe when there is nothing but nature in the conſcience, how can it be otherwiſe? But when there is grace in the conſcience, grace in the heart, now though Conſcience repreſent to his damned eſtate, it repreſents withall the free grace of God in Jeſus Chriſt to all ſuch as are heavy laden, and ſo it is onely deſpair in himſelf; now haſt thou ſuch an effect in thee, to deſpair in thy ſelf, to fling off all thine own hopes, and thy own dependances, hangings, holdings; ye know the ſoul hath a thouſand thouſand ſuch, wiſhes, wouldings, purpoſes, duties, performances, theſe the ſoul hangs on. But now haſt thou this effect in thee, that thou doſt abſolutely deſpair in thy ſelfe? I mean ſelf-confidence with whatſoever good is in thee, be it grace, or whatever; doſt thou deſpaire in thy ſelfe? This is a ſigne of a living conſcience; now thou hang'ſt upon nothing, but the meere mercy and good will 4

of God. And this is the best hold in the world, though the world cannot abide it. Thus ye see for sin; The livingnesse of conscience in regard of sin.

Secondly, now for the livingnesse of conscience in regard of good. Then is the conscience alive to that which is good,

1. Firſt, when it goes and it does not onely urge a man to that which is good; so it did *Agrippa*; *Almost thou perswadest me to be a Christian*, *Act.* 28.28. When *Paul* spake unto him, it seems his conscience took hold of *Pauls* words, and it did mightily urge; it had almost done the deed; alas this is not it: a *dead* conscience may doe this, yea, with admirable importunity; as it is in many. But when the conscience doth not onely urge, when that does not onely doe its duty in this point, but it makes a man doe his duty too; the man freely urges himselfe, and freely sets himselfe to it and about it: as it was with *David*, *When thou sayest, Seek ye my face, my heart said unto thee, Thy face Lord will I seek*, *Psal.* 27.8. That is, when thou sayest thus in my conscience, seek my face, my heart ecchoed back, I will do so indeed: Mark, his conscience did not onely doe its duty, but it made him to doe his; as his conscience did urge him, so he took these urgings, and urged himselfe.

2. Secondly, when the Conscience hath life towards good, it excuses, and it does not onely excuse in part, for so it may do in a wicked heart; many a wicked man hath such an excusing Conscience, when he does good for the matter of it, as we read in the Heathen, *Rom.* 2.15. Their Consciences accusing; their Conscience did excuse in part. But it excuses full out; it tels him, he hath done it unfeignedly in the truth of his heart, that he does beleeve in God, that he does truly repent from *dead* workes, that he does in some poor measure, walke in new obedience from day to day; and that he stands guiltlesse before God, by faith in Jesus Christ: or if it do not excuse thus, it is meerly out of Ignorance of the thing given him of God; a living Conscience is an excusing Conscience; it does not onely say the thing that he does is good, but that he does it unfeignedly with all his heart; true, a naturall Conscience not awakened may do thus, but that's a misprision; for when it comes to see its own condition indeed, then it will be in another tale; ah I am rotten, I have beguiled mine owne soule to this very day; but a living Conscience can never be confuted, as it excuses, so its excuses shall stand before God, because it is quickened by the grace that is in Jesus Christ, his bloud is sprinkled on it.

3. Thirdly, when the Conscience hath life towards good, it approves a man and his wayes; it either may or does pronounce a man to please God. As it was with *Enoch*, he had a Conscience that told him he was approved of God; *before his translation, he had this Testimony that he pleased God*, Heb. 11.5. This is the nature of Conscience, if it be alive, to do its duty, and so as to make a man to do his, to tell a man that he is allowed of God; which is an admirable mercy, that a childe of God should have such an intelligencer in his owne bosome, that can tell him he is approved of God, no creature is able to expresse what comfort this is: none but good people can have this; others may be approved of men, others may heare that such and such do approve them, but they can never heare that God does approve them. These are the consciences onely towards good, which it can never do, it except it be alive.

Now the effects of these be, Firſt Joy, when the conscience does its duty towards God, and makes a man do his duty too, this worketh Joy in his heart; as *Paul* sayes, *This is our rejoycing even the Testimony of our Conscience, that with sincerity and godly pureneſſe we have had our conversation in the world*, 2 Cor. 1.12. There is no joy like this joy; wicked men may laugh, and seeme as merry as crickets, but in the midst of their laughter, their Conscience gives them but cold comfort: now when a man hath such a Conscience as this, that sets him about that which is good, this makes him have

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truer joy then all the world beſides; for howbeit the world are beſotted, that they do not looke after God; Yet the conſcience knowes it is goodneſſe only that will pleaſe God; and therefore when conſcience is privy to this, no tongue can ſpeak what joy this is unto one.

Secondly, another effect is boldneſſe and freedome from ſlaviſh feare: 2. There's a deale of feare in a mans heart, as long as he does not ſerve God and do the things that are pleaſing in his eyes, though it may be people do not feele this ſame feare as long as they are well and luſty, but let but conſcience be awakened, or let death ſeize upon them, then a feare will appeare; O how afraid are they to go before God! But let a man have ſuch a living Conſcience as this, this gives a man boldneſſe. *The righteous are as bold as a Lyon*, Prov.28.1. Thy conſcience is an admirable thing; without this all a mans boldneſſe is nothing. Thou maiſt hold up thy head very high, and outface all the world for a time, as bold as can be; tuſh thou art well thought of among all thy neighbours, But what ſayes thy Conſcience? If that cannot ſay thou art a gracious man, I tell thee thou canſt have no boldneſſe. But now if thou haſt this ſame living conſcience, now thou maiſt be as bold as a Lyon; though the world do accuſe thee, yet what ſayes thy Conſcience? If that excuſe thee, thou maiſt ſhew thy face, where thouſands ſhall be confounded. When *Auſtin* was accuſed by *Secundinus* to have come from the *Manichees* for feare of loſſe, and for hope of preferment, he comforted himſelfe with his Conſcience, I eſteeme not ſayes he what *Secundinus* thinks of me, ſo long as my Conſcience approves me before God; ſo alſo *Paul*, when the falſe Apoſtles accuſed him, O ſayes he, *It is a very ſmall thing with me, that I ſhould be judged of you*, 1 Cor.4.3. Thus ye ſee for good; what is the livingneſſe of Conſcience towards good. This is the ſecond thing.

Thirdly, now about Both, both ſinne and goodneſſe; when is the Con- 3. ſcience alive about both? Namely when it does inſtruct a man, and not only ſo, but it guides a man to ſhun the one, and to imbrace the other. This is a living Conſcience indeed, when it is a mans privy counſell from day to day. This is a Divine Counſell; its like a little privy Counſeller in a childe of Gods boſome, that the Lord in mercy hath placed there to direct him; as *David* ſayes, *I will bleſſe the Lord for giving me Counſell, my reines inſtruct me in the night ſeaſons*, Pſal.16.7. By his reines he meaneth his conſcience, now that did inſtruct him not only in the day time, but alſo in the night; if he were tempted to ſinne, his Conſcience inſtructed him, nay, I muſt not yeeld to that; if he found himſelf backward to any good duty, nay, ſtill his conſcience adviſed him, nay I muſt be forward to that. I confeſſe a *dead* Conſcience may give admirable counſell, and Inſtruction to the wicked; I, their conſcience proves it unto them. But it does not do its duty, for it does not make them to do theirs. Thus ye ſee what a living Conſcience is, when it ſo does its duty, that it makes us to do ours.

But it may be an humbled conſcience is *pædagogus animæ*, it is the Soules *Object.* Schoole-maſter, as *Origen* calls it: now a School-maſter may doe his duty, though he doe not make the Scholler doe his; for if he be diligent in teaching and doing of his office, the Scholler may be a dunce for all him: the beſt School-maſter may have a block-head and a dunce in his Schoole.

I anſwer, the reaſon is not alike.

Firſt, a School-maſter teacheth another, but Conſcience is a School-maſter, *Anſw.* not to another, but to a mans ſelfe; and therefore if the conſcience doe its duty indeed, it muſt needs make the man to doe his, becauſe his Conſcience is a School-maſter to himſelfe.

Secondly, again, a School-maſter is not alwayes by his Scholler, ſometimes 2. his back is turned; but Conſcience is ever by a man, and therefore if it did alwayes doe its duty, it might make the man to doe his.

Againe, Thirdly a Schoole-Maſter; it may be his Scholler is duller then himſelfe; and then though himſelf be never ſo learned, yet he cannot put his learning into his Scholler. But it is not ſo here, here the Scholler and the Schoole-Maſter is all one; one is no more dull then another; for looke how dull the one, ſo dull the other; look how active the one is, ſo active is the other, becauſe Conſcience and the man is all one; it is very true, the Conſcience by accuſation is eagerer then the man; for God may take a *dead* Conſcience, and ſtir it exceedingly, and he does ſo ordinarily in men; but theſe ſtirrings of Conſcience, are none of Conſciences ſtiring but Gods, *My ſpirit ſhall not alwayes ſtrive with man*, Gen.6.3. They are his ſtrivings with men. But the conſciences own quicknings, and the mans are all one; you will ſay how ſhall I know whether the quickening that is in my conſcience be my Conſciences, or only the Lords ſtirring in my conſcience? I anſwer.

1, Firſt, when thou art glad that thy Conſcience is ſo buſie with thee, it is very welcome unto thee, then the Lord hath made thy conſcience alive; then God does not onely ſtrive in thy Conſcience, but thy Conſcience it ſelfe is alive; as we ſee there in *David*, *I will bleſſe the Lord for giving me counſell, my reines do inſtruct me*, Pſal.16.7. When his conſcience did inſtruct him, he was glad of it, he bleſt the Lord for it; his Conſcience was alive. But now in a wicked heart, the more his Conſcience accuſes, and condemnes, and checks, the more buſie it is with him, the more unwelcome it is, and therefore he labours to ſtill it; may be he will ſtop it with ſome thing; may be ſome little reformation for the time, may be with Prayer, or ſome yeeldings thereunto; nay, there be ſome labour to drown it out-right, they will go to the Alehouſe, or to Cards, or among their boone companions, and ſo ſhake off thoſe dumps; Therefore my Brethren, if ye would have a ſigne, that your Conſcience is alive, be glad at its dictates, give them all the deareſt entertainment ye can. Bleſſe the Lord for them, and make very much of ſuch, they are the ſweet motions of Gods holy ſpirit quench them not; do not ſtop the mouth of them by half payments, let them have their full ſway.

2 Secondly, when thou calleſt upon thy Conſcience to be buſie; when thou uſeſt to ſtirre up Conſcience every day, winde it up as a man does his Clock, that it may be in continuall motion. So the Prophet did; *Why art thou ſo heavy O my ſoule? Why art thou ſo diſquieted within me, hope thou in God*, Pſal. 42.11. Marke, he tooke his conſcience and ſtir'd up himſelfe with it, a wicked man does not thus; his conſcience comes before it is ſent for, it is like an unbidden gueſt. And therefore if thou wouldſt know whether thy conſcience be alive, do but conſider whether this be thy courſe, if thou doeſt daily awaken thy conſcience, if thou doeſt ſet it a work, this is a ſigne of life in it; as *Paul* did, *Herein do I exerciſe my ſelfe, that I may have a good Conſcience, void of offence*, Act.24.16. He laboured for his conſcience, he called it up every day, he was active about it, ſo that the ſtirrings that are in wicked men, they are none of theirs, but Gods meerly to pull them out of the bottomleſſe pit, if it might be; in the meane time, his conſcience is as *dead* as himſelfe. Thus ye ſee what the life of the conſcience is. Firſt, there is a relative life of Conſcience; the Conſcience is alive, when the man is alive. Secondly, the conſcience is alive, when it preſſes to duty ſo, that it makes the man do his duty too; when is does not only check for evill, and accuſe for evill, and condemne for evill, and prompt a man that he ſhould take heed of evill, but it makes a man do his duty in all theſe; ſo alſo when it does not only urge a man to that which is good, and excuſe him and approve him, but in all theſe, it makes him do his duty too; ſo likewiſe when it counſels, it does only counſell and dictate what is to be done, and what not; but it ſo does all theſe particulars, that it makes the man to do his duty, in ſincerity from day to day. This is alive conſcience.

Now

Now that this is the live Conſcience, I prove it unto you by five Arguments.

1. Becauſe Conſcience was made not onely to doe all theſe acts, but to make a man to doe his, ſo that when conſcience does its own acts never ſo much, that's nothing to the life of conſcience; does thy conſcience check thee, and ſmite thee, does it whiſper never ſo much in thee? This is no Argument it's alive, except it make thee to be obedient unto God. Conſcience was given man for this purpoſe; and therefore then onely is it alive, when it is for this purpoſe in thy Boſome: when *David* would get up out of his temptations, you may ſee how he got up by conſcience; *I communed with my own heart, and my ſpirit ſayes he made diligent ſearch*, Pſal 77.6. That is, he communed with his Conſcience, what he knew about God, and ſo got himſelf up; this is thy conſciences office to tell thee what thou haſt heard out of the Word, and that is not all, but to lead thee, guide thee as the helme does the Ship. It is given thee to be thy keeper, as he ſayes, *I was upright before him, and I kept my ſelfe from my iniquity*, Pſal. 18 23. That is, this is my iniquity, his is the ſinne that I am moſt inclined to, I muſt keep my ſelf from that. Thus his conſcience was his keeper under God. 1.

Secondly, another Argument is, becauſe this is the way whereby godly people doe their duties, the Conſcience makes them doe their duty, it makes them believe, it makes them feare God, it makes them eſchew evill and doe good from day to day. *Bleſſe the Lord O my ſoule, and forget not all his benefits*, Pſ.103.2. When the Prophet would doe this duty, he made his conſcience preſſe it ſoundly upon him to doe it; ſo when he would waite upon God, he ſet his own ſoule and conſcience upon him, to make him to doe it; *Waite on the Lord, be of good courage, he will ſtrengthen thy heart, waite I ſay upon the Lord*, Pſal. 27.14. 2.

Thirdly, another Argument is, this is the deſcription of thoſe that have alive Conſcience, they are ſuch as make themſelves doe their duties continually; as the Apoſtle ſayes, *He that hath this hope in him, purifieth himſelf, even as he is pure*, 1 Joh. 3.3. That is, he is a man that makes himſelf doe his duty, his own ſoule and Conſcience ſayes thus unto him, Chriſt is a pure Chriſt, and I muſt be like him, as ever I hope that he will bring me into his Kingdome; and this makes him doe his duty; he purifieth himſelf, even as he is pure; I could quote abundance of places to prove this, 3.

Fourthly, another Argument is; when God ſpeakes to any that are alive from the *dead*, to doe their duties towards him, he bids them make themſelves to doe their duties on this manner; ſo Saint *Paul* ſayes, *Having theſe promiſes, let us cleanſe our ſelves from all filthineſſe of the fleſh and ſpirit, perfecting holineſſe in the fight of God*, 2 Cor. 7.1. That is, goe and aske your own ſoule, and Conſcience what have I not theſe and theſe Promiſes? Why then I muſt labour to be cleanſed from all manner of ſinne, I muſt perfect holineſſe in the feare of God; now ſayes he, let us make our ſelves doe our duties thus. 4.

Nay, fifthly, when God ſpeakes to them which are yet *dead*, and would turne them home unto him, he bids them doe thus in regard of the meanes; *turne your ſelves and live you*, Ezek. 18.32. That is, Let your own ſoules and conſciences conſider this is the way to live, ye cannot be ſaved without turning; as ever I would live for ever, I muſt be turned from all my ſinfull courſes; make your ſelves doe your duties in this manner; that is, uſe all the meanes, that the Lord hath given you to uſe, make your ſelves goe about it, not as though any man hath free will to turne himſelf; But he ſpeakes of the uſe of all meanes, that he puts into your hands; make your ſelves to uſe them; nay, no ſoule can ever look to be ſaved, except he doe not onely let his conſcience check him, & tell him thus & thus his duty is but alſo let his Conſcience make him doe his duty too; ſo that this muſt needs be the life of the Conſci- 5.

ence;

ence; when it does not onely doe its own duty, to check and to whisper, but also it makes a man to doe his.

Use 1. The Use of this is; Then we see here how few have live consciences, for people have Consciences that doe onely tell them they should be more carefull; they should give over such and such sinnes, they should believe, and they should be zealous, and they should be more setled, but O how few have Consciences that make them doe their duties? Numb. 15.40. *That ye may remember and doe all my Commandments, and be holy unto your God.*

Revel. 3. 1.

And art Dead.

WE are come to speak of this necessary point, when is a man quickened up towards God and all his holy wayes? We have shewed you three things concerning this already. First, what the life of the Mind is. Secondly, what the life of the Heart is. Thirdly, what the life of the Conscience is. Now there remaines two more, the one is the life of the Memory, the other is the life of the Affections.

4. Fourthly then, what is the life of the Memory? For the memory too may be *dead*, and the memory may be alive.

1. First, the Memory may be *dead*; when a man may be remembers, if ye aske him a thing, he can tell it, aske him of a Sermon, he can tell the Text and the points, and the particulars that were delivered in a Sermon, but here's all, its a dead memory, he never remembers it to any purpose, this is to remember, even as if a man did not remember, as *Moses* sayes, *Remember and forget not that thou provokedst the Lord to anger in the Wilderneſſe*, Deut. 9.7. That is, remember it, and doe not remember it with a *dead* memory. As *Balaam* remembred that God was angry with him in the way, no question but if a man had askt him about it a week or two after, he would have shewed that he did remember it, he could tell the place, the time, and the manner, and how it was in his journey, and how the Lord stood before him with a drawn Sword. But alas this was a *dead* memory; for his practice shewed plainly that he had forgotten it in effect. I say there is a *dead* Memory, a man may have an excellent memory to goe from point to point, nay, a better memory in this sense then many of Gods dearest Children, and yet this memory be a *dead* memory.

2. Secondly, there is a living Memory; a memory that hath life in it; as God sayes of penitent *Ephraim*; *I doe earneſtly remember him ſtill*, Jer. 31.20. Mark, God did not onely remember him, so he does remember all men, he remembers Reprobates and all, but he did very earnestly remember him: so when a man does earnestly remember God; the remembrance he hath of him is earnest, he remembers his word earnestly, he is earnest in remembring of his will, though there be never so many things, to put God out of his thoughts, he is daily tempted to forget himself in some thing or other about God, but he is earnest to remember, when a mans memory is eager after a thing, now it is a live Memory.

Now the question is, when the Memory is alive. For the handling of this, First, I will shew you what the memory is. Secondly, what a great blessing of God it is that we have a memory. Thirdly, when the memory may be said to be alive. Fourthly, we will prove it, and then we will make some uses of the point.

1. First, what Memory is. It is the Conservation of what we apprehend, as a man hath many things in common with a beast, so memory is in his fancy and imagination; for look what a man hath seen, or heard, or tasted, or smelt, or felt,

felt, memory is the Conſervation of the ſame; ſome can remember the ſhape of Men, of Townes and Creatures, we can remember what colour things are of, what a taſte ſuch and ſuch meats have, ſuch a memory beaſts have, *as we ſee in the milch Kine, they remembred their Calves*, 1 Sam. 6.12. They went lowing as they went; thus the children of *Iſrael* remembred the fleſh that they had in Egypt, *We remember the fleſh which we did eate in* Egypt, Numb. 11.5. And this we call a Senſitive memory.

Secondly, Memory, moſt properly, is a faculty of the mind, whereby it preſerves the ſpecies of what it once knew, and therefore when a man is ſaid to remember he is ſaid to be mindfull, as *David* ſayes, *be ye mindfull alwayes of his Covenant*, 1 Chro. 16.15. That is, look you alwayes remember his Covenant, for when the mind once knowes a thing, memory is a certaine Paper of the mind, to retaine it and to keep it, and therefore it is called the ſoules ſtore-houſe; it is the ſoules treaſury, as our Saviour Chriſt ſpeakes; *A good man out of the good treaſury of the heart, bringeth forth good things; and an evill man out of the evill treaſure of the heart, bringeth forth evill things*, Matth. 12.35. Memory is the ſoules cheſt, where it keeps all its Jewels; that look what a man knowes, ſpecially if he like it, preſently he layes it up to keep by him, as it is ſaid of *Mary*, ſtill when ſhe knew any thing of our Saviour, when ſhe knew of any ſaying of his, ſhe kept it in her heart; Mary *kept all theſe ſayings*, Luke 2.19. Properly I ſay memory is a faculty of the mind, whereby when it knowes a thing once, it is able to keep it. This we call Intellectuall memory.

Thirdly, by conſequent, memory is in the Conſcience; for the ſoule of man being privy to it ſelf, what it knowes, what its told of God, what notions it hath, what it does, what it hath done, or what it hath not done, it hath a Paper to record this; and therefore in this ſenſe, we call memory the ſoules Regiſter; for thus it is in the Conſcience: ſo when the Sonnes of *Jacob* were privy to themſelves, that they had ſold their brother *Joſeph*, ye know how their Conſcience remembred what they had done, above twenty yeares after. *O we are verily guilty concerning our Brother, in that we ſaw the anguiſh of his ſoule when he beſought us, and we would not heare*, Gen. 42.21. Their Conſcience had regiſtred their fact up, and did remember it againſt them ſo many yeares after. So *Adonibezek* being privy to himſelf, *When he cut off the thumbs and the great toes of threeſcore and ten Kings, and made them to gather ſcraps under his Table, you ſee how his Conſcience had regiſtred this, and could remember it againſt him another day*, Judg. 1.7. So that memory is by conſequent in the Conſcience too. And this memory we call the Book of a mans conſcience. Theſe three are all the proper memories that we have, becauſe memory can properly be no where but where apprehenſion is; either ſenſitive apprehenſion, as in fancy; or intellectuall apprehenſion, as in the mind; or reflective apprehenſion, as in the Conſcience; *They underſtood not thy wonders, neither did they remember them*, Pſ. 106.7.

Fourthly, Memory in an improper ſenſe, is in the will and heart of a man, becauſe there is ſome retention too of what is paſt and gone; as let a man love or hate his brother, though that act be paſt and gone, yet there is ſome retention of that act againſt another time, for when a man hath hated one heretofore, he is the more ready to hate him afterwards; which is a ſigne that the heart does retaine what it did before, nay, ſayes *Ariſtotle*, there is *memoria in pedibus*: there is memory in the feet; there is memory in the hand; as the Pſalmiſt ſpeaks, *If I forget thee O Jeruſalem, let my right hand forget her cunning*, Pſ. 137.5. This is called remembring too in the Scripture, but this is improperly ſo called; this we call a habit or faculty, or a dexterity in acting by reaſon of precedent actings. Thus ye ſee what Memory is. Now this memory is of things that are paſt; for if things be preſent, we are ſaid to ſee them, or behold them, or ſo. But when they are paſt, now if we can ſee them ſtill, this is by way of remembring; indeed we may be ſaid to remember things both preſent and to come, in regard that

our knowledge of them is paſt; as the Apoſtle ſayes, *Remember them that are in Bonds; as being bound with them*; Heb. 13.3. That is, though the thing be now preſent, yet I would have you remember it; becauſe your warning is paſt; this is a duty, ye have been told in times paſt, therefore look ye remember it. So *Solomon* ſayes, *Remember thy Creator in the dayes of thy youth*, Pſal. 12.1. That is, though thy Creator be not paſt, yet thy creation is paſt, and thou art not ſo young but thou haſt been told of thy duty in this thing in times paſt: O therefore remember that; nay, thus a man may remember that which is yet to come, as for example the Day of his death, that he muſt dye, and come to judgement; for though the thing be yet to come, yet he hath had warnings of it in times paſt, as *Jeremy* ſayes of *Jeruſalem, her filthineſſe is in her skirts, ſhe remembred not her laſt end, therefore ſhe came downe wonderfully*, Lam. 1.9. The Lord finds fault with her that ſhe did not remember her time to come, The reaſon is, becauſe ſhe was told of it aforehand in times paſt.

2. Now for the ſecond thing; that this is a great Bleſſing. Beloved it is a great bleſſing of God, that we have ſuch a faculty in us as to remember; it was a naughty ſpeech of *Charoone* that an excellent Memory is needfull for three ſorts of men. Firſt, for great Trades-men, for they having many buſineſſes to doe, many reckonings, many yrons in the fire, had need of a good memory, Secondly, great talkers; for they be full of words, had need to have a good Store houſe in their heads to feed their tongues. Thirdly, for Lyars; *Oportet mendacem eſſe memorem*, for they telling many untruths, had need of a good memory, to be able to remember what untruths they have told, leſt afterward they be taken in their lying, contradicting themſelves. I ſay this is a profane ſpeech, as though a good memory were of no other uſe, then for engroſſers of affaires, and talkative fellows, and forging companions; whereas memory is a great bleſsing of God, and the more we have of it, the more advantage we have unto our own eternall good, if we have a heart.

1. Firſt, it is a great bleſsing that what we once knew, we may alwayes know; now this may be by Memory: Were it not for this, we ſhould be Ignorant again as faſt as we learn. Whence is it that ye ſtill know to read, but becauſe ye remember your letters and ſpelling? whence is it that ye ſtill know your trades and your callings, which ye were taught ſo long ago, but ye remember how ye were taught? Ye once knew the grounds of Religion, may be ye were taught heretofore; if ye know them ſtill, it is becauſe ye remember them; were it not for Memory, we ſhould be as much to ſeek, as if we had never learnt ought: as *Jude* ſayes, *I will put them in remembrance, though ye once knew this*, *Jude* 5. That is, as ye once knew it, ſo I deſire that ye may know it ſtill; that it may ſtick by you, that you may make it your own; what a mercy is this? We cannot undertake to have alwayes the meanes of Knowledge, we may want Preaching; God knowes how ſoon; now if we have memory to lay up ſome knowledge, we may have the benefit of it, how ever things goe; may be God gave us a warning, to take heed of ſuch and ſuch ſinnes, now if we have a good memory, this warning may be ſtill preſent with us; we have had ſuch motions, ſuch convictions, ſuch ſights of ſinne, ſuch ſtirrings, ſuch manifeſtations of God to us, what a mercy is it that God hath given us ſuch a thing as Memory is? As we had them once, ſo we may have them ſtill if we remember them.

2. Secondly, memory is a great bleſſing, to bring our Knowledge to act upon all occaſions. How many thouſand truths doe we know, that we doe not, neither can we actually think of? now when we have uſe of thoſe truths, it is a great mercy, that the Lord hath framed a memory in us, where we may have them upon all ſuch occaſions; *e. g.* we know we ſhould be patient, may be we do not think of this duty for a day together, but now when we have uſe of it, then we may remember it; So for meekneſſe we know it, and for forgiving of wrongs, to reſiſt temptations, to deny our ſelves, to ſhun the occaſions

occaſions of evill, we know all theſe things, but our knowledge cannot alwayes be in act; now when we have uſe of theſe truths, what a mercy is it that we have ſuch a thing as Memory is to remember them afreſh? Did *David* actually think of Gods gracious judgements alwayes? No, but when he had uſe of them, when he was at a *dead* lift, then memory brought him to minde; *I remembred thy judgements O Lord, and comforted my ſelfe*, Pſal. 119. 52. May be *Peter* had no occaſion actually to think of thoſe words of Chriſt, that *John* indeed Baptized with water, but ye ſhall be Baptized with the holy Ghoſt: but having a memory, that gave him the uſe of thoſe words in due time; *then I remembred the word of the Lord*, ſayes he, Act. 11.16. May be this truth is not thought of a twelve-moneth together, that ones enemies may be they of our own houſhold; now perhaps all on a ſuddain we have uſe of this truth, then we remember it: now is not this a great mercy, that God hath given us ſuch a thing; that we may put up his truths, as a man does his mony in his purſe, to take it out when occaſion is?

Thirdly, it is a great Bleſſing to have God alwayes with one; This Memory is ſuch a faculty, that if a man have a heart, he may have God alwayes with him, and Heaven with him: ye know that moſt men are without God in the World, what is the reaſon of it? But becauſe they will not remember him: How many doe know God very much? As the Heathens did, they knew him to be Eternall, to be Almighty, to be every-where, to be Holy and juſt, they knew him, but they did not like to retaine him in their knowledge, *Rom.* 1.28. That is, they let him goe away from them, they would not keep him in remembrance, as *Nebuchadnezzer* ſayes of his Dreame, when he had forgotten his dreame, *It is gone away from me*, ſayes he, Dan. 2.5. So people forget God, they let God goe away from them; Now beloved, this makes us without excuſe, when God hath given us a Memory, we might have God alwayes with us, if we had a heart; we need not let him goe away. The Memory is a deep vault in the Soule, where it may hide what it hath a mind to, that, nor men nor Devills can take it away from us; as the *Iſraelites* hid their Corne from the *Midianites*, ſo we may hide what ever our heart hath a liking unto in our memories, that we may have it alwayes with us, if we will; as it is ſaid of the good Merchant, when he had found the rich Treaſure he hid it, *Matth.* 13. 44. That is, he laid it up in his ſoules ſtore-houſe; as *Solomon* ſayes, *my Sonne if thou wilt receive my words, and hide my Commandements with thee*, Prov. 2. 1. I ſay the memory is a deep vault in the ſoule, where a man hides what he hath a mind to, that it may never be taken away from him: ſo that memory is an excellent thing; a man may have God alwayes with him, and heaven and all heavenly things, if ſo he have a mind to them. 3.

Fourthly, it is a great bleſſing, that if a man chance to goe out of his way, he may put himſelf in againe, ſeeing he hath a memory; I ſpeak of a Chriſtian, that hath once heard the wayes of God, he cannot goe out, but by memory he may put himſelf in againe. Memory is the ſoules Map; as *David* ſayes, *all the ends of the earth ſhall remember themſelves and turne unto the Lord*, Pſal. 22. 27. He ſpeaks of all Gods Elect; mark how they get into the way againe, they ſhall remember themſelves; ſo when ere a man ſteps aſid by pride, thus he may come in againe by remembring himſelf; O, God reſiſteth the Proud, the Lord ſayes he will give grace to none but the humble: Thus he may come in again; ſo if he ſtep aſide by too much yeelding to the World, thus he may ſet himſelf to rights, O woe is me, what have I done? Now I remember the love of the World is enmity with God; if he chance to have by-thoughts at the hearing of the Word, let him remember himſelf, O what a beaſt am I! I forgot I was in Gods preſence with him, I remember my ſelf, that I am before him; and thus he may correct himſelfe; So the prodigall Sonne did, when he had fetch't his wilde vagary, at laſt he remembred himſelfe, *O how many* 4.

*hyred Servants of my Fathers have bred enough? Luk.*15.17. He remembred what a good Father he had run away from, this fetcht him home again.

5. Fifthly, its a great Blessing to help a man to beleeve; though a man do not believe for the present; he heares the word of God, he heares that which might do him good, but for the present he does not believe; yet who knowes but this very Word may do him good another day, Memory may bring it to mind, through the goodnesse of God, and then he may believe it; as the Disciples of CHRIST, ye may read how that Christ spake some words, that did them little good for the present. But the Text sayes, that when he was risen again, then they remembred the words that he had said unto them and believed, *Joh.*2.22. Many times we are untoward for the present, and then the word does us little good, I but it's a blessing that we can remember; the same word may be represented by our memories to us, and may do the deed; as we see in the second son in the Gospel; his Father said to him, *Go work to day in my Vineyard; ye know how distemper'd he was for the present, he answered and said, I will not*, Matth.21.29. I afterwards he repented himselfe and went, that is, he remembred a fresh what his Father said to him, and that made him do it.

6. Sixthly, it's a great helpe to better Knowledge; it may be at the first, when we are taught, the word does not sink into our hearts, we do not understand it. But yet remembring what it was we were told, afterwards through the mercy of God something or other comes in, that now we can say, blessed be God, now I understand such a Truth, such a Promise, such a Commandement; and yet no new teaching, but remembring only what we read or heard; as sometime, one of the Jewish Doctors not understanding that place in the Prophet, where it is said, *That God would sweep them away with the* besom *of destruction*, Isa.14.23. Afterwards seeing a Maide come with her besom to sweep the house, now he saw the meaning of the place; so when Christ said to *Peter*, that before the Cock crowed twice he would deny him thrice; that *Peter* had a poore weake heart, and that he had a horrible deale of faint-heartednesse in him, and that he would deny his own Master, *Peter* understood not his words, he saw no such thing in his heart, as to thinke those words to be true. But when he had been in the High Priests Hall, and there had abjured his Master, and had heard too the Cock crow twice, and his Master lookt at him, *now he remembred his words, and went out and wept bitterly*, Matth.26.75. That is, now he saw the truth of Christs words, now he saw what a wicked heart he had, and lamented it. I say memory is a great help unto knowledge; as God sayes; *O my people remember now what* Balak *King of* Moab *consulted; and what* Balaam *the Son of* Beor *answered him from* Shittim *to Gilgal, that ye may know the righteousnesse of the Lord*, Mich. 6.5. How many things have we heard and seen, when we were Children, that then we never knew the meaning of? Yet afterwards when we come to have more wit, then remembring what they were, we understand them; as Christ said to *Peter*, when he went to wash his feet; *what I doe thou knowest not now, but thou shalt know hereafter*, Joh. 13.7. That is, when thou remembrest it hereafter, then thou shalt know my meaning in it.

7. Seventhly, Memory is an excellent help for a man to Preach to himself, Beloved we can but preach to you an houre or so, but seeing God hath given you memories, ye may preach to your selves all the day long; memory may help you to repeate the word every day in your hearts; as the Apostle sayes, *speaking unto your selves*, Ephes.5.19. So by reason of this blessing of God, ye may speake to your selves from day to day.

8. Nay Eightly, it's an excellent thing, for it may let you have the benefit of things before they be; your death is not yet, your last sicknesse is not yet, your salvation is not yet; the day of Judgement, the Kingdome of glory, these are not yet. I but, you having a Memory, ye may have much benefit by them in the meane

meane time; ye may repreſent them to your ſelves as things preſent, and have a world of good by them; and ſo all the things that are paſt, no act of the Soule can make them ſtill preſent but Memory; your Child-hood is paſt, all the Sermons that ye heard heretofore are all paſt. O how many ſinnes have ye committed in times paſt! and how many dealings have ye had of God in the dayes that are paſt? Now having a Memory, except ye have graceleſſe hearts ye may do your ſelves good by all theſe, even as if they were now before you; If a childe of God be at a loſſe for the preſent, he may help himſelf by Memory; as *David* ſayes, *I remembred the days of old; I call to remembrance my Song that I have had*, Pſal.77.5.6. So if any of you be ſecure, ye may remember ſome thing or other that is paſt, which may awaken you again; hath God never ſhewed you your damned eſtate heretofore? Were ye never ſick heretofore, and did you not ſee that if ye had dyed in that caſe, ye had periſht? ye may remember that now, and awaken your ſelves; and how if God ſhould take you away in ſuch a caſe as that? It cannot be related what a Bleſſing it is that we have a Memory!

But let us come to the third thing; and that is this, when may the Memory be ſaid to be alive? I anſwer, there be two parts of the Memories deadneſſe towards God. The firſt is, an aptneſſe to forget God and all his Commands: Secondly, an aptneſſe to Remember thoſe things that are not ſo good for us; Now when thoſe two faults are rectified in ſome meaſure, then the Memory is alive towards God.

First, There's aptneſſe in your memories to forget God and all his commands; *ye know God commands us to remember the Sabbath day to keepe it holy*, Ex.20.8. How apt are we to forget it? How commonly is it out of our minds? So in the 78. *Pſalme*, and the 7. *verſe*, God ſayes there, *He would not have us forget his works, but that we ſhould keepe his Commandements*; now O how apt are we to let them leake out of our hearts? We have a helliſh art of forgetfulneſſe; how often do we forget our ſelves herein, and ſuffer the remembrance of God to be taken away from us? *Ye have forgotten the exhortation that ſpeaks to you as to Children*, *Heb.*22.5. How often do we forget to keep our ſelves unſpotted; Though we be told of the will of God, yet any little thing is enough to put it out of our minds, *Slay them not leſt my people forget it*; though we be told of our miſery, and the infinite danger we are in, may be at the firſt it moves us a little, but how ſoone do we forget it, and other things take us up? Now when this aptneſſe is rectified in ſome meaſure; when GOD hath a ſound impreſſe on our minds that we muſt needs remember him, and all the things that concerne our peace; when there's a Law in our mindes, that we will not forget God; as ye may ſee there in *David*, *Bleſſe thou the Lord O my ſoule, and forget not all his benefits*, Pſal.103.2. When our Memory is ſanctified, and is made the good Treaſury of our heart; when the Lord hath lifted up our Memory unto him, then it is alive.

Secondly, as by nature there's an aptneſſe in our memory to forget God, ſo there's an aptneſſe to remember other things that either are not good for us, or not ſo good; we are apt to remember injuries; nay, one injury will be thought on more then many good turnes; ſo likewiſe idle tales, we are apt to remember them; whereas good things goe out in our hearts like ſparkes in wet tinder. We may ſee this in the hearing of the word; the Apoſtle tearmes us *forgetfull hearers*, James 1.25. If a tale be told us in a Sermon, that we can remember; how many are apt to carry that away; whereas that which is wholeſome, and might do us more good; how apt are we to forget that? As a Divine ſayes, Our memories are like ſtrainers, all the pure milke runneth through, but if there be any droſſe, that ſtayes behind; or like a grate that lets the pure water run away, and if there be any ſtraws, and ſtickes, and filth, and mud, and drugs; that it holds; ſo is with our memories; by nature trifles, and

toyes, and worldly things, them we are apt to remember like the Shepherd in *York-shire*, that could remember all his flock, he kept a thousand sheep, and if one should but change one Sheep and put in another he could tell which it was. But for gracious things our Memories doe soon forget them like Israel, *thy son forgot all the workes of God*, Psal.106.13. Now what is this but the corruption and deadnesse of our Memories towards God? May be we are apt to excuse it, alas we have weake memories, true, if we were as weake memoryed in other things, it were something; but when we can remember our pleasures, and profits, and tales, and any thing; when we go to buy, wee'l be sure to remember our selves there, when to sell, wee'l be sure to remember our selves there, that we will have to the worth if we can. But in matters of God there we forget our selves; this cannot be excused. Now when this is rectified in some measure, then our memory is alive when we will rather forget any thing else then God; rather forget our selves in all the world, then forget our duty towards God, when this study is once set up soundly in the soule in some measure, now the memory is alive. Thus ye see the third thing.

Now for the fourth, that this must needs be the life of the Memory, I prove it by arguments.

1. First, because the Memory hath hardly any other quickening, then the quickening of the man whose memory it is, so that when the mans mind is quickened together with his Conscience and heart, the memory is quickened too; as the Prophet sayes, *I will never forget thy Precepts, for with them thou hast quickened me*, Psal.119.93. That is, any memory is quickened up to thy Precepts, because with them thou hast quickened me; for we see commonly, that the faculty of Memory is much at one after conversion that it was before conversion; if it were a weake memory before; so it is after; only this, as the strength of it was let out towards the world and sinne, and selfe before, so now the strength of it is in some measure let out towards the best things. And therefore what can the life of the memory be, but the aptnesse of a man to remember God?

2. Secondly, because this is the only Practicall memory; ye know a man may have an admirable memory, to remember Sermons, whole Chapters in the Bible, and yet have a *dead* memory to God; a Sanctified memory, is a Practicall memory, as the Lord sayes, remember the Sabbath day, to keep it holy, q: d. ye may remember still when the Sabbath is come, I this is the Sabbath day; that is not it, that's only a Contemplative memory. But I would have you have a Practicall memory; not only to remember the duty, but remember for to do it, for as the Contemplative understanding hath a faculty of conserving its species, so the Practicall understanding, hath a faculty of conserving its species too; as long as a man hath not this practicall memory, it is nothing. *Because he remembred not to shew mercy*, Ps.109.16. Mark the Lord does not finde fault with a man for not remembring of that duty, for may be he did remember that, I but he did not remember to do his duty; this is a live memory, when a mans practicall memory is towards God and his wayes. Now when a man is made again to remember God and all his holy wayes, now his memory must needs be made Practicall.

3. Thirdly, because this is the only Memory that represents things lively to the Soule. I say when a man is made in some measure apt and inclined to remember God, then and only then does his Memory represent God and his wayes lively to him; ye know Reason sayes, the life of the Memory must needs be in this, that it represents things lively and powerfully unto us, when it does not only shew us what we do remember, but it shewes it to the life: when it shewes it dully and bluntly, and obscurely, that's with a kind of forgetfulnesse, then a man remembers it to the full, when a man remembers to the utmost what he once knew, so that if a mans Memory be alive, it must remember to

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the full in a perfect manner; as *David* ſayes, *I have remembred thy Name, O Lord in the night, and have kept thy Law*, Pſal.119.55. That is, I remembred it, and remembred it to the full, I repreſented it powerfully to my ſelfe, ſo that I made my ſelfe to keep thy Law by it. I affected my own heart by what I did remember; as the Church ſayes, *My ſoule hath them ſtill in remembrance, and is humbled within me*, Lam.3.20. Well then ye ſee, that a lively memory is it that repreſents things lively to a man; now when a man is made again to remember God and his wayes, then and never till then does he repreſent God ſively to himſelf. Thoſe that have not this aptneſſe wrought in them, may be they remember God now and then, and the duties now and then, but they never remember them in a lively perfect manner.

The Uſe of this is, Firſt, if this be the only lively memory to be apt to remember God, then let us labour to get this ſame aptneſſe, into our mindes to remember God in all our wayes. Let us conſider, Firſt becauſe without this memory, all other memories are nothing. *Iſrael* had a memory to remember God; *they remembred that God was their Rock, and that the high God was their Redeemer*, Pſal.78.35. But that remembrance was nothing. So that if we be not thus mindfull of God, we are yet in our ſinnes; as God tells *Judah*, *Becauſe thou haſt forgotten me, and caſt me behinde thy back, therefore beare thou thy lewdneſſe*, Ezek.23.35. If a man were once pulled out of his ſinnes, if he once had that true conviction, and godly ſorrow, and reformation, and faith and amendement of life that is in being converted, the ſoule would have the lively remembrance of it ſtill, to make him go on as he hath begun; and therefore if we have not this bleſſed remembrance yet in us, it is moſt plaine we are yet in our ſinnes. Uſe 1.

Secondly, thy heart can never retaine Gods commandements without this ſame memory; as *Solomon* ſayes, *My Son forget not my Law, but let thy heart keep my Commandements*, Prov.3.1. 2.

Thirdly, The want of this remembring of God is the cauſe of all ſinne; *Moſes* ſpeaking of all the ſinnes of *Iſrael*, ſayes, *they have forgotten the God that formed them*, Deut.32.18. So again in another place; *they have perverted their way, they have forgotten the Lord*, Jer.3.21. So again it is ſaid in the Book of Judges, *the Children of Iſrael did evill in the ſight of the Lord and forgot him*, Judg.3.7. 3.

Fourthly, the want of this Memory, is the high way to deſtruction, the Lord will deſtroy them, that forget him; that do not remember to feare him, that do not preſſe it upon their mindes ſtill to regard him; the Lord will in the end, deſtroy all ſuch people; as he ſayes, *Iſrael hath forgotten his Maker, therefore I will kindle a fire, that ſhall devour them*, Hoſ.8.14. Beloved how do we looke that God ſhould remember us, if we will forget him? *I will utterly forget you*, Jer.23.39. 4.

Secondly, another Uſe is to ſhew you, how ye may get a live memory. There be ſeven cauſes of it. 2.

The firſt, is a true knowledge of God. I told you Remembrance is moſt properly in the underſtanding; now looke how a man underſtands God, ſo he does remember; if a man know God only literally, he remembers him no otherwiſe; but if a man know God aright, then he remembers him aright. The underſtanding can keep no other ſpecies then it hath; if it have a ſaving knowledge of God, then it hath ſaving ſpecies of God: No man can have other money in his purſe, then he puts into his purſe. if he would have Gold in his purſe, he muſt put Gold into his purſe; ſo if we would remember God aright, let us labour to get a right knowledge of him. *I will eſtabliſh my Covenant with thee, and thou ſhalt know that I am the Lord, that thou mayſt Remember, &c.* Ezek.16 62,63. 1.

Secondly, a new and a true Heart; mens Memories ever follow the nature of their 2.

their hearts; that they ever will remember that their Memory is to ſet to; ſee a man be Proud, he will ever remember his reſpect: let him do any thing that ſeemes to deſerve praiſe, he will ever remember to jet himſelfe; let him be at any time diſparaged, he will ever remember to be very much ſtirred; ſo let a man be Covetous, he will ever remember his profit, he will remember never to go againſt his profit, if he can otherwiſe chooſe; what ever he forgets, he will not forget that; ſo let a man be Bookiſh, let a mans luſts be to have learning, he will be ſure to remember that: now if a mans heart be ſet truly towards God, this will draw his mind towards God, now he will remember to pleaſe God, to have his heart in a ſweet frame; if he find any diſtemper in his heart, he will remember to remove that, if he can poſſibly; when the Heart is upright, it runnes thus; *We will remember thy love more then Wine, the upright love thee*, Cant. 1.4. So that if we would remember God with this alive Memory, we muſt get an upright heart.

3. Thirdly, a cleare and a diſtinct eſtate before God; as long as a man is confuſed in his Conſcience, he knowes not what to make of himſelf; this breakes the neck of true Memory; *Methodus eſt mater memoriæ*, diſtinctneſſe is the mother of Memory as we ſay. Let a man be confuſed in his notions, this ſpoileth all Memory; ſo it is here, as long as we are confuſed in our Conſciences, we know not where we are; we cannot remember God; we know not what to call to mind, his Juſtice or his Mercy, his Promiſes or his Threatnings; as *David* when he was to ſeeke at one time, he could not remember God to any purpoſe, *I remembred God and was troubled*, ſayes he, Pſal. 77.3. He was troubled horribly in remembring of him; like a man in his wooing, he is troubled to remember ought: now when a man hath cleared up his Eſtate, it's ſtrange to ſee how cleare he is in his Prayers, how cleare in his conſcience, cleare in his apprehenſions, where as another man knows not where he is; ſo that if we would remember God in all our wayes, let us labour to cleare up our eſtates; this will help us to remember him a thouſand times better then ever we did before, then we ſhall ſee his Promiſes diſtinctly, and every thing diſtinctly.

4. Fourthly, a Delight in good wayes; this is a very admirable help of memory; what's the reaſon, we are apt to forget any thing, but becauſe we do not regard it? the more the mind regards any thing, the more it remembers it; as the Prophet ſayes, *I will delight my ſelfe in thy Statutes, I will not forget thy word*, Pſal. 119.16. And ſo for hope too. Pſal. 78.7.

5. Fifthly, Meditation is another cauſe of this remembring of God; *Meditationes ſalvant memoriam*, ſayes *Ariſtotle*: the more a man thinkes of a thing, it is the deeper in his mind; when the good man had ſaid, *He would remember Gods workes*, Pſal. 77, 11. O ſayes he, *I will meditate of them*, verſ. 12.

6. Sixthly, the rubbing up of our Memories. The memory is a very lazie faculty, if it be not every foot rubbed up, it will be forgetfull; therefore we ſhould rub up our minds, if we ſee them ready to let his word ſlip, we muſt call it back againe; as the Lord ſayes, *Remember this and ſhew your ſelves men, bring it to mind, O ye tranſgreſſors*, Iſa. 46.8. Our memories are naturally exceeding ſlippery, they are apt to leake out that which is good; and therefore we ſhould take paines with our mindes; as the *Apoſtle* ſpeakes, *Therefore we ought to give the more earneſt heed to the things that we have heard, leſt at any time we let them ſlip*. Heb. 2.1.

7. Seventhly and laſtly, which is the maine of all, and that is the holy Ghoſt. *But the Comforter which is the holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you*, John 14.26.

FINIS.

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CHRISTS

Part 3

WILFULL IMPENITENCY THE GROSSEST SELFE-MURDER.

All they who are guilty of it, apprehended, tryed, and condemned in these Sermons.

Preached at *Rochford* in *Essex* not long before his death, by that able, faithfull, and laborious Minister of Jesus Christ, Mr. *William Fenner*, B.D. and made publick by one of his unworthy fellow-labourers.

Prov. 1. 24, 25, 26.

Because I have called, and ye have refused, I have stretched out my hand, and no man regarded: but ye have set at naught all my counsell, and would none of my reproof, I will also laugh at your calamity, and mock when your fear cometh.

Joh. 5. 40. 43.

And ye will not come to me that ye might have life. I am come in my Fathers name, and ye receive me not; if another shall come in his owne name, him you will receive.

Velle meum Domine misericordia tale est de redeundo ad te, quale est velle tuum de mea ad te reversione. Guil. Paris. de Rhetor. Div. c. 14.

Quid agit liberum? Breviter respondeo, salvatur.
Bern. de Lib. Arb. & Gr.

Non velle in causa est, non posse pretenditur. Sen.

LONDON,
Printed by *J. G.* for *J. R.* and are to be sold by *William Gilbertson*, at the Bible in *Giltspur*-street, 1656.

To the Right Honourable, *ROBERT RICH*,
Baron of *Leez* in *Eſſex*, and Earle of *Warvvick*:
Abundance of Spirituall Bleſſings in Jeſus Chriſt.

PAul being upon a Propheticall wing, (for the Lord had poured upon him, not onely an *Apoſtolicall*, but a *Propheticall ſpirit*) doth foretell in 2 *Tim.* 3. 1. that in the laſt dayes *perillous times* ſhould come; thoſe who are full of carnall ſelf-love and unthankfulneſſe, will much encreaſe the danger of this laſt age of the World; (the Lord root up all ſuch weeds out of our hearts.) *This (know alſo (ſaith he) there's the infallible certainty of it.*

God hath, I hope, given your Honour ſuch a meaſure of love to the Publique, and ſo active a ſpirit to doe good to others, as will help to leſſen the danger of theſe evill times. And I would be ſo thankfull for favours received, that I might not be ranked among this diſhonourable Catalogue which here *Paul* ſums up, of ſuch as make bad times worſe.

It is your Honours happineſſe and advantage (as it was once ſaid of the Duke of *Guiſe* in *France*, that he did put obligations upon all) that you can engage very many; and amongſt the reſt, I muſt ever acknowledge my ſelfe one, who in one of the greateſt turnings of my life, by the good hand of God upon me, in your free conſent and noble bounty, have had ſo much comfort, in the neareſt and deareſt relation, that I never envied any other, but find matter of everlaſting praiſes to God for his goodneſſe to my ſelfe therein. And being under ſo great obligations, when I can produce nothing of my own worthy your acceptance, I take leave to act the part of a Midwife to this happy Birth which may call your Honour Father, as will appeare by the following Letter, that it was ultimately intended for your ſpirituall advantage; and it were now a kind of ſacriledge to keep that holy Iſſue from you, that is ſo much your own. It joyes the ſouls of me and many more of *Prov.* 30. 12; 11, 12.

your praying ſervants, that they have ſo much occaſion to praiſe their God on your behalfe, for ſo many able and faithfull Miniſters of the Goſpell, of the firſt, ſecond, and third magnitude, that your prudent fatherly care hath fixed, where you as Patron have been truſted.

Oh the many Chariots and Horſemen of Iſrael, that your Noble Father and you have brought triumphantly into *Eſſex*! (herein you did happily *Patrizare*;) the Lord continue the like care to build and repaire his Houſe, in thoſe who ſurvive you from generation to generation, that ſo your Houſe may ſtill be honourably ſupported.

Eccleſiaſticall Story ſpeaks of one *Henricus Auceps*, when he did fight againſt the Hungarians, made this vow to God, That if the Lord would give him victory againſt his enemy, he would purge his Country from Simony, which at that time mightily abounded therein. We want men of ſuch an heroicall zealous diſpoſition in *England*.

2 Kings 13. 14, &c.

Oh that all Patrons were more mindfull of their high truſt; then they would not ſo often betray the ſouls of people by putting off a friend &c. with a Living to ſome unworthy Chaplain. Doubtleſſe there is many a damned creature roaring in Hell, curſing covetous Patrons as well as unfaithfull Paſtors; for whoſe Bloud (in part at leaſt) they muſt be accountable to the Father of ſpirits, and judge of quick and dead. A moſt heavy reckoning, when the ſinnes of ſo many Congregations, to which Patrons are acceſſary by ſending ignorant and ſcandalous Miniſters amongſt them, are made theirs; whereas the leaſt of their own ſinnes unrepented of, will ſink them eternally.

God who is faithfull, will not forget your labour and coſt of love to the truly reverend man of God, Mr. *Hooker*, (who is now ſinging Hallelujahs in heavenly Manſions) when he was perſecuted by the * *Archi-flamen* of *Canterbury*. He will pay abundantly for the protecting and nurſing his Children, *Heb.* 6 10.

* There are many of great reading, who will undertake to make it appeare, that as Heatheniſh Feaſts *Bacchanalia & Saturnalia, &c.* were turned into Chriſtmas and ſuch other Feaſts, hoping thereby to win Heathens to Chriſt; ſo were *Archi-flamens* and *Flamins* changed into *Arch-prelates* and *prelates*, out of a good intention.

I know not how better to expreſſe my deep ſenſe of your moſt reall favour (the comfort whereof I daily enjoy) then by taking the humble boldneſſe to beſeech your Honour to adde one thing more, which indeed is the *unum neceſſarium*, whereby you will gain that *better part*, which ſhall not be taken from you; Namely, that you would ſtudy and pray that you may walk in the light and heat of that glorious Goſpel-conſtellation (for *Miniſters* are *Stars*, and the **Angels* of the Churches) which you have endeavoured to fixe in your Orbe. Your Honour hath been ſo often at Sea, and there beholding the wonders of God in the deep, have been taught to wreſtle with him for mercy. It is an old ſaying, *He that vvould learn to pray, let him goe to Sea.* Beſiege Heaven with your unwearied importunities, that the Ark of the Goſpel, which you have provided for thouſands, may be your own everlaſting Sanctuary. And that your feaſting upon their dainties, may be fat and flouriſhing in your laſt dayes, ſtanding ſtedfaſt in theſe ſhaking times, and immoveable, keeping faith and a good conſcience (which too many having put away, concerning Faith have made ſhipwrack) more and more abounding in the work of the Lord, for as much as you know your labour is not in vain in the Lord.

Luke 10.42. Rev. 1.20.

*So acknowledged by the Tranſlators in the contents of the 2. Chap. of the *Revel.* They, it ſeems, did not think theſe Angels to be Prelates. *Qui neſcit orare diſcat navigare.* Jonah 1.5.

This through the grace of Chriſt, ſhall be the earneſt Prayer of him who is,

My Lord,

Your Honours moſt obliged Servant,

Thomas Hill.

TO

THE RIGHT WORSHIPFULL, My much Honoured Friend, Sir *NATHANIEL RICH.*

I Have been often thinking what to ſend to you; at laſt this Theme which I have lately treated of in the Pulpit came into my mind; its of infinite uſe and neceſſity, and a truth little examined, conſidered, or layed to heart, yet marvellous neceſſary for humiliation to all the children of God, and of great weight for the making the world guilty before God. I had thought to have ſent it to my Lord of Warwick *for his ſubciſive houres; and if you judge it profitable, after your peruſal of it, to commit it unto him from me, you ſhall do well. I am ſorry to heare of ſuch a Worthies ſickneſſe or weakneſſe;* 2 King. 13.14. Now Eliſha the man of God was fallen ſick; *the very words are able to ſtrike through. The Lord lend you health, and ſtrength, and peace, and comfort, and joy; it is not only matter of courteſie to pray for ſuch as you are, but of debt, and our neceſſities and duties call for it, and mine more eſpecially. The Lord be mercifull to me, and to many in raiſing you up, and make you* plenus dierum, *and ſerus in cœlum redire; that's all the hurt that I wiſh you: And ſo I commend you to the word of his power that is able to keep you, and reſt*

Yours in the Lord Jeſus,

WILLIAM FENNER.

To the Christian Reader, who desireth to hold fast the form of sound words in faith and love, which is in CHRIST JESUS; and to advance Free-grace above Free-will.

MOst admirably wise and fatherly hath been the Lords care of his Churches in all Ages; and when there were false Prophets under the Old Testament, the Lord had his Jeremiahs to confute them, whom he made a defenced City, an Iron Pillar, and Brazen wall against all opposition. When the Devil stirred up Hymeneus, Philetus, and others, to undermine the truths of the Gospel, in the times of the New Testament, the Lord raised and accomplished his Pauls to confound them. You shall finde when the Churches of Christ are in a wilderness condition, and the Serpent casts out of his mouth waters as a floud after the woman (that is, multitudes of unsound and Heretical opinions,) the earth helped the woman, and opened her mouth, and swallowed the floud which the Dragon cast out of his mouth: that is, Jesus Christ had those here that did encounter and overthrow all false Doctrine, with which the devil by his agents endeavoured to poyson and destroy the Churches. Thus it was in the four generall Councels, namely, that of Nice, when Arrius a Presbyter of Alexandria denying that the Son of God was consubstantial with the Father, and asserting that there was a time when he was not, was confuted, and truth obtained a victory there, God stirring up many learned men to oppose him.

Jer. 1. 18.

1 Tim. 1. 20. Rev. 12. 15. 16.

See learned M. Mede in his excellent Book on the place.

1. About A.D. 330. under Constantine the great, vixn.

And in the second, that of Constantinople, when there was a Macedonius who called the Holy Ghost a creature, many were able by the power of truth to confound him.

2. About A.D. 384. under Theodosius.

And the third, when a Nestorius, who denyed that the Virgin Mary could be called the Mother of God, Providence ordered it so that then a Council of learned Bishops and Elders at Ephesus should blast that opinion. And when an Eutiches (who in a diffrent way from Nestorius, who denyed the personal Union of two Natures in Christ) would have the immensity of the Divine nature in Christ, and that there was onely the Divine nature in him, another Counsell at Calcedon overthrew him.

3. About A.D. 490. under Theodosius the second, not Θεοτόκον, but χριστότοκον. About A.D. 456. under Martianus Calcedon. Cent. 5

Thus God had variety of Champions to contest with the most subtile and prevailing adversaries, from hand to hand; particularly, when there was Manes & Manichæi, who rejected the old Testament, and affirmed that man fell not by voluntary defection, but of necessity, because mans body was made of the Prince of darkness (wherewith Austin was levened before his conversion) The Lord had Chrysostom and others to hinder the spreading and prevailing of it.

Cent. 4. *When there was an* Arrius, *who denyed the Divinity of Chriſt, there ſhould be an* Athanaſius *raiſed to overthrow him.*

Cent. 5. *When a* Macedonius *to oppoſe the Holy Ghoſt, then a* Baſil *to break him. When a* Pelagius *to advance Free-will into the Throne of Free-grace, then God would raiſe up an* Auſtin, (*that great light of the Church in his time*) *to depoſe that, and to reſtore this to its crown and dignity.*

Dempſterus ex Walſida refert, eodem die quo ille in Anglia natus, tenebras errorum toti mundo offudit, ſummũ Eccleſiæ lumen Auguſtinum in Africa emicuiſſe. Abſque A. D 418. Note.

This Pelagius *was born in* Brittaine *the ſame day that* Auſtine *in* Affrick, *he was the firſt preſumptuous advancer of the pride of Free-will. He did not think the grace of God to be neceſſary for the helping of Free-will, for good things in every act. This was condemned in the councell of* Carthage, *wherein indeed to ſave himſelfe he did equivocate in the word grace, acknowledging a naturall, an exciting, and after converſion an aſſiſting grace. This Doctrine was likewiſe condemned in the* Synod *of* Paleſtina, 1200 *yeers agoe, and therein Arminianiſm kild before it was born, by the ſtrength of that place,* 2 Tim. 1. 9.

Damnata antequam nata Arminii opinio.

This Pelagius *had his Scholars,* Julianus *and* Cæleſtinus. *Jeſus Chriſt would not then leave* Auſtin *without ſome Diſciples to conflict with thoſe (as* Chryſoſtom *had his* Oecumenius, *and* Theophylact *his* Pediſſequi, *his followers) ſo was there a* Proſper, *and* Hilary Arelatenſis, *to encounter the old Maſſilians, and Semipelagians in* France.

Vide learned Arch-Bi. *Uſhers* moſt excellent diſcourſe of free-will in his anſwer to the Jeſuits challenge. About. A. D. 529.

And when there was a Fauſtus Regienſis (*a moſt ſubtil adverſary*) *a Biſhop who did cloſely defend Pelagianiſm in two Books of Free-will; The Church ſhould have a* Fulgentius, *and* Petrus Diaconus, *and others to oppoſe him. Yea ſentence was then given againſt* Pelagius *and* Semi-pelagians, in the Councell of Orenge. *In the generall, that their opinions touching free-will and free-grace, were not agreeable to the* Catholick faith.

Further, about the yeer 850, *one* Johannes Scotus (*not he which wrote upon the Sentences with ſo much oppoſition againſt* Thomas Aquinas, *but another*) *wrote a Book againſt* Predeſtination, *which the Church of* Leyden *confuted with a godly and learned book.*

When Gotteſchalcus, *about the yeer,* 849. *ſpake of Predeſtination perilouſly, to wit,* That thoſe who were predeſtinated to life, by the decree of Gods predeſtination were forced to do well: and thoſe who were predeſtinated to condemnation, were forced by the decree of God to do evill, *he was reſiſted by* Hincmarus *and other learned men.*

This infectious errour Pelagianiſm ſpread *in* England, *where it was apt to take the deeper rooting, becauſe* Pelagius himſelfe *by birth was a Britaine: But the Lord raiſed learned* Bradwardine *Arch-Biſhop of* Canterbury *and ſome others to appeare in the cauſe of God, and of free-grace, and to fortifie the* Churches *againſt all* Pelagians, *whom* Auſtin *calls* Inimicos gratiæ dei; *and* Fulgentius, Vaſa iræ dei.

Afterwards the ſubtilty of the Serpent inſinuated himſelfe into the Garden of the Church by the wit and learning of Fauſtus Socinus (*another* Infauſtus Fauſtus *in* Poland;) *They who have opportunity to conſult* Socinus *books* de Miniſterio, *and the* Catechiſmus Cracovienſis,

(*a*

(*a most subtil and dangerous book*) *shall finde there the seeds of* Arminianisme, *their* Helena, *there to be conceived* (*how ever* Molina *and other Popish Authors contend, as once the seven Cities did whose* Homer *was*) *their* Media Scientia. *They will grant a* Divina Præscientia, *but deny* decretum Divinum *to passe upon all things, leaving the will to it selfe to produce its own acts, which indeed is no lesse then a degree of Atheisme, setting up the second cause into the Throne of the first. Herein, and in divers other things the Arminians do tread in their steps, as will appeare to those who examine* Peltius *his book the* Harmony *of the* Socinian *and* Arminian Doctrine. *I wish that book were in English; it would make many blush now adayes to see how incogitantly* (*I hope that is the worst in many*) *they have run themselves into the* Tents of Socinians & Arminians, *and know not now how honourably to retreat.*

Peltius his harmony of *Socin.* and *Armin.* Note.

About the yeere 1570. *when* Petrus Baro *a French man, had infected* Cambridge *with that disease from France, (you see spirituall as well as bodily evils have come from France) and one Mr.* Barret, *who acted concurrently with him: but then God giving the* Heads of Colledges *with the* Vicechancellor *a prudent Zeale to oppose it, they sent up Dr.* Tindal *and Dr.* Whitaker, *to complaine to Arch-B shop* Whitgift, *which begot that* Usefull Book of Articuli Lambethani.*

Vide M. *Prins* Aantiarmin.

* Soone after this journey Dr. *Whitakers* (rightly called his *Cygnea Cantio*) discovered and confuted the chief points of *Arminianisme.*

blessed soul returned to her eternal rest, having not long before in an admirable *Concio ad Clerum*

The Leaven came then into the Netherlands, and (*as learned King* James *saith*) Arminins *was the first that infected* Leyden *with the* Pelagian Heresie.* *He was a strong and cleare parted man; and as it is said of Origen,* Ubi bene nemo melius, ubi male nemo pejus; *so there are some excellent discourses in his Workes, and others as desperately opposite to the Covenant of Grace, spattering all the links of the Golden chaine of our salvation, which is the great evill of* Arminianisme. *From a young student,* Junius *presaged of him, that he would be a very usefull, or most pernicious instrument in the Church of Christ. By this* Junius (*when the Lord had converted him from Atheisme, by reading the beginning of the first Chapter of the Gospel of* John, *wherein he saw such Majesty, that he thought that the Lord did therein* detonare ab alto) *the Lord gave a soveraigne antidote to his Church in those parts, against the infection of* Arminianisme. *As about the same time, by that glorious light,* Mr. Perkins *in* England, *whom the Lord made a* Malleus *both of Papists and* Arminians, *and by more cleare and condescending discoveries of Christ, made the deep mysteries of speculative, and the heavenly secrets of Practical Divinity, to meet in the Pulpit; and all this in a little time; for he lived but about* 44. yeares, *being born* (ni fallor) *in the first, and dyed in the last of Queen* Elizabeths reign. *Oh how much did he in a little time?*

* *Pelagianism* oft called *Heresie. Vide* Dr. *Featly's* preface to his *Pelag. Red.*

But still the Devill will be casting weeds into Christs garden, picking up those that have been rooted out, and throwing them over the wall againe.

Now

Now he made use of Barnevelt *in Holland, to bring Religion to serve State purposes, and so carried on the Arminian designe there. These differences about the power of Free-will, and such things as hang upon that (for there is the* Primum movens*) now came to be reduced to five Articles, which begate the conference at* Hague, *betwixt both parties; which is reported both by* Brandius *and* Bertius.

As the name Protestants given first to the Princes and free cities of *Germany* that sought Reformation in the Diet at Spira, A D. 1529. and from them passed to us and other countries where it was effected.

About this time came up the name of Remonstrants, *as the name* Protestant *had formerly. Whereupon Dr.* Ames *once* Fellow of Christ Colledge in Cambridge, *but in Dr.* Caries *time then* Master *of that place, it grew too hot for him, he not complying with the present ceremonies, and having Preached a Sermon at the* University *Church against playing at cards, which would not then be born) was by the disposing hand of divine Providence carried into those parts, where* (as the Austin *of that time and place) he did grapple with all the Patrons of Free-will. And as an Appendix to that conference at* Hagu, (*as it is set forth by* Brandius) *writ that most excellent book of his* Coronis. *But still* Arminius *his disciples acted to their utmost.* Bertius, Grevinconius, *and others, so distracted those Churches, that there was a necessity of calling a* Synod, *which God gave them as a happy remedy,* An. Dom. 1618.

Synod of *Dort* A. D. 1618.

Oh the unwearied activity of adversaries to the cause of Christ! (which should make others blush to move so heavily in asserting the doctrine of Free-grace) *before we could understand what the Anti-remonstrants in the* Synod at Dort *fully intended, we had from the Remonstrants* Acta Synodalia, *a book indeed that required an* Ames *to answer it (which he hath done most learnedly) where you have* Magnum in Parvo, *a great soul in a little body, a great deale of form in a little matter* (*as in his* Bellarminus enervatus) *that being done by the Fraternity with concurrent endeavours and quintessence of the best wits amongst the* Remonstrants.

About the yeere 1627. *Mr.* Montague *a man of great learning, and being backed by the then potent D. of* Buckingham, *opened his Arminian (and I had almost said* Popish) *pack, when the Lord used Bishop* Carleton, *Doctor* Featly, *Doctor* Preston, *and others, as happy Instruments to discover his adulterate wares.*

Lately there sprung up a new brood of such as did assert Arminianisme, *as Dutch* Tompson *fellow of Clare-Hall, Mr.* Will. Chappel *fellow of Christ-Coll. as the many Pupills that were Arminianized under his tuition shew, (whether by him or no, he best knows) but men are more confirmed in their suspition hereof, since they heard of his answerable actings in the* University *in Irel. but still as in* Oxford, *when there was any danger of spreading Armin. whether in Acts, Books, or Sermons, they had there* Robert Abbot, Twisse, Prideaux, *and other works to suppresse them: So in Cambridge God gave us lately* Davenant *and* Ward, *who did victoriously enter the lists with the most* confident *adversaries of* Free-grace. *And that bitter weeds could never take deep rooting in any of these three kingd. and thrive very fruitfully; there was in Ireland a most learned Arch Bishop* Usher *to crush it there, and a mighty man in*

these

these Controversies, Doctor Twisse (*another* Austin) *to suppresse it in* England. *As learned and industrious M.* Rutherford *and others have done their parts successefully in* Scotland. *But alas* Arminius *now appears amongst us, not so much in the* Schooles and Pulpits, *as in* popular meetings. who were after primæ magnitudinis.

For as Zanchius *complained with much regret of the* Lutheran Ubiquitaries, *that he found them* ubique, *every where to vex and molest him so may we grieve, (O that we could with brokennesse of heart bewaile it) that our* Universalists, *are almost* universally spread *amongst us; It is gotten into our* Netherlands, *much into the fenny and moorish parts of this kingdome, yea amongst many people that love Jesus Christ, and therefore entertaine it, as conceiving it most for his Honour (the more are they to be pitied, and to be instructed with a spirit of meekenesse; shew them by Scripture evidence this is not Gods way of advancing Christ, and you recover them) it is now in* Popular hands, *we need such worthies as the Author of this following Treatise (blessed be the Father of mercy, the Fountain of every good and perfect gift, for his and many others fruitfull labours) who may* condescend *to parley with poore Christians at their Tables, in their shops, to follow them at the plow (as Reverend Mr.* Greenham *was wont to do) endeavouring to rectifie and reduce them.* 2 Tim. 2. 24.

He knew how to deale wisely with subtile adversaries, that he might have the more advantage against them, grants them as much as he could with consistency to his own principles, that so he might the more easily confound theirs; only you will be so candid as to consider that herein he speaks ad populum; *And therefore as the ancient Fathers, often useth the liberty of speaking like a Preacher, rather then as a Doctor of the Chaire.* Πρὸς ἀνθρώπους, non δογματικῶς.

I reckon this a very strong argument to confute the power of Free-will *to* any spiritull action in a gracious manner, *the wofull experience of mine owne* wretched *heart, being naturally so desperately wicked, opposite to any spirituall good. But this will not* convince others; *only by the way I would know how it comes to passe,* if Arminius Doctrine be true, that we have Free-will, to choose that which is truly good, why Arminians are not all very good men? *Will not this be an aggravation against them at the dreadfull day of judgement?* Jer. 17. 9. Note. Note.

Therefore the Lord is most admirably gratious in giving us such Masters of the Assemblies *to fasten such Scripture-truths as may hold us* fast and close *under the* Covenant of Grace. Eccles. 12. 11.

He was a blessing *to the Colledge where he was* fellow, of Pembroke Hall *in Cambridge (which hath been a fruitfull nursery to this Church, and an* ornament *to the* University *and after a* burning and shining light *in Staffordshire. He delighted much in preaching in an* Evangelicall way *from place to place, as pittying many poor pining* seduced soules *under* blind and superstitious Ministers. *The Lord fill their hearts with compassion to them, who have power in their hands to supply them, that so millions do not perish for want of vision.* John 5. 35.

Afterwards the noble Earl of Warwick *fixed him at* Rochford in Essex, *where he did speak and do* great things to the honor of Free-grace. *He lived there more by acting vigorously to his great* Lord *and* Master Jesus Christ, *in a* few yeares, *then most of us his Brethren do in many.*

It is not enough *loqui magna*, unless we do *magna vivere*, as *Erasm.*

O that we who are left behind in these conflicting times, could more punctually and closely follow his example? *Is it not studying the* groundlesse topperies of Popery, *nor the immersing our minds wholy into some* dry disputes *concerning some* externalls and formes *about* Religion, (*as too many do now adayes being engaged in a party*) *that will* spiritualize *us or our* hearts, *so much as* Studying *and* Preaching *over the* Covenant of Grace; *The mysterious and heavenly secrets of the Gospel rightly openly and wisely applyed, will by God's blessing breed a* Gospel spirit *in thee, leave a gracious tincture upon the spirits of* Teachers *and* Hearers; *whereas possibly for want of this, there may be a* legall tartnesse *and* severity in the Spirits *and* Tongues *of able and good men.*

The gracious and powerfull Lord who only teacheth to profit, annoynt all his Saints with that holy unction that they may be able to discern of things that differ, clearly to distinguish betwixt truth and error. And that he may to this and other happy purposes, blesse abundantly this savourly, acute, and solid Treatise, shall be the earnest Prayer of him,

Who is thine in and for the Lord Jesus,

Thomas Hill.

VVILFULL IMPENITENCIE

The Groſſeſt SELF-MURDER.

EZEK. 18. 31, 32.

For why will ye die, O ye houſe of Iſrael? &c.

THe *wicked* in this Chapter *diſpute* againſt *God*; *The Fathers have eaten ſowre grapes, and the childrens teeth are ſet on edge.* Our Fathers have *ſinned*, and we are *puniſhed*: a common cavill in every naturall mans heart, when it's urged. *Adam* fell, and his poor *Poſterity* ſmart for it: If God will needs damn us, he may, we have no power for to help it: for *Who hath reſiſted his will?* This is mans *Syllogiſm*. God, who might ſend man to hell for anſwer, anſwers calmly: The diviſion of the Text.

Gods calm anſwer to their forward cavils in particulars.

1. By *abjuration*; *As I live, ſaith the Lord, ye ſhall not* have occaſion to *uſe this Proverb any more in Iſrael*, verſe 3.

2. By an *Aſſertion*: *The ſoul that ſinneth, it ſhall die*, verſe 4. No ſoul ſhall die but only the ſame that doth ſinne.

3. By *explication of himſelfe*: *If a man doe that which is right, he ſhall live*, verſe 5,6. If he have been never ſo wicked, yet if he *returne, he ſhall not die*, verſe 21.

4. By *appealing to their conſciences*: *Have I any pleaſure at all that the wicked ſhould die, ſaith the Lord, and not that he ſhould returne and live?* verſe 23. Have I any pleaſure? I appeale to all your conſciences, Have I any pleaſure at all, that the wicked ſhould die?

5. By *retorting*: *Heare now, O houſe of Iſrael, Is not my way equall?* or, *Are not your wayes rather unequall?* verſe 25.

6. By a *Concluſion*: *Therefore I will judge you, O houſe of Iſrael, every one according to his wayes*, verſe 30.

7. By a *finall deciſion* of the whole *Contraverſie*: *Repent and turn your ſelves*, &c. *ſo iniquity ſhall not be your ruine*: *Caſt away from you all*, &c. *For why will ye die*, &c.

Where we have theſe foure things. Four things very obſervable.

1. God *diſclaimes* all cauſe of their *damnation* from his *ſecret will*: *I have no pleaſure in the death of him that dyeth.*

2. He *removes* all cauſe of their *deſtruction* from his *revealed will*: *Repent and turn your ſelves*, &c. *ſo iniquity ſhall not be your ruine*; *Caſt away*, &c.

3. He *diſavowes* all cauſe of their *deſtruction* from his *permiſſive will*, as though that were guilty, or acceſſory to it; they can have no colour why they are not wrought upon; *Make you a new heart, and a new ſpirit. Make*;

The fault lies not at his door; no, it lies at your door, *Make you a new heart.*

4. He casts all the cause of their *destruction* upon ther *own rebellious wills*: *Why will ye die, O house of Israel?*

1. What is the cause you live in your sinnes, and die and perish in your sinnes? Is it because I am *not mercifull?* You know I am gracious, and full of mercy, and *ready to forgive*; why then, *why will ye die, O house of Israel?*

Israels perdition not from God but from it self.

2. Is it because I am swift to *revenge?* you know I am *slow to anger*, and give you a *warning* before *I consume* you; why then *will ye die, O house of Israel?*

3. Is it because I will destroy you for *Ahaz*, or *Manasses*, or *Zedekiahs*, or *Adams* sinne, *quasi canis peccatum sus dependeret?* you know that if the Son walk not in the Fathers sinne, I use to receive him, you can bear me *witnesse*; I call you to a *new covenant*: *Why* then *will ye die, O house of Israel?*

Rev. 13.8. Joh. 3.16.

4. Is it because ye have no *Saviour?* You know that the Lamb of God Christ Jesus was *slain* for you *from the beginning of the world*, that you may be saved upon *faith.*

5. Is it because ye have *no power?* ye know I offer you *grace* and *power*, and ye will not have it: *Why* then *will ye die?*

Id unum vos accusat, respicere non vultis.

6. Some Authors alledge *five why's* more. *Why will ye*, &c. Is it for this cause, or that cause, or that? Or what cause is it? No cause on *Gods side*; no, ye may *thank your own wills* if you perish; this, this only *accuseth* you, you *will not* be *ruled*: you are *careless* of *God*, *Christ*, *Grace*, and you *will be so*; ye are vain, and carnall, and be obstinate, and ye *will be so*. *Woe unto thee, O Jerusalem; wilt thou not be made clean? when shall it once be?* Jer. 13.27. He does not say, Wo unto thee Jerusalem, *canst* thou not be *made clean?* but *wilt* thou not be *made clean?*

Presuppositions not to be mistaken.

1 *Presupposition not to be mistaken.*

Licet aliquis non possit gratiam adipisci qui reprobatur à deo; tamen quod in hoc vel illud peccatum labatur, ex ejus libero arbitrio contingit, unde & merito sibi in culpam imputatur. Aq. par. 1. qu. 3. Art. 3 resp. tertium Arg. 23.

1. It's true, that a wicked man *cannot repent*, nor be *converted* of *himself*; but this *cannot*, does not hinder him. If a wicked mans *cannot* did hinder him, he might excuse himselfe before the *Tribunall of Christ*, *Lord*, thou *knowest I did my best*, I would have been ruled by thy word, but I could not; I would have been *humbled* and reformed better then I was, but I *could not*: If a wicked mans *cannot* did hinder him, he might excuse himself thus: But alas, he is not able to say thus, without *peremptory lying*; Lord, I could not choose but doe wickedly: I acted most wretchedly, but I could not otherwise choose. Though it was not in thy power *not* to be born in originall sinne, yet who necessitated thee to commit such grosse actuall sinnes? In *Prov.* 1.29. *they hated knowledge, they did not choose the feare of the Lord* They did not use any *liberty of will* to choose that which was good. What, was it because they *could not?* No, for albeit they could not, yet that was not the cause: No, *They would none of my counsell, they despised all my reproof*, verse 30. Mark; The reason why they *did not* choose, was not because they *could not* choose, but because they *would not.*

2. Presup.

Its true, God doth not give them *power to believe*, and to be renewed: but can they say, Though *I would seriously*, *God would not*? were they able to say thus? Though *I desired heartily*, God would not give me grace; then they had some *colour* to cast it upon *God*: I *would*, but *God would not*: But they cannot cast it upon him. *How often would I have gathered thee together even as the Hen gathereth her chickens, but thou wouldst not, I would*, said God; but *you would not*; nay, How *often* would I but you would not? *Matth.* 23. 37. Though God be not so willing as to give them *all power* to believe and be saved; yet he is *aforehand* with them.

3. Presup.

Its true, if the wicked should will as *far* as they are *able* to will, yet their will were *not able* full out; but this doth not excuse them, because God alwayes

wayes reſolved to be *aforehand with them.* Indeed, as in *Matth.* 25.29. God gives his ſervants this *rule* by which he ever goes towards them, *Unto every one that hath ſhall be given, and he ſhall have abundance*; ſpeaking of things in *eodem genere.* But to apply it to a man in the ſtate of nature, is to ſay, Grace is given according to works: which is the very *dreggs of Pelagianiſm.* Yet however, all this is a moſt *encouraging intimation.* Let any man uſe the *power* that God gives him, and he ſhall have more; as he that takes paines for *Learning:* As he that uſeth meanes to increaſe his *eſtate,* may find in ordinary *providence,* that *the hand of the diligent makes rich.* He that uſeth a penny well, makes it *two pence*; he that uſeth two *pennies* very well, makes it a *groat.*

Mat. 25. 29.

Facienti quod in ſe eſt, deus facit quod in ſe eſt. Pelagia Er. Prov 10 4 & 10 22.

So that, though there be not ſuch an *Infallibilis nexus,* that God hath bound himſelf in *the uſe of our naturall abilities to adde ſupernaturall graces*; yet undoubtedly he will never be wanting to *promote* any *good work,* till men *neglect or contemn.* And this leaves men *wholly without excuſe,* and ſhewes, it is not *their cannot,* but their *will not,* which *betrayes* them to their *ſpirituall loſſes*; namely, their *wilfull rejecting of Gods gracious offers.*

It's true, God gives the wicked *but one* Talent, when he giveth his children *foure, two* at the leaſt; but they cannot ſay, he is *auſtere, reaping where he ſowed not, gathering where he ſtrowed not.* No, There's the ſame proportion between *one Talent,* and *gathering one more,* as there is between *two,* and the gathering of *two others* &c.

4 *Preſup.*

You know that they are ready to complaine, as *Chriſt* ſhewes it in the *Parable. Lord I knew that thou waſt an hard man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrowed:* But ye remember alſo the Lords anſwer, *Thou wicked and ſlothfull ſervant,* &c. *Mat.*25.26. Marke, he caſts the blame upon his *wilfulneſſe,* that he would not take pains for to trade. So the wicked complain, Alas, God hath not ſown any *power of converſion* in my *heart,* and will he look for to reap it? This is, *auſtereneſſe and hardneſſe of dealing.* Oh thou wicked and ſlothfull ſervant, &c. Why didſt thou not *trade* with the *Talent that I gave thee?* One Talent ſhould beget one, as well as two beget two, &c. But I gave thee *wit,* and thou buriedſt it in the *earth,* and haſt been *earthly with it.* I gave thee *knowledge,* and thou haſt hid it in the earth, and not traded for *reformation* according to it, &c. Alas, thou canſt not plead a *cannot,* but only a *will not.*

Its true, that if one wicked mans *wil be more willing then another,* it is not from himſelf but from *God.* For *what haſt thou that thou haſt not received?* 1 Cor.4.7. Its God that maketh one wicked man to differ from another in *goodneſſe,* and to be *better* then *another.* One wicked man is a *drunkard,* and another is better, &c. One wicked man is more *wilfull,* another is leſſe. Its God that makes this difference; yet notwithſtanding its his own fault, that he is not *ſo good* as his neighbour, eſpecially when he ſits under *better helpes* then his neighbour. *The men of Niniveh ſhall riſe up againſt this generation, and ſhall condemn it, becauſe they repented at the preaching of Jonah, and behold, a greater then Jonah is here.* See, this generation was *worſe* then Niniveh; *Niniveh repented* a great way, even in *ſackcloth* and aſhes; but this *generation* doth not. I grant, it was *God* that did make them doe more then this generation doth doe. For all would be *alike wilfull,* if it were not for him. But yet this generation cannot plead in *judgement,* Lord, thou waſt not ſo gracious unto us, as to *Niniveh*; No, Jeſus Chriſt expreſſely telleth them, Niniveh ſhall riſe up in judgement againſt them, *q. d. Niniveh* was not *ſo wilfull as you.* Niniveh *would,* but you *would not.* Our *Saviour Chriſt* aſcribes it to their *wilfulneſſe,* that they were not ſo willing as *Niniveh.* Niniveh *would,* but *you would not.* Thus you ſee the ſuppoſitions, which I beſeech you remember as we goe, leſt perhaps you miſtake us.

5 *Preſup.* 1 Cor.4.7.

Mat.12.41.

The reaſon why the wicked doe not repent nor come out of their ſinnes, is not be- *Doct.*

cauſe they cannot (*though they cannot*) *but becauſe they* will not.

Act. 5. 3. *Peter* ſaith to *Ananias*, *Why hath Satan filled thy heart to lie to the holy Ghoſt, to keep back part of the price of the Land? Was it not once in thy power?* Before thou didſt *promiſe*, 'twas in thy power whether thou wouldſt promiſe or no; did any *force* thee to *promiſe?* and when thou hadſt *promiſed*, did any *squeeze* the lie out of thy *tongue*, that thou ſhouldeſt tell a lie to the *Holy Ghoſt?* did any *drag* thy *fingers* to the money, and force thee to handle it? No, thou *wouldſt* lie, and thou *wouldſt* finger it.

Seven Demonſtrations to prove this.

1 *Demonſt.* 1. The wicked think they have power, and yet they *will not* doe according to their *thoughts*. What's the reaſon they preſume to repent another time, but becauſe they think they have power? what's the reaſon they hope to repent on their death beds, but becauſe they think they have power; or at leaſt, that they are able to beg power of *Chriſt Jeſus?* Now by their own thoughts *God* will convince them, that they doe not [illegible] *not*; like the ſluggard, *Yet a little ſ* *little more folding of the hands to ſleep*; enough, and doe all his buſineſſe e're therefore does he preſume to lie a [illegible] out of thy ſinnes yet, time enough yet thou art able to ſhift for Heaven a[illegible] make a good *old man*, and a young *whore-maſter* can plead, Did not *D[illegible]* could get up againe as well as he. [illegible] though he were able to repent as wel[illegible] he *repent* at *laſt gaſpe?* as though h[illegible] they can leave off their ſinnes for a [illegible] *doe not*, is only becauſe they *will not*. of his own in his purſe, and yet will n[illegible] the reaſon he will not open his pur[illegible] thinks he hath it, and can; but he *wi[illegible]* formed, is, thou *wilt not*.

1 *Demonſt.* 1. The wicked thinke they have power to repent.

Prov. 6. 10. *All the free will mongers reaſon why they do not repent is becauſe they will not. Out of their own mouth will God condemn them.*

Luk. 23 40.

2 *Demon.* 2. They will not *try*. 2. Demonſtration; becauſe thou canſt or no. Therefore thou doſt [illegible] a Maſter bids his ſervant carry a Sack but cannot you *try*, ſayes his Maſter, *try*; why then he is wilfull; if his M[illegible] to carry it, it were ſomething, then [illegible] when he *will not be at the paines to try*, will not, thou doſt not every day *in arenam deſcendere*, [illegible] thou doſt not ſtudy and labour every day to *ſhun all temptations*, and prevent *all thy ſins*, thou doſt not go about the cleanſing of thy Family, the purging of thy Houſe, thou *wilt not* go about it, and therefore the reaſon is, becauſe thou *wilt not*. Nay its all one whether thou haſt power yea or no. To what end ſhould God give thee *power*? for thou *wilt* not uſe it. Nay, how doſt thou *know* but when thou goeſt about it, thou mayeſt meet with ſome *power*? but thou *wilt not try*; cut down thy drunken ſign, and *try*; never let drinking and ſwilling be in thy houſe, and *try*, ſet up conſtant holy conferences and *try*, frequent Prayer in thy Cloſet and *try*, &c. But I have try'd again and again, and yet it will not do; every day try *though, ſi crebro jacias aleas, aliud jecexis*, though thou haſt thrown the Dye a hundred times, yet next time may be thou ſhalt throw a good caſt; But thou wilt not *try*: I would have *healed Babel, but ſhe would not be healed*. The field of the *ſlothfull is all grown* over with Thorns, and Nettles had covered all the face thereof, *and the ſtone wall* thereof was broken down, *Prov.* 24. 31. What's the reaſon he hath

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PAGINAT

hath not a good crop? becauſe the ground would not bear it? No, how does he know? he *will not try*, he will not *plow* it, and *harrow* it, and *weed* it, and *manure* it, and *ſow* it, he *will not try, therefore 'tis becauſe he will not.*

3. Demonſtration. God *offers* thee many *good motions of power*: I will help thee, and I will inable thee, and *thou wilt not be helped*: God caſts in theſe good motions, and thou caſts them out. *Stand ye in the waies, and ſo ask for the old paths, and walk therein, and ye ſhall find reſt to your ſoules; but they ſaid, We will not walk therein.* O doe but ask for the *good way*, and labour to *walk* in it, Ile help you, and aſsiſt you; but *we will not*, ſay they. I ſet *Watchmen* over you, ſaying, *Hearken to the ſound of the trumpet*, but they ſaid, *We wil not hearken*, ver 17. This is *plain Engliſh*, as we ſay, *you will not*; ye have preaching every Sabbath, and every week, but ye will not; God ſends you good motions every day and houre, but ye will not; when a beggar will not be helpt, why does he ſtarve? what becauſe he *cannot chooſe?* no, he ſtarves becauſe he *will ſtarve.*

3 *Demon.* They refuſe the help which God offers.

Jer. 5. 16.

it better; I doe pray
ſt upon God, as the
here's the beſt faith
power enabled me to,
o more, I was not able
what face canſt thou
ee? ah thou wilfull
ſand times more, but

Mat. 25. 2.

4 *Demon.* And will not uſe the power which he hath given.

to do more, and thou
wilt not uſe it, and
wilt not; God hath
thou put it out to the
ius, ſayes *Chryſ.* The
y didſt not thou im-
wer, a new price? ſo
t thou better? every
art thou *purer?* does
ſie him then he that
er; but wherein doſt
ow haſt thou ſtuft it?
why, &c. thine own
ifted them upon belly
ver his worſhip could
,and thy pleaſure, and

Prov. 7. 16.

Luke 16. 2.

thy luſts, and thy fleſhly deſires. How is it that I heare this of thee? Thou **ſhalt** heare one day of this diſmall watch-word, *Give account of thy ſtewardſhip, for thou mayſt be no longer ſteward.* What doſt thou talking of thy want of power? I could not doe this, and I could not doe that; where are my goods that I lent thee? give account for thy memory. Lord, I remember this and that tale, this & that bawble; *thou evill & unprofitable ſervant* thou, and why couldſt thou not remember my Commandements as well? give *account* for thy wit. *Lord* I have contrived buſineſſes, bargaines with it, I have jeſted, quirped, been merry with it; thou evill and unprofitable ſervant thou, why wouldſt thou not be *witty for God*, and for the *good of thy ſoul*? &c. God hath given a great deale of power more then ever thou bringeſt to act, and therefore thou *art wilfull.*

5 Demonſtration; the more power thou haſt to repent, the more *thy will is againſt it.* The more meanes that God doth vouchſafe, the more Preaching, the more knowledge, the more reproofs, the more enlightnings, *the more power thou haſt to repent, the more thy will is againſt it.* *Bernard* ſayes, ſuch a one is

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Prov. 8. 10. *All the fre will mongers reaſon why they do not repent is becauſe they will not. Out of their own mouth will God condemn them.*

Luk. 23. 40.

2 *Demon.* 2. They will not try.

2. Demonſtration; becauſe thou doſt not ſo much as *try whether* thou canſt or no. Therefore thou doſt not ſtick at a *cannot*, but a *will not*; when a Maſter bids his ſervant carry a Sack of Corn to the Mill; *I cannot*, ſayes he; but cannot you *try*, ſayes his Maſter, cannot you goe about it? no, he *will not try*; why then he is wilfull; if his Maſter ſhould ſee him ſweating and ſtriving to carry it, it were ſomething, then he would ſay he ſtuck *at a cannot*; but when he *will not be at the paines to try*, he ſticks at a *will not*. So thou ſtickſt at a will not, thou doſt not every day *in arenam deſcendere*, ſweat at good duties, thou doſt not ſtudy and labour every day to *ſhun all temptations*, and prevent *all thy ſins*, thou doſt not go about the cleanſing of thy Family, the purging of thy Houſe, thou *wilt not* go about it, and therefore the reaſon is, becauſe thou *wilt not*. Nay its all one whether thou haſt power yea or no. To what end ſhould God give thee *power?* for thou *wilt* not uſe it. Nay, how doſt thou *know* but when thou goeſt about it, thou mayeſt meet with ſome *power?* but thou *wilt not try*; cut down thy drunken ſign, and *try*; never let drinking and ſwilling be in thy houſe, and *try*, ſet up conſtant holy conferences and *try*, frequent Prayer in thy Cloſet and *try*, &c. But I have try'd again and again, and yet it will not do; every day try *though, ſi crebro jacias aleas, aliud jeceris*, though thou haſt thrown the Dye a hundred times, yet next time may be thou ſhalt throw a good caſt; But thou wilt not *try*: I would have *healed Babel, but ſhe would not be healed*. The field of the *ſlothfull is all grown* over with Thorns, and Nettles had covered all the face thereof, and *the ſtone wall* thereof was broken down, *Prov.* 24. 31. What's the reaſon he

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3 *Demon.* They refuſe the help which God offers.

Jer. 5. 16.

Mat. 25. 2.

4 Demonſtration. *God* hath not only *offered thee power* to do more, and thou *wilt not take it* but alſo given thee more *power*, and *thou wilt not uſe it*, and therefore the reaſon why thou doſt not, is becauſe thou wilt not; God hath given thee one *talent of power* at the leaſt; why doſt not thou put it out to the *mercchandizers* and occupy with it? τάλαντον ἐκάστῳ δύναμις, ſayes *Chryſ.* The power that God hath vouchſafed thee is thy *talent*. Why didſt not thou imploy it to the utmoſt? every Sermon gives thee a new power, a new price? ſo every good counſell gives thee a new *power*; what art thou better? every bleſsing thou haſt had, gives thee a *new power*, wherein art thou *purer?* does God give thee but eyes? thou haſt more power to glorifie him then he that hath none, &c. Every *mercy* helps thee with a new *power*; but wherein doſt thou uſe it? God hath given thee a good memory, how haſt thou ſtuft it? means and maintenance, how haſt thou honoured God? why, &c. thine own conſcience accuſeth thee, thou haſt waſted his goods, waſted them upon belly and back, which have devoured more thoughts then ever his worſhip could have, thou haſt waſted them upon thy credit in the world, and thy pleaſure, and thy luſts, and thy fleſhly deſires. How is it that I heare this of thee? Thou ſhalt heare one day of this diſmall watch-word, *Give account of thy ſtewardſhip, for thou mayſt be no longer ſteward.* What doſt thou talking of thy want of power? I could not doe this, and I could not doe that; where are my goods that I lent thee? give account for thy memory. Lord, I remember this and that tale, this & that bawble; *thou evill & unprofitable ſervant* thou, and why couldſt thou not remember my Commandements as well? give *account* for thy *wit*. *Lord* I have contrived buſineſſes, bargaines with it, I have jeſted, quirped, been merry with it; thou evill and unprofitable ſervant thou, why wouldſt thou not be *witty for God*, and for the *good of thy ſoul?* &c. God hath given a great deale of power more then ever thou bringeſt to act, and therefore thou *art wilfull.*

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Prov. 7. 16.

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a *perverse man* that God is faine to say to, *quid faciam tibi ?* What shall I doe unto thee? O *Ephraim, what shall I doe unto thee ?* for thy righteousnesse goes away like the dew. *Hos.* 6.4. The more meanes thou enjoyest, the more thy righteousnesse goes away; one would think the more the *Sun-shine* of the *Gospell ariseth*, the more your righteousnesse should encrease; it goes the more away, like the *dew* the more the *Sun riseth*, the more it vanisheth away; many of you, the more Preaching you have, the farther ye are off, a man might be acquainted with you heretofore, but now that you have been soundly rebuked for your sinnes, the further you flye off: some of you that were somewhat *forward* heretofore, are *mockers* now; some of you that were somewhat *towardly heretofore*, are more *covetous*, and *wasfish*, and *Passionate*, and *Worldly*: like the weeds, the more they are pluckt up, the more they doe grow; or like the earth, the more it is washed, the dirtier it proves: so the more meanes ye have to be enabled to good, the *wilfuller ye are.*

Hos. 6.4.

6 *Demon.* Their *cannot* is voluntary. A Morall impotency.

6 Demonstration; because *they cannot, is a voluntary cannot*; thou hast wilfully brought the most part of thy cannot upon thee. I cannot give to the poore sayest thou; yea, but thou hadst it once, and thou hast wilfully spent it; thou hadst Lands, and Meanes, and commings in, but thou hast spent it at the Ale-house; thou hast consumed it on the game-house. Thus thy *cannot*, is a voluntary cannot, *causa causæ est causa causati*: thy *will* was the cause of thy *cannot*, and therefore thy *will*, is the acuse of thy not giving to the poore. I cannot read, sayes one, and no marvaile if I be ignorant; but thy Parents would have set thee to Schoole, and thou wouldst be a trewant, therefore art willingly *ignorant*; I cannot remember a Sermon, sayes another, no wonder though I repeat it not in my Family but forget it as I do: but thou hast willingly ram'd it with matters of the World, or hast weakned it with drinking, and therefore thou art wilfully forgetfull, &c. The unprofitable servant was curst that had layd up his pound safe in a Napkin: he did not lessen it, nor imbezele it, but only *layd it up*. and yet he was curst because he did not διπλῶν περσεργάζειν, sayes *Chrysost.* he was cursed because he did not *double his pound*; ah the woful estate that thou art in; if he were accursed that did lay up his pound, what shall become of thee that dost lessen it? he did not double his abilities, and therefore he was cursed; thou dost not only *not double* thy abilities, but thou *dost lessen them*. God hath inabled thee to do many a thing, and now thou art not able, thou hast *willingly* lessened thine *ability*; now then thou canst not excuse thy self that thou *canst not*, because thou hast brought this *cannot on thy self*: Thou canst not weep at a Sermon, but thou couldst once, thou canst not resist such a lust, but thou couldst once, and thou hast willingly *brought this cannot on thy soul*, and therefore this is all the cause, because *that thou wilt not.*

Luke 19.20. *Chrysost.*

7 *Demon.* They are contented with their cannot.

Jer. 5.31

7. Demonstration. May be thou canst not; yea, but thou art *contented with thy cannot*; thou canst not be holy, and thou art contented not to be; thou canst not crucifie thy lust, and thou art contented with this *cannot*, nay thou *wouldst not be able*. Sir, I tell you how you may put up this injury if you will; but Sir you shall not make me put it up; *I will not be directed by you*, as it was with desperate *Judah*, *my people love to have* it so. Thou art carnal, and thou lovest to be so; were a man in the stocks, and not able to get out, yet if he be contented to be there though he cannot get out, that is not the reason of his staying, but *he will not*; thou canst not walk humbly and holily, *and thou lovest to have it so*; what would you have me so pure forsooth? So then the reason is because that thou wilt not; if thy will were not it, thou wouldst never be content with thy *cannot*; the congregation is bad, and thou lovest *to have it so*, the more custome thou shalt have for thy Ale-house; like a bad *Clerke of the Assizes*, I heard one speak it my self, he was glad there was so *many Rogues*, he had the more *money*; so some of you are glad there be so many

ny *frequenters* of the *Ale-bench*, ye have the more *cuſtome*, ye love to have it ſo, ye cannot *reforme the ſinnes of one another, and ye love to have it ſo.*

The *Preſuppoſitions* premiſed, and the *Demonſtrations* prefixed, it followes now that I lay down the ground of this neceſſary truth.

(*Scil.*)

The reaſon why a wicked man doth not turn unto God, is not becauſe he cannot, (though he cannot) but becauſe he will not.

He cannot ſay this at the day of *Judgement*, Lord, *thou knoweſt* I left every ſin that I could, and I took all the beſt courſes that I could to become a new creature, but I could not. A wicked man ſhall not be able to ſay thus without lying. The man in the *Goſpel* that had not on the *wedding garment*, could he ſay, Lord, I was not able to go to *the ſhop of the Goſpell* to ſeeke one? No, he was *ſpeechleſſe*, *Matth.* 22.12. God finds out the hypocrite, though but one, and when once diſcovered, he is confounded and ſilenced with the guilt of his own wilfulneſſe.

The firſt Ground.

The firſt Ground is this, which is obſerved by our learned *Divines* at the *Synod* at *Dort*, namely, *Art.* 3 & 4 *its refut.* 3 *error. poſit.*

Every man can do more good then he does, and ſhun more evill then he does, though I confeſſe not in *a gracious manner.* If I can prove this to be true, it will neceſſarily follow, that the reaſon why a wicked man does not *returne*, is not *becauſe he cannot*, but onely becauſe *he will not.*

Arguments to prove it.

1. Conſider, *if a man can do more good then he doth*, nothing can hinder him from doing more then he does but *his will*. when the *fire* can burne more, it doth burne more, becauſe it hath no *will* to come between the *power of burning* and the *act of burning* to ſuſpend it. The fire is a naturall agent, and therefore burnes as much as it can: but a man is a *voluntary agent*, and therefore when he *can* do a thing and does not, 'tis becauſe his *will* comes between to ſuſpend it; So that the reaſon is this, *he will not. Pilate* he had power to *crucifie Chriſt*, and *power* not to do it, *John* 19 10. he had power not to do it; why then does he *crucifie* him? not becauſe he had no power to do otherwiſe; he confeſſes himſelf he had power to do otherwiſe, but he *crucified Chriſt*, becauſe he *would do ſo.* When a man hath power to do a thing, or not to do a thing, its the will that either ſuſpends or determines. 1 *Conſid.* Every man can do more good then he doth.

2. Conſideration, that if a man can do more then he does, and yet will not, he muſt *needs voluntarily hinder himſelfe* from doing that which he *cannot*; the reaſon is, becauſe a man muſt firſt do that which *he can*, before he can come to that part which he *cannot*. Suppoſe a lame man were to go to *London* from hence, and not able to go one mile of the journey, but there ſtands one at the *Church-ſtile*, that offers, if he will but crawle thither, to carry him; he is able to crawle ſo farre as the *Church-ſtile*, but he will not; does not he voluntarily hinder himſelfe from going to London? *that which he can do muſt be done firſt, before that which he cannot.* So ye that live in your ſinnes, you muſt firſt do that which you can, before *you can look* that God ſhould helpe you to do that which you *cannot*; if thou doſt all that thou canſt for ought that thou knoweſt, *Chriſt*, though he have not abſolutely engaged himſelfe, ſtands at the Church-ſtile, there ready to help thee. *There be men in the world whom he is reſolved to help; thou doſt not know but thou art the man. Chriſt* hath not told thee any thing to the *contrary*, but onely he bids thee do what thou 2 *Conſid.*

canſt; canſt not thou cut off thy long haire? are no Sizzers able to cut it? have not you a Tongue in your heads, ye that keep diſorders in your Alehouſes? cannot you ſay, get you hence ye drunken companions, here's no entertainment for you? you muſt do that which you can, before you can expect Chriſts help to do that which you cannot; and if you will not do that which you can, you *do voluntarily hinder your own ſelves from doing that which you cannot*; *Joſhua* could not *ſtand before Ai*, nor hinder a cloſe *Achan* from taking the *golden wedge*; but when it was taken and known, he was able to make him an example. *Joſhuah* he faſted and cryed unto God all day untill night, that the Lord would mercifully *ſave him and all Iſrael*; Now heare that anſwer the Lord gives him, Get thee up ſayth he, why lyeſt thou here? *Joſh.*7.13. *Iſrael hath ſined, go and execute Juſtice*, go and do *that firſt, and then I will anſwer thee about Ai*; for if *Joſhuah* would not have done what he could, the Lord would never have helpt him to do that which he *could not*. So thou prayeſt for mercy and grace, oh that God would convert thee, and pardon thee; get thee up *ſayes* God, doſt thou ſtand praying for mercy as long as ſuch things and ſuch things are not reformed? thou haſt drunkenneſſe in thy houſe, go and reforme that; thou art in league with a ſort of baſe luſts, goe and *reforme* them; if thou wilt not do that which thou canſt, how canſt thou be ſure God will help thee to do that which thou canſt not? no thou ſticketh at a *will not*, as long as thou *refuſeſt to do that*.

3. *Conſid.* 3 Conſider *if a man will not do that which he can*, neither *will he do that which he cannot, if he could*; the ſervant that will not go *five or ſix miles in* a day which he *can* for his Maſter, neither would he goe a *hundred* miles for his Maſter *if he could*; you that can *reforme outwardly*, at leaſt if you would, and yet will not, neither would you reforme *more if you* could; ye have money in your purſes, cannot you ſpend it better then upon ſwilling and drinking and gaming? *ye can well* enough, but *ye will not*. So you would do, had you that true riches, *Luke* 16.11. ye have *naturall abilities*; if ye will not be faithfull in them, ſo it would be if ſo be yee had better; ye that have *morall and civill endowments*, if ye will not be faithfull in them, neither would you if God ſhould lend you more, &c. ye are able to avoid ſwearing and lying, but ye will not, neither would ye avoyd all other ſinnes if ye could; if a man will not do *that which he can, neither will hee do that which hee cannot, if he could*.

4. *Conſid.* 4. Conſider, *if a man will not do that which he can, can or cannot all's one to him*, all ſticks at *his will*. I cannot repent, and I cannot give over my ſinnes, ſayeſt thou; and I pray thee who *told thee that thou canſt not*? I am naked *ſayes Adam*, and who told thee that thou wert naked? *ſayes God*, Gen.3.11. So may I ſay, who told thee thou canſt not? does not thy own *conſcience* tell thee tis becauſe thou *wilt not*? I cannot digge ſayes the lazy *Steward, and to begge I am aſhamed*, Luke 16.3. I cannot digge; if he had a cudgell about his back, it would make him to digge; to begge I am aſhamed, ſayes he; he was not *aſhamed* to cozen his *Maſter* of his goods, but he was aſhamed to *begge*. I have *married a Wife* and I *cannot come*, Luke 14.20. No, what did his Wife tie his legges? there is
Prov.22.13. *a Lyon in the way, I cannot goe out ſayes the ſluggard*: alas thy owne ſluggiſh wilfull *wills are this cannot*. Can or cannot all's one to them, they never come to try whether they can, yea or no: the ſluggard never *looke* out to ſee the *Lyon* in the way, but he *dreamt* there was one there, and he was willing to believe it, he would not go out to ſee: the idle ſteward did not trie whether he could digge, yea or no; if he had taken the Spade in his hand, and gone about the work, 'twere another matter; but I

cannot

cannot dig, sayes he; he never would put it to triall, but takes another course without trying of that; so that alls one, can or cannot, if a man will not do that which he can, can or cannot, alls one to him.

5. Consider, *If a man will not do that which he can, this will make a mans conscience when he comes to speak in sober sadnesse, thank himself for his perishing.* mens *consciences* do but *jest with them* now, while they can say, tush tis because *I cannot believe*, and because I cannot repent; but at the houre *of conviction*, or the day *of judgement* at farthest, then conscience will speake in sober sadnesse, *when I was hungry, ye gave mee no meat*, sayes Christ, *when I was athirst ye gave mee no drinke, I was a stranger and ye took me not in, sick and in prison and ye visited mee not*, Matth. 25. 43. Mark, Christ puts no cannot on their consciences at the day of judgment; could they say, alas, we had never a bit of bread for to do it, never a drop of drink for to do it? no, you shall see how their *consciences were mute*; they could not say that they could not; could not ye comfort *Christs deare* members as well as *mock them?* could'st thou not take them into thy house as well as *carnall acquaintance?* its worthy observation to consider, that generally *Gods threatnings* do not run against *Cannots*, nor his *judgements* against *Cannots*, but against mens particular sins, that they *might have avoided*; for though mens sinfull consciences *do necessarily incline men to sin*, yet not *unto this sin*, nor *that sin, non determinat necessario ad hoc vel illud malum, hic & nunc*, say our *Britain Divines at the Synod.* Sinfull concupiscence does not necessarily determine men upon these and these sins, with the particular circumstances which they live in, as this rapine, this lye &c. Thus ye see this will make a sure ground of our Doctrine if so be we can prove it. 5 *Consc.*

Every man can do more good then he does, and avoid more evill then he does.

This is a most *certain* and *infallible* truth, and needs no confirmation, but I will prove it notwithstanding.

First, because *God doth complain against the Wicked for the voluntary doing no more good then they do*, what so much preaching and no more good? so many meanes and no more fruit? &c. *so God complaines against Israel, nevertheless they departed not from the sins of Jeroboam, &c.* and there remained the groves also in Samariah, 2 *K.* 13. 6. *the grove* also; what not so much as the *grove cut down?* and ye must have the sins of *Jeroboam*, that were enough stubbornness one would think; but must ye suffer the *grove also?* reform nothing, no, not the grove under your face? see how *God* girdeth their *wilfull security* that they would do no more good then they did? nor so much as cut down that grove? so many warnings and threatnings, &c. and yet the grove also? yet thy filty Tongue, thy covertousnesse also, &c. not only keep thy other lusts, but thy prophanesse also. 1 *Argu.*

Secondly, because otherwise there were *no roome for praise nor dispraise*, if a man could do no more good then he does, nor shun no more evill then he does, then no man could be *praised nor dispraised*; you know that wicked men and women may do many commendable things, at least more commendable ones then others; does not our Saviour discommend *Bethsaida*, and *Corazin*, in comparison of *Tyre and Sidon?* woe unto thee *Corazin*, woe unto thee *Bethsaida*; for if the mighty workes which have been done in thee, had been done in *Tyre* and *Sidon*, they would have repented in sackcloth and ashes, *Math.* 11. 21. might not they have shewed *so much repentance at the least?* could not they have put on *sackcloth on their loynes*, and poured ashes on their heads if they would? they might have done so much at the least, and honoured the workes and Preaching of our Savivour with an outward honour at the least. You that have such abundant teaching as ye have, ye might *honour the Gospell* with some *outward honour* at the least, that would be more commendable, which most of you will not. 2 *Argu.*

Tametsi impossibile erat Iudæis converti per externum prædicatorem Evangelii absq; præterminante gratia; quia tamen obdurati erant Iudæi propria malitia quàm Tyrii & Sidonii, id circo à scrutatore cordium corripiuntur Do. Prid. lect. de med. scient. p. 65.

3. *Argu.* Thirdly, becauſe otherwiſe there *would be no roome for the ſword of the Magiſtrate*; if a man could omit no more *ſinne then he does*, then what meanes our Pillories and Gallowes, &c. and other puniſhments upon Malefactors? will any man be ſo vain as to ſay *Achan could not chooſe* but take the *Babyloniſh garment*? certainly he might have let it alone if he would: why haſt *thou troubled us*, ſayes *Joſhuah*. Joſh. 7.25. Alas, he was not able to anſwer, oh *Sir I could doe no otherwiſe*: No, no, he might have omitted it, and therefore the Law of man is favourable to ſuch as offend againſt their wills; it does not hang ſuch as kill againſt their wills.

4. *Argu.* Fourthly, becauſe though *a carnall man cannot put off the old man*, nor ſhake off the *dominion of ſinne in generall*, nor deny himſelf, but his very nature is ſinfull and fleſhly, he does *naturally ſinne*, yet it is not his *nature* to commit *this ſinne* at *this time*, and in *this manner*; the wickedeſt man under Heaven goes about his ſinne with *previall deliberation*, and a moſt free *diſpoſition of the meanes*; the drunkard goes freely into the Ale-houſe, and calls freely for a jugge or two or three, as his luſt is; his Hoſt he freely ſuffers theſe diſorders in his houſe, and freely goes to the Tap and does draw it, &c. *Ephraim did willingly walke after the Commandements*, Hoſ. 5.11. The wicked *King of Iſrael* commanded them that will worſhip *at Bethel*, and they did *freely and willingly* obey it. *Pilate willingly* contented the people, and therefore he *ſcourged our Saviour*, Mark. 15.15. For though all this was done by the *determinate counſell of God*, yet Gods counſell *put no ſimple neceſſity upon his will*; he did freely and willingly doe it; the wicked they *turne the grace of God into wantonneſſe*, Jude 4. Mark, the Grace of God; whereby they might doe more good then they doe, and avoid more evill then they doe. 'ts true, a wicked man is the *ſervant of ſinne*. and cannot *but ſinne*, he is naturally a ſervant of ſinne; of ſinne I ſay, but he is *voluntarily and freely a ſervant of this ſinne*, *for the Lord gives him reaſon, and counſell, and good motions*. and many *common graces*, whereby he may be freed from this or that act, but *he will not*, he will break out into theſe and theſe filthy *paſſionate words* now and then; ſay reaſon what it will, and common grace what it will, he will doe it, he will doe this, and he will doe that. I confeſſe, that when a wicked man is *deſperate, and given up of God*, then it is otherwiſe, then his will is ſo greedy, that he *cannot take it off*; *but he is the more inexcuſable*, becauſe his will is *then double*.

5. *Argu.* Fifthly, *A wicked man can do more good, &c. for a godly regenerate ſoul may avoid more ſin then he does*. Though God have freed him from the ſlavery of ſin, and he is *become the ſervant of righteouſneſſe*, Rom. 6. 18. nevertheleſſe they may do more good then they do, and avoid ſin a great deal more then they do; what man will ſay that *David could not otherwiſe chooſe but commit that adultery* which he did, and that *murder* which he did, I appeal to your *conſciences* ye ſoules that are *godly*. When ye pray, forgive us our Treſpaſſes, do not ye acknowledge with all that ye have been wanting to the grace of God? Do not ye confeſſe it with ſhame that you have given way to ſundry *temptations* that by the grace of God ye might have overcome? and that ye have omitted many a good opportunity, that by the grace of God ye might have made *uſe of it*? I deny not but God does irreſiſtibly convert his Elect at the firſt, and *infallibly* carry them on to the *end for the main*, but in *particular actions* he does not ſo; but though their wills be now free by grace, yet they may freely ſin, even when they obey; and freely obey, even when they tranſgreſſe; and ſo they are forced to confeſſe they might avoid more evil then they doe, and doe more good then they doe.

Inſuperabiliter movet, qui tamen ſit aliqua reſiſtentia.

Again, *A wicked man may doe more good then he does, and avoid more evil then he does*; I prove it by induction upon his conſcience

By theſe Particulars.

Firſt, for the *outward acts of ſin in the members*; thus all profane perſons, drunkards,

drunkards, &c. ye are all convinced undeniably in your conſciences, theſe are ſins in the very outward members; *voluntas* it is *domina membrorum*; can ye ſay ye *cannot* paſſe by an Ale-houſe when ye turn in? *ye cannot come unto Sermons?* your own *legs* they ſhall judge you; can you ſay you cannot give over your oathing and lying? &c. your own Teeth and Lips ſhall judge you, &c. If you doe not root out theſe ſins, its without doubt becauſe ye *will not*. The Lord hath made all the outward man at the command of the *Will*; and therefore if the outward man be out of order, 'tis becauſe ye will: μηδεὶς οὖν λέγετω ὅτιὲν τάλαντον ἔχω, οὐδὲν δύναμαι ποιῆσαι, ſayes *Chryſoſt.* Let no man ſay I have but one Talent, and I have no power to be good; a *Talent* hath *power* to goe for a *Talent*, and twelve pence for a ſhilling, and if it doe not, 'tis becauſe ye *will not*. Haſt thou not power over thine own outward members, vouchſafed thee of God? the Lord in mercy lets thy will *have a deſpoticall power over thy members* as the Moraliſts call it, and why canſt thou not bridle them? as *Chriſt ſaid* to the Officer that ſmote him, *If I have ſpoken well, why ſmiteſt thou me?* John 18.23. Couldſt thou not have held in thy fingers? thou art inexcuſable then for all thy profane ſins.

Secondly, *Thou haſt naturall affections in thee*, and by them thou mayſt *do more good then thou doſt*, and ſhun more *evil then thou doſt*. Thus all civill Profeſſors, are left inexcuſable: Canſt thou not get more *ſtrictneſſe* of *walking* though not for love unto God, yet for love unto thy ſelf? be more frequent in good duties for *hope* of *Heaven*, and for fear of *Hell*; thats better then nothing; better do them ſo then not at all. What cannot a man do for *ſelf-love* and for *fear*? there is never a duty of Religion, but a man may every day do for love unto himſelf and for fear. God hath left theſe affections in thy ſoul on purpoſe. I know this is not enough; but what of that? Why doſt thou not go ſo far as thou mayeſt? what aileth thee that thou canſt not tame down thy pride *for feare of Gods* judgements, and bridle thy baſe paſſions for *fear* of *Hell*? It is not unknown that God hath vowed to deſtroy all the workers of iniquity: Tis not unknown that he hath prepared Hell for ſuch as thou art, as long as thou liveſt as thou doſt: Thou knoweſt this is true, and thou knoweſt God will be as good as his word, and thou art not able to abide it. Why doſt thou not curbe thy proud ſtubborn luſts for *fear* of *this Hell*? That's better then nothing; if thou canſt not do it for love, yet why canſt thou not do it for feare? haſt thou not as much reaſon as a brute creature, that is greedy of meat, yet a *whip-ſtick* is able to ſcare him from it? an *horſe* is deſirous to ſtand ſtill, yet a *ſpur* and a *rod* is able to make it go faſter; and is not *Hell* more *fearfull* then all *rods*? Why doſt thou not take heed for fear, leſt God ſhould ſend thee to Hell? a ſinner and a *hypocrite* are inexcuſable herein, for Hell may fear them; the *ſinners in Sion are afraid, fearfulneſſe hath ſurpriſed the hypocrites; who among us ſhall dwell with everlaſting burnings?* Eſay 33.14. who of uſe is able to dwell with everlaſting flames? and hypocrites may go ſo far; fear Hell, and abſtain from a million of ſins, for fear of theſe *everlaſting burnings*: canſt thou ſay thou canſt not reſiſt ſin for fear of Gods judgements? No, thou canſt reſiſt ſin for fear of leſſe evils then ſo; the fear of mens ſeeing thee can keep thee from committing adultery in the market-place, and cannot the fear of God reſtrain thee from it in private? thou dareſt not tranſgreſſe the *Kings Lawes* for fear of the Gallowes; and cannot the fear of Hell reſtrain thee from *tranſgreſſing of Gods? Gods diſpleaſure* is greater then the Kings, and thou knoweſt it: God is truer in his Law then any mortall man, and thou knoweſt it: and feareſt thou not me? *fear ye not me, ſaith the Lord? will ye not tremble at my preſence*, Jer 5.22. Canſt thou ſay thou art not able to fear him ſo much as ſervilely? that is not ſo; for when thou art ſick, and ready to dye, then thou wilt fear him, then oh thou wouldſt fain become a new creature, and all out of fear of the great God; and canſt

1. *Argu.* *Amor ſui ipſius eſt objectum motivum; at Amor Dei ipſius eſt tantum objectum terminativum.* Ames caſ conſ. *De charit. erga Deum.*

Quis poterit? as *Montan.* hath it.

thou not now? No, no, now here be pleaſures to be had, and thou *wilt have them*; here is the World, and thou wilt carke; here is buſineſſe, and thou wilt be doing, and thou wilt not find leaſure for God. No, thou wilt not; canſt thou not doe this that *God bids thee at leaſt out of feare?* this is nothing but a *lye* of *Satan*, thou wouldeſt doe them all for feare of a man. Suppoſe there were Lawes made that every man who does not pray in his Family Morning and Evening, ſhould aſſuredly be hanged: whoſoever ſweares an Oath, ſhould be hanged as ſoon as he hath ſworn it: Whoſoever breake out into any bitter rayling ſpeech, ſhould ſuffer death. Suppoſe I ſay to all the duties of *Religion it were death to omit them, & the King had made ſuch a certaine ſure Law*, I dare ſay there would be many millions of Profeſſors more in *England* then there are; rather then ye would be gibbeted, many ſwearers would never ſweare more; many lyars never lye more; many profane houſholders never omit Prayers in their Families more; and couldeſt thou doe this *for feare of a man?* why canſt thou not then doe it for feare of the *great God?*

Thirdly, *The Lord hath given thee naturall counſell, and naturall reaſon and prudence*: Oh ſayeſt thou, I am tempted before I am aware, and the paſſion is up before I am aware, I cannot help it for my life. *No, I believe thee when the Devill is once up*, there is no allaying that foul Fiend for the preſent; Thou canſt not immediately allayit. But why canſt thou not prevent it with *counſell and deliberation?* the very *Heathens have done this*, and thou haſt advantage of all Heathen. God hath given thee not onely reaſon in thy head, and a naturall conſcience in thy breaſt, but alſo *direction in his Word* to prevent it, and if *thou doſt not, thou wilt not*: are the luſts of thine appetite violent? why then doſt thou not fore-caſt for to reine them? why doſt thou not abſtaine from going to Feaſts a while? why doſt thou not ſtint thy Trencher with ſo much? If thy luſts be on fire, why doſt thou feed them with fuell? Are the luſts of anger and wrath predominate in thee? thou rapſt out an Oath before thou art aware; why then doſt thou not as *Chryſoſtome would have thee, Set forfeitures for every Oath?* Why doſt thou not intreat Gods people ſeverely to reprove thee, and exact a fine of thee for every *miſgoverning word?* Why doſt thou not bawke ſuch acquaintance as may occaſion thy Tongue to caſt out Oaths? Why doſt thou not club down thy luſts with argument upon argument? ſhall I be touchy to be damned, and proud to be damned? &c. *even arguments of ſelf-love* are able to knock them down. I doe not know how; No? that's becauſe thou wilt not know; *They know not, neither will they underſtand*, Pſal. 82.5. So thou knoweſt not, neither wilt thou underſtand; that's the reaſon thou ſtill *walkeſt in darkneſſe*; why doſt not *thou* oppoſe thy luſts at firſt riſing? *non obtinebis ut deſinat, ſi incipere permiſeris*, ſayes *Seneca*; thou canſt never get victory except thou be here firſt in the Field. The Lord hath given thee counſels on this faſhion; why doſt thou not uſe them? onely becauſe thou wilt not; haſt thou impediments? *Clarancus* had them too, but he overcame them ſayes *Seneca*. Why doſt not thou? If thou wilt not, thou doſt willingly periſh; thou mightſt doe more then thou doſt, but thou wilt not; and thou mightſt ſhun more then thou doſt, but thou wilt not.

Fourthly, becauſe thou wilt ſay all theſe things are but *naturall*, and *morall*, and *civill*, I may periſh for all theſe; but alas I am not able to doe any thing ſpiritually: I cannot believe, I cannot repent; though this be very true, yet thy plea is no excuſe; for though they be naturall, yet *they are firſt. Firſt that's in order which is naturall, and afterwards* that which is *ſpirituall, and if thou ſtickeſt there, thou ſtickeſt at a will not.* The Lord hath taken a ſufficient courſe *to humble thee, and thou wilt not be humbled*; thou ſayeſt thou canſt not obey ſpiritually, I grant it, its moſt true: nor repent ſpiritually: why then wilt thou not be humbled that canſt thou not? As God ſaid to *Pharaoh*, *How long wilt thou refuſe to humble thy ſelf before me? Exod.* 10. 3. There is externall hum-

humiliation, as *Ahabs* humiliation, thou mayeſt come to, before that humiliation thou canſt not expreſſe: why art thou not humbled with that which thou mayſt? 1 King. 21. 9

Firſt then, why doſt thou not ſee thy caſe to be *damnable?* Doſt thou not know that judgement is paſt upon all to damnation? *Rom.* 5.18. *All men are damned out of Chriſt.* Whoſoever is not *a new creature, is not in Chriſt*, but is a damned man to this day: thou knoweſt the Lord himſelf doth ſay thus: what hinders thee now from deducting a particular therefrom? If upon all men, then upon me; if all be damned to this day that are not *new creatures in Chriſt*, then I am a damned man to this houre: This *Logick* God doth vouchſafe thee; why doſt thou not reaſon on this faſhion? I am a damned man and a damned woman to this day: if thou wouldeſt be brought to this paſſe, there might be ſome hope of thee, *but thou wilt not*; thou wilt ſcrape up ſome hopes or other, thou wilt not believe this; Believe thus, *ſayes God*, but I will not, ſayeſt thou: no, thou wilt have thy luſt ſtill, and thou wilt not believe this; if thou wouldeſt believe verily thou art a *damned man*, becauſe thou art not *a new creature in Chriſt*, may be thou wouldſt never have done till thou art one, thou wouldeſt forſake all, and follow *Chriſt in all* things, but thou *wilt not.*

Secondly, but I cannot, ſayeſt thou: why then wilt thou not *deſpaire in thy ſelfe?* a man muſt deſpaire as he is, otherwiſe he can never *get into Chriſt*: as long as a man lives and does after the fleſh, he can have no true hope of mercy, or pardon, or any thing, no, he is a *dead man*, all the *Angels of Heaven* cannot help him; if there were a thouſand Chriſts, he ſhould periſh without them; and why wilt thou not deſpaire in thy ſelfe? Deſpaire? God forbid. I'le never deſpaire while I live, God is more mercifull then ſo, and I hope I need not deſpaire, *Chriſt died for ſinners, and I were a foole if I ſhould deſpaire.* Thus thou pleadeſt with God for thy vain hopes; but why wilt thou? ſayes God, why wilt thou plead with me? thou haſt tranſgreſſed againſt me, *Jer.* 2.29. Thou pleadeſt for hopes, and lieſt in thy ſinnes, why wilt thou? Mark, the will is ſet on it, thou wilt plead: *thou mightſt deſpaire of thy ſelfe, but thou wilt not*, and therefore thou wilt wilfully periſh.

Thirdly, but I cannot *pull down mine own heart*, nor maſter mine own will ſayeſt thou; No? Why then canſt thou not goe and *reſigne it to God?* Lord, here is a proud heart, I cannot humble it; Oh, here is a ſtony heart, I cannot break it: Lord doe thou; here is a rebellious heart, I cannot ſubdue it: Lord doe thou; but thou wilt not reſigne up thy heart, thou wilt not ſet about it as well as thou canſt; they *will not frame their doings to turne unto God*, Hoſ. 5.4: they will not; ſo thou wilt not frame thy ſelfe to doe it as well as thou canſt: And therefore thou doſt *willingly goe on*, and thou art wholly inexcuſable *before God*; and when he ſends thee to *Hell, thou ſhalt know thine own will brought thee thither.* Thou mighteſt reforme thine outward man, but thou wilt not; thou mightſt bridle thy *Luſts* and thy *Paſſions*, butthou wilt not; thou mighteſt take a thouſand good opportunities, but thou wilt not. And therefore thou haſt no excuſe before God, thou doſt willingly periſh. Its true thou canſt not, may be, *but neceſſity is not it, but thou wilt not*: indeed if thou didſt every day labour to fight againſt thy luſts, and reſiſt to the utmoſt, and couldſt not, then it were neceſſity, but thou doſt not, nay thou wilt not. He that reſiſteth and then cannot, he may plead, Lord, what a wofull neceſſity of ſinning am I in! but thou giveſt way to thy luſts, and therefore thou art inexcuſable, and thou doſt *willingly periſh.*

Repugnanti non volenti neceſſitas eſt. Sen.

The

The Second Ground.

THe ſecond now followes. *Every wicked man is ſlothfull and negligent*: Thou evill *ſervant and ſlothfull, ſayes Chriſt*, Matth. 25.26. Thou haſt been lazie with the *Talent I gave thee*. I gave thee *preaching and teaching*, and thou haſt been lazie to heare it. I have given thee knowledge of that which is good, and thou haſt been lazie to improve it. I have pulled thee to Prayer by the motion of my *Spirit*, and thou haſt been lazie at the duty: Thou evill and ſlothfull ſervant, I have given thee many a ſweet opportunity *to be rid of that baſe luſt* that thou art moſt addicted unto, and thou haſt been lazie to leave it. This is another ground of this Doctrine Now if this be ſo, thou muſt lay the blame on thine *own will*, and not on *Gods denying the power*; becauſe ſloth is a fault of the will. I cannot call him a ſluggard that ſticks at a *cannot*, but onely him that ſticks at a *will not*. He that labours and ſtrives as much as he can, none will call him a ſluggard, but him that can labour more, and will not. *Sloth* is a *voluntary fault of the will: How long wilt thou ſleep O ſluggard?* Prov. 6.9. How long wilt thou? Its not a fault of impotency, but of will.

Five Demonſtrations to prove this.

1 *Demon.* Firſt, if thou be ſlothfull to good duties, then thou doſt onely *imagine a company of cannots*. I cannot doe as I would ſayeſt thou: No, why then art thou ſlothfull, to make more imaginary *cannots*? A ſlothfull man imagines more *cannots* then there be. I cannot goe this journey ſayes he, I ſhall be weary, I ſhall be rob'd, I ſhall fall off my horſe; I cannot travell it: the *way of a* Prov. 15.19. *ſlothfull man is a hedge of thornes, but the way of the righteous is made plain*, ſayes *Solomon*. The ſlothfull man he imagines there's a thorn-hedge in his way; I ſhall be prickt, I cannot get over it; What? is there a thorn-hedge in the way? No; for the righteous that goes it, he finds it plain, he ſees none, no, there is no ſuch thorn-hedge in the way, but he does imagine one; and therefore *his will not is his let, not his cannot; for he does but imagine a cannot*. So doſt thou ſay, I cannot doe thus and thus; why then art thou ſlothfull to imagine more cannots, and thorne-hedges then there are? I cannot live then. Oh I cannot goe ſo often to Prayer, and if I ſhould doe ſo as you ſay, I ſhould be houred at up and down; you tell me I am a Hell-hound for my pride and my paſſions; Oh if I ſhould believe this, I ſhould never have merry day more. Alas alas theſe are *but imaginary cannots, imaginary Thorne-hedges*. I cannot be ſo ſtrict, neither can I put it up. I ſay thou doſt but imagine a company of cannots, and therefore *thou wilt not*.

2 *Demon.* 2. Demonſtation. *If thou be ſlothfull to good duties, then thou makeſt every little difficulty a cannot*; nothing but an *impoſſibility is a cannot*, but if thou be ſlothfull, thou makeſt every little difficulty a cannot. I cannot turn mine own heart, nor break mine own heart: but why then art thou ſlothfull, to make every little difficulty a cannot? a ſlothfull man makes every little difficulty a cannot. Prov. 20.5. *The ſlothfull man will not plow by reaſon of cold, and therefore ſhall he beg in harveſt and have nothing*. He will not plow by reaſon of cold, he ſticks at a very little difficulty; his fingers are ſo tender, forſooth, they muſt not ake, his toes are ſo Lady-like they muſt not ſmart, becauſe its a little difficult, therefore he will not doe it; He will not plow by reaſon of cold; Well, beg then and ye will: cannot you endure a little cold? yea, he could endure it, but it would be difficult; and therefore ſayes the Text, *He will not plow by reaſon of cold*. He does not ſtick at an *impoſſibility*, for then indeed he *could not*. But the ſlothfull man will not plow by reaſon of cold; he ſticks onely at a difficulty, and therefore he will not; nay if he ſhould labour ſoundly indeed, his very labour would keep him from being acold; the truth is, its *the labour of plowing* that he is againſt; and therefore every little cold ſhall ſerve for an excu-

excuſe. So why art thou ſlothfull to count every petty difficulty a *cannot?* its an uncomfortable thing to be alwayes poring on my ſinnes, I cannot abide it, its troubleſome to be Tongue-tied. What not ſpeake a word but onely with warrant from Scripture? I cannot abide it; what never helpe my ſelfe at a dead lift by telling a lye? never right my ſelfe by a little revenge? never comply nor ſort with ſuch and ſuch old acquaintance, becauſe they drop out an Oath now and then before they are aware? O I cannot abide it. What thus preciſe? I am not able to abide it. No, *canno'? cannot thy ſtubborne will ſtoop to a little difficulty?* get thee to Hell, and ſee if thou canſt abide that, and there thanke thine own will for thy perdition.

3. Demonſtration, if thou be ſlothfull, then *thou turneſt thy very abilities into cannots*; not onely all difficulties, but alſo thine abilities into cannots. Like *a drone* that is lazy, he loſes his *abilities that he hath. By much ſlothfulneſſe the building decayeth.* Alas I am very dead-hearted, ſayeſt thou; nay, but O man the time was when God quickned thee at a Sermon, why didſt thou let it decay? the time was when thou wert a little well affected, why didſt thou let it decay? time was when thou wert ſober, and leſſe given to wrath and paſſions, and why didſt thou let theſe good conditions decay? the Lord gave thee them heretofore, and thou haſt played the ſluggard with them, and therefore now they are decayed. Thy quickening is decayed, thy ſorrow for ſinne decayed, thy meltings decayed, through much ſlothfulneſſe the building does decay *He that is ſlothfull in his worke, is brother to a great waſter*: So thou art brother to a great waſter, becauſe thou art ſlothfull. 3 *Demon.* Eccleſ. 10.18.

4. Demonſtration. If thou be ſlothfull, then thou doſt *voluntarily naile thy ſelfe unto cannots.* There is many a ſinne that now thou art a ſlave to, that thou mighteſt have trodden under thy foot, but now thou canſt not; thou mighteſt have gone further and further on in reformation, if thou hadſt held on when thou wert going; like a Coach, its eaſier to make it runne on when once its going, then ſtirre it when once it ſtands ſtill; and now thou canſt not now thou art *nayled* to it, *like the doore to his hinges.* Now thou canſt pray and pray and grow ne're the better; hear and read and ne're the holier: *As the doore turneth upon its hinges, ſo doth the ſlothfull man on his Bed.* The doore goes to and fro, to it goes, and fro it goes, it goes may be all the yeare long, and ſtill it hangs juſt upon the ſame hinges, and after ſeven yeares travell, it hangs there where it did; its nayled to its hinges. So its with a ſluggiſh heart; he goes to a Prayer and from a Prayer, to a Sermon and from a Sermon, to a good duty and from a good duty; and ſtill he hangs juſt on the ſame hinges, he hath gotten no ground, is juſt where he was; ſo thou art juſt at the ſame paſſe after a thouſand prayers and a thouſand Sermons, and millions of good duties, ſtill thou hangeſt on thy old duties, ne're the more pure to this houre. 4 *Demon.* Prov. 19.24.

5 Demonſtration *Sloth is a lazy putting forth by halves of that power one hath.* This alſo is the very nature of Sloth; when a man hath more power then he ſhewes, but he is lazy to put it all forth. The Scripture uſes a compariſon of a man that hides his hand in his boſome, and though he have meat ſtanding before him, yet he will not ſo much as bring it to his mouth. A ſlothfull man hideth his hand in his boſome, and will not bring it to his mouth. What? why does he ſtarve? becaule he hath not any meat? No, the meat ſtandeth before him: becauſe he hath not any hands? No, he hath a hand in his boſome: becauſe his hand hath the dead Palſie, & he not able to ſtir it? No, he will not put it forth, *He will not bring it to his mouth*, ſayes the Text: So when thou art *Praying*, thou wilt not put thy ſelf forth: when thou art *reforming*, thou doſt 5 *Demon.* Prov. 19.24.

not put thy ſelfe forth; when thou art about any good ſervice, thou doſt not put thy ſelfe forth; here is a *Sabbath* before thee, and a Sacrament before thee, but thou wilt not reach it to thy mouth; thou wilt not put thy ſelfe forth. *The Lord tells thee this ſinne will breake thy necke*, and thou wilt not ſo much as reach it to thy mouth, nor apply it to thy heart; may be it would humble thee, and feed thee, but thou wilt not reach it to thy mouth; what a deale of power haſt thou? but thou putteſt it *forth by the halves*, when thou art examining thy conſcience, thou putteſt thy ſelfe forth by the halves, thou mighteſt put thy ſelfe forth many degrees more, but thou wilt not.

Oh beloved, this ſame point will *ſtrike the World dumb before God, even this, why d d ye not put your ſelves forth to the utmoſt?* Thou haſt ſomewhat more in thee then by reaſon of thy lazineſſe thou doſt put forth.

Six arguments to prove it.

There is more then by reaſon of Sluggiſhneſſe thou putteſt forth.

1. *Arg.* Firſt, its a ſigne *it is in thee*, becauſe when *God does convert* a ſinner, he does *not put in new powers and faculties into the ſoul:* he does not put in a new faculty of *thinking* and *underſtanding*, and *willing*, and *affecting*, and *remembring*; No, the ſoule hath theſe faculties already, underſtanding already, and thinking already, and remembing and deſiring already, and willing already; but God does not put in new faculties, but turnes them that are there unto himſelfe: like a Watch out of frame, the wheeles are there ſtill, the ſpring ſtill, and every parcell there ſtill, but all out of frame, and the artiſt ſets them in frame; ſo the Soule hath them in it; True, it requires the *omnipotent power of God to turne all theſe faculties to him.* Notwithſtanding thou doſt *voluntarily turne them unto other things, and not unto God.* They are every one in thee, as thou art a man. But God may not have them, nay and thou mighteſt put them *forth to more then thou doſt.* Other things can have them *ſuperfluouſly*, but *God may not have them.* (*I intend not a power of doing the leaſt good in a gracious manner, nor to engage God to give thee grace onely.*)

When God comes to work grace, he finds in thee indeed *Paſſiva capacitas & potentia obedientialis*, but their owne naturall faculties are raiſed to ſupernaturall acts upon the ſupernaturall object, God.

2. *Arg.* Secondly, its a ſigne *it is in thee.* (I meane ſtill ſo farre forth as to demonſtrate thee ſlothfull.) I ſay its a ſigne it is in thee, becauſe thou canſt *ſhew as great power otherwiſe:* When a ſervant can *runne a race for his ſport*, why will he not *on his Maſters errand* when he bids him? Its a ſigne it is in him, and he will not put it forth. Canſt thou not ſpare an hour every day for private Prayers unto God, ſometime for to meditate and belabour thy heart? Thou canſt ſpare twice as much for thy belly and thy back, and thy profits. Canſt thou not ſhed tears for thy ſins? Thou canſt ſhed tears for madneſſe, and wrath, and vexation. Canſt thou not tell how to glorifie God? Oh my parts are very ſhallow, gifts very ſmall, &c. *but thou art wiſe to do evill.* Jer. 4. 22. *They are wiſe to doe evill, but to doe good they have no knowledge.* Its a ſigne it is in thee, *but thou wilt not.* Thou canſt not ſpeake for God, thou canſt not be angry againſt ſinne, nor lay to heart the miſeries of Gods Church: No? but thou canſt find thy Tongue faſt enough for to raile, and clamour; and thou canſt even burſt with anger when thou art croſt. Its a ſigne its in thee, a ſigne there is wit enough in thee, and ability enough in thee to take paines. Thou haſt it for *other things*, but thou wilt not *put it forth for the Lord.* Oh how does this provoke the moſt High! Hoſ. 7. 9. *That ſtrangers ſhould devoure all thy ſtrength*; like Ephraim, *ſtrangers devoure*

devoured all his ſtrength. God might have none of it, but ſtrangers and ſtrange luſts could have it: The World can have thy paines and thy cares, the things of the World they can have thy thoughts and thy ſtrength, *and not I, ſayes* CHRIST. As a Maſter complaines of his refractory Servant, you can doe it for your ſelfe, and doe it for others, but you will not doe it for me; *a ſigne it is in thee, but thou wilt not put it forth.*

Thirdly, a *ſigne* it is in thee, *for thou canſt ſhew it to whom thou liſts,* like a ſluggard that will worke at idle times; ſo thou canſt ſerve God when thou haſt nothing elſe to doe; like *Pharaohs conceit of the Iſraelites,* That they would ſerve God becauſe they had nothing elſe to do. Ye are idle, *idle ye are, therefore ye ſay, Let us go and do ſacrifice unto God* Becauſe they had nothing elſe to do: So when thou haſt nothing elſe to do with thy *Tongue,* then thou canſt give *it to God*; nothing elſe to do with thy thoughts, then thou canſt *think of God,* when thou haſt no uſe of a lye, then thou canſt tell truth, &c. a ſigne it is in thee; it is not the telling of the truth; it is not the ſpeaking very gently and modeſtly, that is not in thee to doe, but thou wilt not put it forth; nay thou canſt be ſoundly provoked while ſome are in company, and yet ſtill as quiet as may be, a ſigne it is in thee. 3 *Argu.* Exod. 5. 17.

Fourthly, *a ſigne it is in thee, but thou art ſo ſluggiſh thou wilt not put it forth, becauſe the rod is able to whip it out of thee*; Like a Boy that is idle and can ſay nothing, yet his Maſter is able to whip it out of him, then he can ſay it very roundly. So thou canſt not think of theſe things, yet let God laſh thee, and whip thee with *ſickneſſe,* or with the *pangs of death,* Then O I have beene a Drunkard, and I have beene naught, I have beene wicked, and Oh if God would recover me, I would not for a world ſinne ſo as I have done: Then thou canſt weepe, and then canſt cry, and then *O for the Miniſter!* A ſigne it is in thee, for a rod puts in no new, but onely laſhes up that which lay there; as the *Twigges* of the rod have no *vertue* in them to put *learning* into the Boy, but its a ſigne it was in him. Ah thou wretch thou, thy blood lies on thine owne head; why then doſt thou not now put thy ſelfe forth? Thou canſt, but Oh it kills thee to thinke now of taking paines after ſuch things; It kills thee now to goe to thy beads and lie at weeping croſſe, and be ſo holy forſooth; Oh it kills thee now to take paines hereabouts, like the ſluggard, *the deſire of the ſluggard kills him, for his hands refuſe to labour.* He deſires to have a *crop* but it kills him to go to the *Plough*; he deſires to have his markets, but it kills him to go thither. So thou deſireſt to go to *Heaven,* but it kills thee to take paines; Mortification, Selfe-Deniall, Repentance, Humiliation, Examination of Conſcience, Reformation of life; Oh theſe kill thee to thinke of them. A ſigne much is in thee; but it kills thee to put it forth. 4 *Argu.* Prov. 21. 25.

Fifthly, A ſigne *it is in thee, becauſe thou canſt do a hundred times more when thou art pleaſed*; *like a wilfull* lazy ſervant, you could do it better if you were pleaſed, ſayes his Maſter. So as long as thou art pleaſed thou canſt be more religious, a ſigne it is in thee. *Rehoboam,* his firſt yeares were religious; *Peter Martyr* obſerves, he was well pleaſed that ſame while he ſaw it was for the *eſtabliſhing of his kingdome.* And the *Levits* came to him, from *Ieroboam,* ſo long he was pleaſed, and then he was religious, but afterwards not; and why not afterwards too? Its a ſigne it was in him, but he was *not well pleaſed*; So *Ioaſh did right in the ſight of the Lord all the dayes of* Jehoiada. Why? then he was well pleaſed with Religion, for it helpt him to *root out Athaliahs faction*; *Iehoiada* had beene the *ſaviour of his life, the helper of him to the Kingdome, the Lord protector of his Nonage,* 5 *Argu.* 2 Kings 12. 2.

the eſtabliſher of his Scepter. All this while Religion did pleaſe him, but afterwards he *would not do right in the ſight of the Lord.* Why? becauſe other things now pleaſed him better; but its a ſigne it was in him. They on the rock, they could heare, and profeſſe as long as the *Goſpell* did pleaſe them, they heard
Luke 4 13. it with joy, that pleaſed them well. Ye know joy is a very pleaſing thing, and then they could be forward to profeſſe it. A ſigne it was in them, but in time of *affliction and perſecution,* nay now the *Goſpell did not pleaſe them,* and therefore they *fall off.* So thou canſt love a child of God as long as he pleaſeth thee, nay thou canſt commend him for his holineſſe; O its a *credit* to thee to be acquainted with ſuch a one; but when ſome thing does not *pleaſe thee,* then thou canſt hate him in thy heart; all theſe are ſignes it is in thee, *but thou wilt not put it forth.*

6 *Argu.* Sixthly, a ſigne *it is in thee,* becauſe *thou wilt ſhew it in Hell*; *there* Dives *ſhall ſhew it was in him to have regarded a godly poore* Lazarus, *to have reſpected the ſalvation of his five brethren*; there he ſhall ſhew it was in him to feare
Luke 16. 28. Hell more then he did. Then the wicked ſhall ſay: What hath pride profited us? And what have riches and meanes advantaged us? Then they ſhall ſee it was in them not to count them for hypocrites, and Fooles, and mad Men, that were more religious then themſelves. *We fooles counted their life madneſſe, and we had them in deriſion, and lo they are received amongſt the Saints, Wiſd.* 5. 3. 4. 5. And therefore it is in thee, why then wilt thou not put thy ſelfe forth? I ſay this will ſtrike you all dumb before God at the laſt day; why would you not put your ſelves forth? and how do you *ſtand lazing* and *idleing out the dayes of your own peace?*

Ye cannot have any one excuſe.

No excuſe will ſerve impenitent ſinners turne at the laſt day. Firſt, Ye cannot ſay *no body hired you*: Indeed the carefulleſt ſervant in the World muſt of neceſſity be idle when none will employ him; why ſtand you here *idle all the day long?* No man hath hired us Lord, *Matth.* 20. 6. Marke, they have an excuſe that they were never hired into *the Vineyard.* That was more neceſſary idleneſſe; but you have beene hired, nay you were *hired very early in the morning,* and therefore why ſtand you here idle all the day long?

Secondly, Now thou art in Gods Vineyard, thou canſt not ſay *I cannot profeſſe,* I cannot profit by hearing, nor profit by praying, &c. Thou canſt
Prov. 18. 23. not ſay ſo; for why doſt thou not labour? in all labour there is profit. Never did a man labour but ſome profit or other he did get; but thou wouldeſt not labour, but thou ſtoodeſt lazing and idleing. Faine wouldeſt thou be ſaved; faine eſcape Hell and damnation, and oh that this were to labour for it! Like the ſluggard that deſireth a Harveſt, and yet is idle; *O utinam hoc eſſet laborare:* He lies loytering and playing, and oh that this were to labour! Oh that this were to plough and to ſow! If his Bed were the Plough, and his Pillow the Teeme, he would then drive it well: So doſt thou, *utinam hoc eſſet reſipiſcere,* thou goeſt on minding the things of this life, carking and caring, &c. *Vtinam hoc eſſet reſipiſcere.* O that this were to repent, and this were to go to Heaven: thou art negligent of prayer, and, Faith, and Holineſſe, *Chriſt Jeſus ſave me,* Thus cryes the Drunkard, *Chriſt ſave me,* and thus the Worldling, *Chriſt Jeſus forgive me.* Thus like a ſluggard thou wiſheſt, O that this were believing and ſerving of God! Like the ſluggard I ſay, O that this were to labour! thou mighteſt profit if thou wouldeſt labour; *in all labour is profit*; but thou wilt not labour, and therefore inexcuſable. O what a ſpeechleſſe creature ſhalt thou be before God at the laſt day! This is the ſecond ground of the Doctrine; The reaſon why a wicked man does not turne unto God, is not becauſe he cannot, but becauſe he will not. I ſay the ground of it is this.

Every wicked man is ſlothfull and negligent.

Stirre

Stirre up your ſelves ye whoſe heart the Lord hath awakened; Though the *wicked be* ſlothfull, *will ye* be ſlothfull alſo? O what infinite reaſon hath the Lord to correct us, every one of us all? *How wofully ſlothfull are our hearts!* I cannot maſter my unruly heart, ſayes one, and I cannot caſt out this ſame hard-hearted *Devill*: Thus we ſay like the Diſciples *of Chriſt*, we could not *caſt him out*. O faithleſſe Generation, how long *ſhall I be with you*, ſayes *Chriſt*. Mat 9 19. Cannot caſt him out? Why? he could goe *out by Preaching and Faſting*; So theſe ſame diſtempers of heart, theſe *frozen-hearted Devills* would goe out ſoon enough by Faſting and Praying; But oh we are ſo lazy thereat, and ſo cold, and ſo dead, and ſo drowſie, we doe not take paines. There is *teaching in abundance*; and why cannot ye learne; There is *miſery enough on the Church*, and why cannot we *mourne?* There is woe enough a comming, and why *cannot* we provide for't afore-hand? *God will whip out theſe lazy weeds out of us, if we belong to him*; O it provokes him! *as Vineger to the Teeth, and ſmoke to the Eyes, ſo is the ſluggard to him that ſends him.* Ah thou lazy drone; this 'tis to ſend a leaden-heeld drone of ones errand; it makes the *Maſter* look as *ſowerly* on him, as if he had drunken a *Porringer of Vinegar*. So beloved, this our ſloth to good things it doth deeply provoke God; there is many a *mercy* we loſe, becauſe of our ſloth; many a *grace* we never attaine, nay many a *croſſe* and many a trouble doe we get by reaſon of our ſloth. Oh let us ſtir up our ſelves, and blow up the *ſparks* that are under the *embers*, or elſe it will be evill and bitter, that God will make us to ſuffer. And you that live in your ſinnes, let me tell you, *ye can never look for mercy except ye ſhake off your ſloth*; ye may deſire to be converted, and pardoned, and ſaved, and ſo forth; *but the ſoul of the ſluggard deſireth and hath not*; but the diligent *ſhall be made fat*. 'Tis the diligent, the diligent onely that ſhall be fatted with grace; but ye may deſire all dayes of your lifes, but ye ſhall never have grace, except ye take paines. Nay, your own raines ſhall *torment you in Hell*; Oh how did I idle out my time, and let ſlip occaſions; and I would die, and I would to hell, and I would not doe otherwiſe, and woe is me that ever I was born, &c. Prov. 10.19

The third Ground.

A wicked man will not ſet himſelfe to uſe all the meanes that he may.

HE is not only *ſlothful* in the uſe of the ſame, not only he wil not do as much good as he may, but alſo he will not ſo much as uſe the meanes conſtantly in any faſhion. I cannot, ſaith he, repent, nor be ſuch a new creature as you talke of; Why then wilt thou not uſe the meanes? This makes thee inexcuſable. All the whole World both godly and ungodly have a cannot; indeed the ungodly their cannot is larger and begins ſooner, but the godly their cannot is much leſſened, and begins further off. The Lord inables them to goe further then all the wicked of the World; but beyond that, there begins their cannot. I ſay all the whole World have their cannot; I call that the meanes of grace, which is between their can and their cannot. As Prayers and hearing the Word, and ſtudying, and meditating, &c. The Lord ſeeing all men in their *cannots*, hath appointed ſuch meanes as they *can*, whereby they are to ſeeke unto God to do that which they cannot. Now a child of God whoſe *cannot* is in ſome meaſure healed by grace, he can pray in faith, and heare in faith, &c. And therefore Prayer in faith, hearing Gods Word in faith, &c. are his meanes to get more: he cannot obey more, nor believe more, but he uſes theſe meanes that he may. But a wicked man, his *cannot* is larger, he cannot pray in faith, and do theſe in faith, and therefore the faithfull doing of theſe duties are not his meanes. I cannot do ſo, ſayes he; no, but thou *Liberum arbitrium libertatis.*

mayſt ſet upon them all, and doe them in as good manner as thou canſt; that is thy meanes. Though thou canſt not pray in faith, yet thou canſt ſet up conſtant prayers in thy family though, ſuch as they are: Thou canſt not conferre with grace, but thou canſt conferre about grace every day: thou canſt not repeat the Word to thy houſhold in faith, but thou canſt repeat it in as good a manner as thou art able; that is thy meanes. Now, if thou wilt not uſe the meanes, thou ſtickeſt at a *will not*, and when thou doſt periſh, thou muſt thank thine own will, thou ſtickeſt at a *will not*. The firſt queſtion Chriſt asks thee is this, what canſt thou doe? As when the ſonnes of *Zebedee* beg'd to ſit one on the right hand, and the other on the leſe, this they could not, except God did vouchſafe them a new gift. But what can ye doe? ſayes Chriſt, *are ye able to drink of the Cup that I am to drink of, and be baptized with the Baptiſme that I am baptized with?* We are able, ſay they, *Matth.* 20.22,23. *Ye ſhall drink, &c.* Mark, he puts them to doe that which they can, and then bids them leave that which they cannot unto God. I ſay, the firſt queſtion Chriſt asks thee is, what canſt thou doe? I cannot be a Saint, Lord help mee to mercy, &c. Yea, but what canſt thou doe? Canſt thou not uſe theſe and theſe meanes I appoint thee? If thou wilt not doe them, neither will I help thee. This is the nature of meanes, to be a meanes to that which one cannot. A child of God can pray in faith, but he cannot maſter ſuch a luſt, and therefore he prayeth in faith that he may. He can heare the Word preached in faith, but he cannot get his heart to it as he would, and therefore he heareth in faith that he may. Doing theſe in faith are the meanes; now this is not the meanes of the wicked, for they cannot doe any thing in faith; but their meanes is to ſet about them at leaſt, that they may. I cannot pray in faith, ſayeſt thou, yea, but thou canſt ſet up conſtant Prayers in thy Family though, ſuch as they are: thou canſt not caſt off thy ſinnes in faith, thou mayſt caſt them off though; a godly man may doe theſe things in faith, and therefore that is his meanes. But that which is his can is thy cannot; and that which is his meanes, thou muſt uſe meanes unto. Thou muſt pray that thou mayſt pray in faith, repeat the Word, that thou mayſt repeat it in faith: reforme thy life, that thou mayſt reform it in faith; and ſeek the Lord, that thou mayſt ſeek him in faith. Now, if thou wilt not ſet upon the meanes thou ſtickeſt at a will not; I confeſſe here is the difference, *the godly have a promiſe upon their uſing of their meanes, they uſing them in faith, but thou haſt no promiſe; yet who knowes what God may doe?* As the King of *Nineveh* ſaid, Let's cry mightily to God; let's caſt away theſe and theſe ſinnes, *who knowes if God will turn and repent?* Jon. 3.9. he had no promiſe, he could not tell whether God would forgive: He would ſet upon the meanes, he would cry mightily; and it hit well, for God ſpared the City: if thou wilt not ſet upon the meanes, thou doſt willingly periſh; and here I cleared two things, 1. That God appoints every man the meanes that he may uſe, he may uſe thoſe meanes that God commands him as meanes. 2. That if he will not, he does wilfully periſh.

Col. 4.6.

Note.

This confounds the *Helena* of the Arminians.

Arguments to prove a wicked man may uſe the meanes that God appointeth as meanes.

I cannot heare the preaching of the Word, ſayeſt thou, I am deaf, I cannot heare Sermons, then that is not thy meanes: reading, which thou canſt; and meditating, which thou canſt, is thy meanes. Every man may uſe the meanes that God does appoint him as meanes.

1 *Argu.* Firſt, becauſe its the very *nature of meanes* to come between ones *can* and his *cannot*, and therefore they are called *media*, becauſe they come in the midſt between a mans can and his cannot. By what meanes may I goe up to *London*? flying in the Aire is not any meanes. No, that is a *Birds* meanes and not *mine*, for I cannot doe it; but my meanes is going, if I have legs; or riding if they be not able: or carrying if I cannot ride. Every mans *mediums* come in between

Media.

tween that which he *can* and that which he *cannot*, and he is to uſe them, that that which he cannot he may be enabled to doe.

Secondly, becauſe God does not *exhort men* like a company of ſtocks and ſtones, but as *men* that are *edifiable* by his words. If there were no means they could poſſibly uſe, they were like ſtocks and ſtones. If they had no eares as means to let it in, no underſtanding as means to conceive it, no power of willing at leaſt to ſet about it, then we ſhould preach to a company of ſtocks. There muſt be ſome means propounded, that men are enabled to uſe (though by any power of their own they cannot doe it graciouſly) or elſe as good preach to a company of ſtocks. Now God proteſts he draws men as men may be drawn: *I draw them with cords of a man*, *Hoſ.*11.4. That is, with ſuch cords as a man may be drawn with, not like a company of ſtocks and of ſtones; if ye have but the carnal reaſon of a man, theſe cords they would draw you. God draws you like men, with cords of a man: indeed in the quickning of the heart, and in point of repentance, a man is no more active then a ſtone. But when he draws you to the means, he draws you like men, and therefore ye may come if ye will, and if ye be but men, theſe cords are cords to draw men.

Thirdly, becauſe Gods anger is very reaſonable; when a Maſter is angry with a ſervant that may doe a thing and yet will not, we call his anger a very reaſonableanger. I know Gods anger is very reaſonable, for things which thou canſt not; becauſe once he gave thee power; but when he commendeth the meanes, now this anger is very reaſonable. We our own ſelves count his anger very reaſonable in the like caſe; what will he not do it? No not uſe the meanes for to do it? Would not this anger any body? Say we ſo, for theſe things ſake *comes the wrath of God upon the children of diſobedience. Eph.* 5.6. That is for Adultery, for Fornication, for vain words, and vain hopes to be ſaved; for theſe things comes the wrath of God upon the children of diſobedience. He does not ſay for not being renewed, for not being converted, but for theſe things comes the wrath of God forth. He's angry for that, but his wrath comes generally forth upon men for theſe things becauſe they will not uſe the meanes; They will not give over thoſe ſinnes which are the hinderances to converſion. This is very reaſonable; if a man were not able to do it, there would be ſome ſhew at leaſt of unreaſonableneſſe in Gods anger; but there is not any ſhew of unreaſonableneſſe in his anger, when men will not buckle to the meanes which they may. When God commanded the *Egyptians* to ſubmit and be humbled, they would not; he commanded them at leaſt to uſe the meanes to let his people goe, and they would not. You ſhall ſee how the Text ſayes his anger now was very reaſonable: there is a ſweet phraſe, *Pſal.*78.50. *He made a way to his anger*: in the Hebrew tis he weighed a path to his anger. He weighed it in a *ballance*: Mark how reaſonably and proportionably God is angry. He puts his anger and mens ſins in a ballance, and weighs out the right meaſure of anger. When a ſervant forceth a maſter to be angry whether he will or no, he cannot complaine his Maſters anger is unreaſonable; he may go of his errands, and he will not; he may do this buſineſſe, and he will not; if he cannot do the buſineſſe it ſelfe, yet he may uſe the meanes, and will not. Now his Maſters anger is very reaſonable, becauſe he forceth him to be angry: as the *churning of milk bringeth forth butter, ſo the forcing of wrath bringeth forth ſtrife.* Prov.30. 33. He does even churn his Maſters paſſions, and he forceth the ſame, as a churner forcing the milk to become butter, ſo he forces ones kindneſſe to become anger; and therefore the anger is very reaſonable. So God is very reaſonable in his anger: wilt thou not uſe the meanes to be quickned? Suppoſe thou canſt not quicken thy ſelfe, but wilt thou not ſee about the meanes? This churneth the Lords anger, and his anger is very reaſonable. *3 Argu.*

Fourthly, Gods offer of his Kingdome to the wicked is ſerious: if they were *Argu.*

were ſenſeleſſe and quite dead, and could doe nothing, his offer were not ſerious: ſhould a man offer an hundred pounds to a dead carkaſe, here is an hundred pounds for you, if you'l take it, Ile give it you; this offer were not ſerious, becauſe the dead carkaſe is not able to ſtir, but is ſenſleſſe. True, in matter of *Converſion* it ſelfe a man is as dead as a carkaſe; nevertheleſſe he is not abſolutely a *dead carkaſe to all uſe of the meanes*; he hath the life of nature, and of reaſon, and of ſenſe, and therefore when God offers his Kingdome *in the meanes*, this offer is *ſerious*. *Turne you at my reproofe, behold I will poure out my ſpirit unto you*, *Prov.* 1.23. He ſpeaks there even of Reprobates and all, and he ſeriouſly offers them his *Spirit*, and therefore they might have gone about the means, but they would not; *Vocatio Dei eſt ſeria*, as our Divines doe all ſay, and therefore the means he appointeth may be uſed.

5. *Argu.* Fiftly, *becauſe Gods reproofs are very equall*. Should a man reprove a Cripple for not running, this reproofe were not equall, becauſe he is not able to doe it. I grant when *God* reproves the wicked for being ſinfull, ſuch *reproofs are all equall*, though they be not able to be without ſin: but then *equality* is grounded upon ſomething before, namely upon their *voluntary Apoſtaſie and inability in Adam*. But when God reproves them for not ſetting about the means, his reproofs then are very equall, and the equality is grounded upon their *wilfulneſſe preſent*; *Will ye not feare me?* ſayes God; I doe this and this. Mark, his reproof is very equall. God reproves *Iſrael* for *not obſerving his Statutes*, ſaying, *the ſtatutes of Omri are kept*. *Mal.* 6.16. You can obſerve his ſtatutes, why cannot you ſet about mine? he ſets up a Temple, you can goe conſtantly to it, why cannot you goe conſtantly to mine? The reproof was very equall. If thou wilt not ſet upon the means, thou art moſt equally condemned. I cannot Preach ſo often as ſome doe, nor be ſo much reſident as ſome are. No? Why wilt thou not give over one of thy two Livings then? Thou art able to doe that; *If thou wilt not ſet upon the means, thy condemnation is equall*. Thus I have confirmed this firſt Point, namely, that *the wicked may uſe thoſe means, that the Lord commands them as means*.

In the ſecond place I ſhewed, that this being thus, *thy condemnation muſt be wilfull, if thou wilt not uſe all the means*.

Arguments to prove it.

1 *Argu.* Firſt, *The Lord will not help that man by a miracle to goe, that hath legs to goe and will not*. Thou ſayſt thou wouldſt faine goe to Heaven; Tell me, what legs hath God given thee? what means hath he lent thee? If thou wilt not uſe them, the Lord will never help thee without. Had the *Iſraelites* had any *means* to have gotten over *Jordan*, as Ships, or Barks, Boats, or Bridges, or Fords, and they would not, he would never have helpt them *over without*. You know the Lord *parted the waters*, *Joſh* 3. 13. but if they had refuſed the means, he would not have kept them on this manner without: if they had *food ſufficient in the Wilderneſſe* to eat, and they would not, he would not have *rained food* down upon them; had they had Shoomakers, and Drapers, and Cloth ſufficient to come by, and they would not, he would never miraculouſly have kept their garments from wearing. Its a tempting of God, when thou haſt the means, and wilt not be diligent in them, to deſire God to help thee without; thou wouldſt have thy children Gods children, thy family Chriſts family; then *uſe the means*. Set up the conſtant *Invocation of Gods Name* Morning and Evening among them; ſet up *Reading*, ſet up *Catechiſing*, and every good thing, or thou canſt never expect it. Wouldſt thou be holy and heavenly? then uſe the means; Talk of Heaven in thy meetings, reaſon about grace, inquire of good ſouls, and how may I come by an humble heart? How may I get faith, and be *led by the Spirit*? If thou *wilt not be conſtant in the uſe of the means, all thy prayers to God are nothing but temptings*. Thou art troubled with by-thoughts; thou ſayſt thou wouldſt fain be delivered there-from, then uſe the means

means, be not ſo long without God every houre, pray every day oftner, ſtrive in the duty the harder; if thou wilt not uſe the means, God will never help thee without. Thou art full of thy doubtings, thou ſayeſt thou heartily deſireſt to be freed; then uſe them means, or thou lyeſt: give over thy broad walking, thy broad acquaintance; thoſe that have no more holineſſe in them then the ſtock, are thy boſomeſt friends; if thou wilt not uſe the means, God will never aſſure thee without, nor convert thee without; if *Dives* his five brethren will not heare *Moſes* and the Prophets, they ſhall have no miracle from the dead, *Luk.* 16.18 if God lend thee the means, he will not ſave thee without.

Secondly, God will not bate a farthing of the price he ſets thee at; when a Tradeſman hath once ſet his loweſt price, he will not goe lower. Now the uſe of the means are Gods loweſt price, the Lord will not bate a farthing of that; wherefore is a price put into the hand of a foole? *Prov.* 17.16. the means of grace are this price, and the price is in thy hands; when the Lord vouchſafes thee the means, he'l not bate thee a farthing of this price. He ſets this price on his mercies and graces, thou muſt uſe all the means; not as though grace might be valued, no, it exceedeth all prices: or as though grace were not free; yea, its free and without price: its fit though that this price ſhould be ſet upon the almes, that the proud beggar ſhould chooſe to receive it; if thou wilt not give the price that God hath put into thy hand, thou art worthy to miſſe it; I will give ſo much, and labour ſo much, and pray ſo much, and reforme ſo much. No, no; that will not do, Chriſt will have tother odde penny too, thy filthy ſpeaking muſt off, and thy baſe paſſions and old courſes muſt off, he'l have thee ſtoop to all his holy means, wouldſt thou have it cheaper? Mine own children and Saints never had it cheaper. Not *Abraham*, *Iſaac*, not *Jacob*, nor *Paul*, they were fain to uſe all holy means, to abandon every luſt, to ſet up every duty, invocation in their families, meditation in their hearts, examination in their conſciences, holy communication in their mouthes; none of my Saints had it cheaper: & thou makeſt a mock of them for praying ſo much, and profeſſing ſo much, ſo much hearing, and ſo much gadding after Sermons, &c. Well, well, I'le not bate thee one duty, nor one luſt, nor one carnall deſire, I'le have thee ſet about all, or thou ſhalt never have mercy. Yea but I cannot find in my heart to put up this, nor to be abridged of this, and ſhall *Chriſt* and thou part for one *ſingle farthing*? Periſh then, and go and thank thine own will for it in Hell. God is reſolved upon this price, & this is the loweſt. 2 *Argu.*

Thirdly, *God will never be brought out of his walke, thou canſt never look that God ſhould come out of his walke to ſhew thee any mercy, or give thee any grace.* Now the way wherein God walkes, is the *means of grace and of ſalvation*; There thou muſt look for God, or thou canſt have no hope for to find him. Suppoſe a poore *petitioner* ſhould come with his petition to the *King*, he can never look to have the King come downe hither to *Rochford* to grant it him; No, he muſt go up to the *King*. The King is at Court at *White-Hall*, and there he may have him; if he will not go thither, he is wilfull, and if his petition be not granted, he may thank his own will: *So thou canſt not looke to fetch God out of his own walke, the means of grace and ſalvation*, endeavour to obey him prayings, cryings, ſeekings, &c. Theſe and other means of ſalvation are his walke, theſe are the wayes wherein they muſt wait to find God, if they would have him; *in the way of thy judgements have we waited for thee. Iſa.* 26.8. There the Godly wait for the Lord in the way where his walke is; *he will not be ſpoken with, but only there in his walke.* If thou wilt not ſeeke him there, thou maiſt thank thine own will, if thou miſſeſt him; ye that are negligent to hold out in Gods wayes, ye can never look to find mercy while ye live. Pray for mercy, and cry for mercy, and grone for mercy, ye muſt looke to periſh without it: if ye will not ſeeke it in his wayes; you'le ſeeke him in ſome, but you will not ſeke *him in all*, aſſure your ſelves then you ſhall *miſſe* of him; do you thinke 3 *Argu.*

the *King* will come to you, to grant your petitions? you muſt goe up to him, and take him where he is to be ſpoken with. *God will not be ſpoken with but onely in his wayes; the Jewes received Sacraments enough* every meales meat is a new Sacrament in the Wildernesſe, afterwards they prayed prayers enough, but I will not heare you ſayes God; nere tell mee of your ſeeking for mercy, waſh you, make you cleane, *put away from you the evill of your doing. Learne to do well; come now and lets reaſon together, if your ſins be as red as Scarlet, I'le whiten them.* Now he'l be ſpoken with if you will come hither; What not erect his feare up in thy family? not give over thy baſe carnall comforts? keep ſuch diſorders under thy roofe, and in thy life? ſweare ſtill? and *give place to the Devill ſtill?* curſed paſſions ſtill? mock at my children ſtill? Doſt thou walke in theſe wayes and hope to find good? No; as good cut off a doggs neck, as give him ſacrifice of prayers as long as you walke in your own wayes. *Eſay.66.3.* you muſt ſeeke him in the wayes that he walkes in, and not chooſe your own wayes, heele never come out of his way for any of you all; what ſhall I doe Lord? ſayes *Saul*, he would faine have ſpoken with God there. No, no, goe to *Ananias*, &c. if thou wilt not ſeeke him in his way, thou art well ſerved if thou miſſeſt him.

I beſeech you conſider this point, you can never looke to be ſaved, except youle ſet your ſelves to do what you may, and uſe all thoſe means that you may; for though the uſe of the means does not ſave you, yet they are the way, though not *cauſa regnandi*, yet *via regni*; and if you will not conſtantly uſe them, you can never have his Kingdome.

Reaſons of it.

Firſt, becauſe Heaven is an end, and an end can never be gotten without means; the end is eternall life. *Rom.6.22. eternall life* is an end, and therefore except the means be all uſed, you can never attaine it.

Secondly, God hath *annexed it to the means*; all Heaven and Earth can never ſeparate them; either uſe all the means that God hath appointed, or elſe he hath decreed it, ye ſhall never be ſaved. When he hath once appointed theſe and theſe ſhall be your means, theſe ſhall you uſe for't, ye ſhall never be ſaved without them. When God hath appointed their abiding in the ſhip a means of their eſcape, you ſhall ſee what *Paul* ſayes, except *theſe abide in the ſhip ye cannot be ſaved, Act.27.* So tis for Heaven, except ye abide in the means ye cannot be ſaved.

Thirdly, *Every ſoul muſt give an account before God, how he hath uſed the means*, whether he hath uſed them all yea or no. And according as the account is he can give, ſo ſhall his judgement be. God hath ſworne this, as I live ſaith the Lord; God hath pawned his own life upon this, that thus it ſhall be. As I *live ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſſe to God: every one of us all ſhall give an account unto God*, Rom.14.11,12. every one of us, God will *exempt none*, we muſt all be brought to an account for theſe things: will not thy heart bow to it? As I live ſaith the Lord, I'le make every knee bow to it, I'le make you bow or I'le break you for ever: as good do it as not, for ye ſhall give an account whether ye have done it or no.

Fourthly, beloved, *God will not ſet up another door into Heaven for any man in the World*: either come in at this, or you ſhall never come in. He'l never make *another Bible*, either be ruled by this or by none: He'l never chalk out another way, either go this way or chooſe, and periſh in thy *wilfulneſſe*. The drunkards way ſhall never be his way: the worldings way ſhall never be his, nor the lazy Goſpellers his, not the careleſſe profeſſors his, hee'le never change wayes, nor are *my wayes your wayes*, Eſay 55.8. you muſt amend your wayes, *Ier 7.3.* and come unto his way, or ye ſhall never eſcape the evil to come: can there be any reaſonabler way then this?

Proofes.

Prooſes.

Firſt, Some of the meanes that God hath appointed you may do them without labour, you may do them with eaſe: do but ſay, I will, and it is done: What labour is it to ſay, company-keepers ſhall not ſit drinking in my houſe? There is never an Ale-houſe in your Town, but if they will, they may root out diſorders from their houſes: their own wills do deſtroy them. Its no labour in the world to do this, and will ye not do it? periſh then, and thank your own wills.

Secondly, ſome of the means that God hath appointed, are eaſier then them, onely that you would give way to another to do them: may be the wife would have prayers in the family, if the husband would give way. The *Miniſter* would teach you, if you would give way: The Lord Jeſus might work many things in you, if you would give way: this is leſſe then to will. You that have good Wives, who would reform ſundry things, if you would give way,&c. I beſeech you apply it particularly to your ſelves, your ruin is wilfull, if ye yeild not, and will not give way.

Thirdly, Some of the means are yet eaſier; for ſome of the meanes of grace are better for you, even in your carnall and worldly reſpects. Youl ſay that's the eaſieſt of all for a man to favour himſelf and his fleſh: As for example, the reforming of your gaming, dicing, carding in your Innes, your drunkenneſſe and bezeling o're the pot; your pride and your geygaws, and the like: would not this favour your purſes, and be more agreeable to your very carnall reſpects? and therefore you that do not reform theſe, you pluck wilfull perdition on your heads.

Fourthly, ſome of the means of grace, its harder to omit them then to uſe them: Many of you meet with more hardſhips in the omiſſion, then you could light upon in the practice of them: I need not inſtance the particulars, they are very familiar.

Fifthly, ſome of the meanes of grace, be they hard, yet they are but hard, they are not impoſſible for you to uſe. They will ask no more then a little labour and diligence, and therefore omitted onely by reaſon of *wil-nots.*

I hope by this time you ſee clearly the truth of this ground. If ye will not ſet your ſelves to uſe the means of grace and ſalvation, when ye die you muſt needs lay the blame on your wills: And why will ye ſo? *Why will ye die, O houſe of Iſrael?*

But notwithſtanding the evidence of this truth, *The wiſdome of the fleſh, which is enmity againſt God*, fils carnall minds with many objections againſt it: from all which I ſhall endeavour to vindicate it, by anſwering them all in order.

1 *Object.*

THe firſt objection is drawn from thoſe Scriptures which ſay they cannot. 2 *Object.*

From their own willingneſſe, they would, but they cannot. 3 *Object.*

Is from their own deſires, they deſire to do it, but they are not able. 4 *Object.*

Is from their reſolutions, they purpoſe, but whether they will or no, they are faine to break their good purpoſes. 5 *Object.*

Is from their good endeavours (as they ſay;) they labour againſt their ſins, and yet they are tranſported into them, *to ſwear before they are aware, to be overtaken in company, &c.* We will anſwer them in order.

1 *Object.*

As to the firſt Objection from the *Scriptures* whichſay they cannot, I anſwer. *anſwered.*

Indeed the Scripture ſpeaks of five cannots.

There are five cannots in Scripture:

First, of a *naturall cannot*; every man is born by nature under a *cannot believe*, and a cannot ſee God: But there is difference between thy cannot repent, and thy doeſt not repent: there is difference betwixt theſe two. 1 *Cannot.*

The cauſe of *thy cannot* is one thing, and the cauſe of thy *doeſt not* another. The cauſe of thy *cannot* is the carnalneſſe of nature, but the cauſe of thy *doeſt not*, is the wilfulneſſe of thy will. *The naturall man receiveth not the things of the Spirit of God, for they are fooliſhneſſe to him*; neither indeed can he, for they are *ſpiritually diſcerned*, 1 *Cor.*2.14. Where the Apoſtle gives a different cauſe of a naturall *mans cannot*, and his *does not*: when he ſpeakes of his *cannot*, he tells us the cauſe of that is becauſe grace is ſpirituall, and he is carnall. Neither indeed *can he*, becauſe they are ſpiritually diſcerned: but when he ſpeakes of his *does not*, you ſee he alledges a different cauſe of his *does not*. The naturall man *does* not receive the things of the ſpirit of God, they are fooliſhneſſe unto him; he counts them all fooliſh: He is ſo *wilfull* in his own carnall reaſon, that he counts it folly to deny it. Thou canſt not do thus and thus doſt thou ſay? Why then wilt thou count it folly to do ſo? when a man croſſes thee of thy will, thou counteſt it folly to put it up; I were a foole if I ſhould be ſo preciſe as ſome be: I were a foole if I ſhould not ſuffer a little diſorder in my houſe, as long as I gaine by it: This is meere *wilfulneſſe*; this, and not a *cannot*, is a cauſe of thy *doeſt not*. Thou canſt not indeed becauſe thou art carnall, but thy cannot is dead and not operative: thy will is the cauſe of thy does not; Like the *wilfull blind man*, He was blind and would not open his eye-lids. He could not ſee, but his *cannot lay dead*, for he would not open his eye-lids: his *cannot is not operative* till he will open his eye-lids. If he could ſee, yet he could not till he would open his eye-lids, ſo thou wilt not open thine eye-lids.

Secondly, the Scripture ſpeakes of a *deliberate cannot*, when a man cannot do a thing, *onely becauſe he cannot find in his heart to do it*. Thou canſt not repent of this and that ſinne and forſake it, the truth is, thy cannot is this, thou *canſt not find in thy heart to forgoe it*. Such a courſe is profitable and pleaſing to thy fleſh, thou canſt not find in thy heart to abandon it, thou canſt not find in thy heart to be friends with ſuch a one; to part with thy vanities, or to abridge thy ſelfe of thine angry ſpeeches when thou art ſtird, &c. Thou canſt not find in thy heart to do it. As the *Jewes, you cannot believe*, ſayes Chriſt, becauſe *ye ſeeke honour one of another*. *Joh.* 5.44. they would faine be well thought of all their acquaintance, and therefore they could not *find in their heart* to *believe in Chriſt*. Oh that would make thee to be out of favour with the *Phariſees*, and to be counted baſely of in the World. Therefore they could not find in their heart to believe, now this is no excuſe; thou canſt not turne unto God, thou canſt not find in thy heart to part with thy luſts, this is thy cannot.

3 *Cannot.* Thirdly, the Scripture ſpeakes of a *judiciall* cannot, as a rogue cannot goe, becauſe for his *loytering the Magiſtrate hath lockt him in the ſtocks*; This does not excuſe thee one jot; ſhall the villaine be wilfull in his loytering and then complaine of the Magiſtrate that he is not able to go about his worke? I cannot goe about my worke ſayes he; and who bad him be ſo idle as not to goe about it, when he might? Thou haſt gone on may be wilfully in thy ſinnes and now the *Lord hath inflicted a judiciall cannot* upon thee. Thou canſt not come out of thy ſinnes, nay the Lord hath caſt this *cannot* upon thee in judgement; he hath ſet thee in the ſtockes for thy wilfull ſecurity. As the wicked Jewes, they could not believe, ſayes the Text, becauſe *Iſaiah* ſaith, *He hath blinded their eyes, and hardened their hearts*, Joh. 12.39,40. could they excuſe themſelves for their cannot? No, the Lord had ſet them in the ſtockes for their wilfulneſſe and ſecurity. They could not believe, for they had wilfully provoked the Lord to caſt this cannot upon them in judgement.

4 *Cannot.* Fourthly, the Scripture ſpeaks of a *compounded cannot*; A cannot *in ſenſu compoſito*, as we call it, a cannot in a compounded ſenſe. As a Drunkard cannot tender his family, his poore wife and children. No, as long as he lies bowſing

ſing on the Ale-bench he cannot, in a compounded ſenſe he cannot. *Ariſtotle* ſets it out by ſitting; he that is ſitting cannot walk, that is, as long as he is ſitting he cannot walk. As Chriſt ſaith of a carnall man, *he cannot be my diſciple*: he cannot in a compounded ſenſe: *He that comm th to me, and hates not father and mother, and wife, and children, yea and his own life, cannot be my Diſciple*; *Luk.*14.26. he cannot indeed, ſo long as he ſtands upon theſe terms, My father will not love me, and my mother will not like me; if I ſhould be one of your Diſciples, my friends would not own me; I muſt doe as I doe, or I cannot keep my wife and children. Indeed as long as thou ſtandſt on theſe terms, thou canſt not be a Diſciple of Chriſt, thou *canſt not in a compounded ſenſe*, but if thou wouldſt; divide it, thou mightſt: *no man can ſerve two maſters*, *Mat.*6.3. mark, compound them together and he cannot; but if he would give over one, he might ſerve the other: thou canſt not thou ſayeſt, No, I yeeld thee in a compounded ſenſe thou *canſt not*, *thou canſt not as long as thou art thus careleſſe as thou art, as long as thou favoureſt thy ſelf in ſuch and ſuch luſts, thou canſt not. The compounding of thy ſecurity and lazineſſe with Religion*, that is the reaſon why thou canſt not; this is it that makes our prayers hard, and our repentings hard, our believings and all our performances hard, becauſe we would fain be compounding. We have much adoe to Pray, our hearts can hardly be brought to wreſtle, much adoe to be humbled, our wils will hardly ſtoop, if it were not for *theſe compoundings*, *theſe duties were eaſie*. And what excuſe haſt thou hence? none at all: for its a *cannot* onely in the compounded ſenſe that thou makeſt it.

Inward diſeaſe ſets men amiſs.

Note.

Fifthly, the Scripture ſpeaks of a *humbling cannot*, a *cannot* not to bolſter thee up in thy excuſes, but onely to humble thee, that thou mayſt be driven out of thy ſelfe unto God. A ſervant cannot live, except it be his Maſters pleaſure to take pitty on him; Is this any pretence to him to anger his Maſter? or to be negligent of his Maſters commands? nay rather it forceth him to be ſo much the more carefull to obey him, and to be humble before him. So the Scripture ſayes, that thou canſt not without God, except God ſhew mercy on thee to convert thee and ſave thee, thou canſt not be accepted of him. *All this is to humble thee, not to help thee with excuſes.* Tuſh I cannot doe as his Miniſters doe bid me, I cannot mortifie theſe ſins, I cannot be ſo ſtrict, this is too much preciſeneſſe you ſpeak of. *O murmure not, this* cannot *is only to humble thee: murmure not among your ſelves*; *No man cometh to me, except the Father draw him*, *Joh.*6.43,44. This is no reaſon why thou ſhouldſt murmure or cavill, or be ſtubborne as thou art, thou canſt not come at Chriſt, except the Father take pitty on thee to draw thee. Thou haſt ſo much the more reaſon to be humbled, and not to goe on wittingly and wilfully as thou doſt. Canſt thou not be holy and ſaved, except he be pleaſed to pitty thee? in what a wofull caſe then art thou, to provoke him as thou doſt? So much ſhall ſuffice for thy firſt Objection drawn out of the Scripture.

5 *Cannots*

The ſecond thing thou objecteſt, is thy willingneſſe; thou wouldſt as thou pretendeſt, but thou canſt not.

I anſwer thee for this.

Firſt, may be its the will of thy conſcience, and not the will of thy heart; thy heart is carnall and unacquainted with God, and ſo its contented to be, onely thy conſcience would have thee grow better and more heavenly, but thy heart will not yeeld; and therefore all thy willings are nothing but deludings. they are onely the willings of conſcience, and not of thy heart. Thou art chafing and fretting every foot, thy conſcience tells thee thou ſhouldſt not; thou art praying carnally every day, when thou haſt done, conſcience ſayes thou ſhouldſt pray holyer then ſo; *conſcience would, but thou wilt not*, conſcience would have thee get aſſurance for Heaven, but thou wilt not be at the pains. Alas, this makes thee inexcuſable, for now thou condemneſt thy ſelfe, and yet

2 *Object. anſwered.*

wilt ſin; *Thou art inexcuſable O man whoſoever thou art that judgeſt*, for *wherein thou judgeſt another, thou condemneſt thy ſelfe*, Rom. 2. 11. Mark, when a man condemneth himſelf, he is inexcuſable. (I doe not now quote it for the particular the Apoſtle does inſtance there for judging another) for the truth is is the ſame, whatſoever ſinne we doe inſtance in, the truth is this that *Paul* grounds his ſpeech on: *He that condemneth himſelf in a ſin, and yet will goe on in it, that man is inexcuſable.* What now haſt thou gotten by thy plea? thou wouldſt, thou ſayſt; this makes thy ſinne to be worſe, in that thy conſcience would, and yet for all that thou wilt not.

Note.

Secondly, may be its a copulative will; thou haſt a will to repent and be godly, but it is with a copulative will. Repentance and ſome luſt, Godlineſſe and ſome luſt; thou wouldſt fain pleaſe the Lord and thine own luſt too; be religious and proud too; believe in Chriſt and covet too, and be vain too, &c. Thou haſt a will but it is a copulative will, to ſerve God and do this too; Piſh, cannot I ſerve God, and doe this too? No, no, this ſame copulative will is a flat contradiction. Couple light and darkneſſe? *Chriſt and Belial?* 2 *Cor* 6. 15. Its a contradiction to imagine to couple them, for they cannot poſſibly be coupled. And therefore this ſame copulative will is nothing but a mockery, and the truth ſtill is this, thou wilt not.

Thirdly, May be thou haſt a woulding will; this is no will, but onely a velleity; ſo thou haſt a woulding will. I would do as well as any other, but I cannot; to ſpeake properly this is no will, for its onely that will wherewith fooles will things impoſſible; I would I were at *London* with a wiſh, ſayes he; I would I could flie as well as an *Eagle*. Theſe things are impoſſible, and therefore its no will, but meere folly; thus may be thou willeſt grace, I would with all my heart I could do as God ſayes, God knowes my heart, my will is good, I would be better then I am; And yet thy conſeience can call for ſomething or other to be mended, and thou wilt not. This is an impoſſibility, and therefore no will; like the foole that would ſit in his chaire, I, and would I were at *London*, he would faine be at *London*, and ſit ſtill. So thou ſitteſt at the ſame paſſe, I would I were in Chriſt; thou wouldeſt faine be in Chriſt, and yet thou art loth to ſtirre out of that baſe temper thou art in. This is an impoſſibility, a folly and no will; woulding and no willing. I grant the Saints of God have their wouldings, and their would does go further then their will; their will is abſolutely ſet to be holy, and they would be more holy; their will is deeply to be humbled, and they would be deeper; their would is grounded on a will, they will in ſome meaſure and they would goe further. I will, oh that I could will more! But thou that lieſt in thy ſinfull eſtate, *thy would is pure folly.* A would grounded upon a *will not*, is foppiſh; the *Saints would is grounded upon a will*; *but thine, the root at bottome is this, thou wilt not.*

Note.

Fourthly, may be thou *haſt a generall metaphyſicall will*, but to come *particulars*, there *thou wilt not.* I hate the Saints of God? God forbid; I'le never hate them while I live; and yet come to this Saint and that Saint, *him thou wilt hate*; *him?* He is the verieſt *hypocrite* in the Country, and keepes more adoe then needs. Thus thy will is good to a company of metaphyſical Saints in the clouds; but thoſe that are Gods *Saints in particular*, *thou mockeſt.* I be ſtubborne againſt the Commandements of God? I will not be ſtubborne againſt them; yea, but *this and that Commandement thou wilt not obſerve.* Thou wilt not thinke beſt of them of whom thou ſhouldeſt, nor take up that carriage in meetings that thou ſhouldeſt; thou haſt a good will to the Commandements in affliction, but thy will ſtands againſt the particulars of them. Generals are but Notions, when they are abſtracted from the particulars. And therefore thy will is but a Notion; the will when it willeth indeed, willeth particulars, this particular duty, this particular Ordinance. Indeed good, in,

When carnall men can diſcover no other blemiſh in the Saints, then they charge them with hypocriſy.

the

the generall is the object of the will, but when the will comes to will in the exerciſe of it, it pitcheth on particulars.

Fifthly, thou haſt no true will, I ſpeak ſtill to the carnall, I ſay thou haſt no true will, becauſe if thou *truly didſt will, thou couldſt*; if thou didſt truly will to believe, and will to be a new creature, thou couldſt; for the will it hath *potentiam executivam*, ſo *farre as it will &c.* It hath an executing power to goe ſo farre as it wills; if thou didſt truly and really will to ſpeak holy, thy will would make thy tongue to put it in excution. If thou hadſt a will, thy will would command execution, *my tongue ſhall ſpeak the praiſe of the Lord*, ſayes *David*, *Pſal.* 119.171.172. *my ſoul it ſhall praiſe thee*, verſe 175. I grant the woulding of the will goes further then all execution can goe, *to will is preſent with me, but how to performe that which is good, I find not*, *Rom* 7.18. I quote this place the rather, becauſe many wreſt it to their own *deſtruction* Oh ſayes a wicked man, I have a good will, I would as *Paul* ſayes, *but I cannot performe*, thus men miſinterpret this place; for *look how farre* Paul *would, he could performe*, for the will hath *potentiam executricem*, and an imperative force over the man. What he did will, he did performe, he performed it in *his heart*, and *tongue*, and *hand*, *&c.* but he would draw his will forwarder then it was, but he could not; his very will was partly unwilling, he could not indeed performe ſo much as he would, that is, he could not draw on his will ſo ſtrongly as he would. His will was not perfectly ſanctified, no Saint in this World hath any perfect compleatneſſe of will; and therefore his performance is not perfect, becauſe his will is not perfect I ſay if thy will be converted to God, thou thy ſelf art converted to God, obedience ever goes as farre as the will. And therefore if thou art willing, its certain thou art obedient; if ye be willing and obedient, ſayes the Text, *Iſa.* 1.19. whoſoever is willing to obey, that man does obey in ſome meaſure, becauſe the will hath power of execution, and the whole man at command. This is the reaſon why *Divines* ſay, that the *ſincerity of the will is the condition of the Goſpel*; wherefore if thou beeſt not obedient, neither art thou willing to obey; all the powers of thy ſoule, and all the members of thy body, thy will hath an *actus imperativus* to command them. Now if thy will will not command them to yeild, thou art not ſo much as willing at all. If a Juſtice of peace ſhould tell me he would give me a warrant, and yet when all comes to all he will not command his clerk to write it, nor his own hand for to pen it, I ſee plainly he will not. Doſt thou ſay, I would obey Chriſt, and I would deny my ſelf, why then doſt thou not command thy Clerke to write it? If thy will will not command tongue, Tongue thou ſhalt never talk ſo unprofitably as thou haſt done, and Eare thou ſhalt never hearken after vanity as thou haſt done; and thoughts, Thoughts ye ſhall never run at rovers as ye have done. If your will were but willing it would command your whole ſoul, *Soul thou ſhalt not doe as thou haſt done*: as *Davids* will commanded his ſoul, *O my ſoul bleſſe the Lord and forget thou not all his benefits*, Pſal. 103.2. Nay, he commanded all that was in him, *all that is in me bleſſe his holy Name*, ver. 1. So if thou wert willing, thy will would command all thy ſoul; ſoul thou ſhalt not be ſo ſeldome at the throne of grace as thou art, &c. Thus much of the ſecond objection drawn from the will.

Objection the third.

But thou deſireſt to doe it, and therefore thou doſt not ſtick at a will not.

3. *Objection, anſwered.*

I anſwer thee, who can tell beſt what is in thee, God or thine own heart? verily the Lord that did make it is likelieſt to know beſt: Now the Lord ſayes peremptorily, thou deſireſt not grace; yea, and thy heart ſayes ſo too, and the Lord heares it. though thou heareſt it not; they ſaid unto God, depart from us, *we deſire not the knowledge of thy wayes*, *Job.* 21.14. Nevertheleſſe, becauſe thou ſtandeſt ſo ſtoutly upon it, that thou doſt deſire grace, I'le tell thee the reaſon of thy miſtake.

Firſt,

First, thou haſt putative or thinking deſires, thou thinkeſt thou deſireſt, and therefore thou art miſtaken; like *Seneca's* young ſcholar, that ſaid, he deſired to be good. I doe not ſay, ſaith he, he lies, but *putat ſe cupere*, He thinks that he deſires; ſo thou ſayeſt thou deſireſt; I will not ſay thou lyeſt, but thou thinkeſt thou doſt ſo; now alas thy thoughts are the vaineſt things in the
2 Kings 5.31 World. *How long ſhall vain thoughts lodge within thee? Jer.* 4.14. thy thoughts are very vaine, there is no truſting in them. *Naaman* thought, *I thought*, ſaith
Eſt. 6.6. he, but how wide his thought was the ſtory declares. *Haman* thought, *he thought in his heart*, ſayes the Text; but theſe thoughts came to nothing but a Gallowes and a Halter. *Iſhbibenos* thought, but you know what his thoughts did come unto; it fell foule on his own head, nothing is more vaine then the thoughts of carnall mens hearts, ſo thou *thinkeſt thou deſireſt, alas thy thought is but vanity.*

Secondly, thou haſt *ignorant deſires*, thou doſt deſire to be one of Gods Saints, thou deſireſt it ignorantly; for when thou comeſt to ſee who the Saints be, namely, ſuch and ſuch whom thou conceiveſt to be ſtrange people and Puritans, then thou haſt no deſire to be one. Thou deſireſt to goe *after Chriſt*, thou doſt *ignorantly deſire it*, for when thou ſeeſt thou *muſt take up his croſſe*, then thou haſt *no deſire* thereunto; as the Prophet ſpeaks of Chriſt in the perſon of the wicked, when we ſhall *ſee him, there is no beauty that we ſhould deſire him*, *Eſay.* 53.2. thou deſireſt with ignorant deſires before thou ſeeſt who he is; but when thou ſeeſt who he is, thou doſt not deſire him. Thou deſireſt his grace, thou *deſireſt to believe* and repent, and to *put up injuries*, theſe are ignorant deſires before thou ſeeſt what they be; but when thou ſeeſt what they be, what the *injury* is that thou ſhouldſt put up, then thou doſt not *deſire to* put it up; what the *ſinne* is that thou ſhouldſt leave, then thou doſt *not deſire* for to leave it; when thou ſeeſt them, then thou doſt not deſire them. When we ſhall ſee him, there is no beauty *that we ſhould deſire him.*

Thirdly, thou haſt *wandering deſires.* Oh ſaith one, you have a happy turne, you have good Preaching, and good meanes to be godly, and be edified. I deſire to be ſo; but alas our Miniſter does not Preach, and we have a *dumb dog*; and I am in a very wicked place, If I were as you are, I ſhould count my ſelf happy. God knowes, I deſire heartily the edification of my ſoul; thus thy deſires *wander after other mens caſes*; *and thou wilt not ſtirre out for thine own.* How doſt thou deſire to be edified, when thou wilt not ſtir out two or three miles to be edified? Thy deſires are like wandering vagrants, that will be every where wandering, but only there where they ſhould be. So thy deſires goe roving up and down, you are happy; and he is happy and thou art unwilling in the meane time to labour, where and how God hath appointed thee. Theſe are none but gadding, wandering deſires; better *is the ſight of the eyes then the wandering of the deſire. Eccl.* 6.9. thy deſires *wander* abroad to a roming company of *wiſhes*, but thou wilt not obſerve that which God gives thee to ſee; thus much of the third Objection drawn from deſire.

The fourth Objection.

Thou reſolveſt and haſt good purpoſes, but oh thou canſt not performe them.

I anſwer thee, doe but conſider what thy purpoſe is, and thou ſhalt ſee how thou art cozened; theſe purpoſes thou ſpeak'ſt of are only *voluntates de futuro.* I will *hereafter look to it better then I have done heretofore. Hereafter I will*, I purpoſe, that is hereafter I will; alas, this will for hereafter *is no will.*

Firſt, becauſe its only to ſhuffle off the willing for the preſent. Now the heart is unwilling to obey, and therefore it puts off the commandment to hereafter, not for any ſuch deſire that it hath to doe it hereafter, but only becauſe it is unwilling to doe it for the preſent. Like a man that is unwilling to lend, Ile lend you hereafter, ſayes he. *Say not unto thy neighbour, goe and come again,*

again, & to morrow I will give thee, when thou haſt it by thee. Prov. 3. 28. His purpoſe to lend him to morrow, was onely becauſe he would ſhuffle off the lending him to day. And therefore this purpoſe of willing hereafter, is no will at all, but onely to ſhuffle off the willing for the preſent. Thou haſt the opportunity by thee, why doſt thou not take it? thou haſt the temptation by thee, why doſt thou not reſiſt it? doſt thou ſay thou haſt a will for hereafter? that is but a gull, that thou mayſt not will for the preſent.

Secondly, this will for hereafter is no will, becauſe it goes without Gods, no will can go without God. Gods will is now, he would have thee now, and thou wilt not, thou wilt hereafter, but then may be he will not. He that will not when he may, when he would he ſhall have nay; afterwards when thou wouldſt fain be converted, and pardoned, &c. Lord open to me, nay but O man, when I would thou wouldſt not; now thou wouldſt, but I will not, thy will for hereafter goes without Gods, and therefore tis no will.

Thirdly, thy will for hereafter is no will, becauſe thou ſhalt miſſe thoſe ſuppoſitions that thou willeſt upon.

Firſt, thou ſuppoſeſt thou ſhalt have fewer temptations hereafter. O when theſe troubles are over, and theſe temptations are over, I will, nay, but O man, when theſe are all over, new ones will come; and if the temptation for the preſent be a hindrance, ſome temptation or other as bad thou ſhalt meet with, that ſhall hinder thee hereafter much more, & therefore this ſuppoſition is falſe.

Secondly, thou ſuppoſeſt thou ſhalt be fitter hereafter; but, *Qui non eſt hodie, cras minimus aptus erit*, if thou beeſt not fit now, much leſſe wilt thou be afterwards; thou'lt be unfitter and unfitter, like meat, the longer it is kept, the unfitter tis to be eaten, and therefore this ſuppoſition is falſe too.

Fourthly, thy will for hereafter is no will, but a mockery. *Antigonus ὁ δώσων, Antigonus, I will give*, this is not good in mens Lawes, much leſſe in Gods. *Dabo*, I will give; this is no gift, ſayes the Law. So *reſipiſcam*, I will repent; this is no repentance, ſayes God. Thus you ſee this Objection is nothing, never tell me of thy purpoſes, thy purpoſes are willings for hereafter, and they are no wills at all.

The fifth Objection. 5 *Object. anſwered.*

Thou endeavoureſt and laboureſt to ſerve God, and to be ſaved.

I anſwer thee, Alas? *Is this to labour for grace, and for Heaven when thou laboureſt ſo idlely?* as God ſaid of that faſting ſo may I ſay of thy labour, *is this the faſt that I have choſen? to afflict a mans ſelfe for a day?* So, is this the labour that I have choſen? To labour ſo as thou laboureſt? but I need not to inſiſt on this plea, thy conſcience is able to anſwer it. Thou labour? thy conſcience knowes well enough thou art lazy, thou doſt not labour for holineſſe; ſo then thy *impenitency is wilfull, and thy damnation wilfull, and thy ruine wilfull.*

To conclude then, underſtand all you that will not hear and obey.

Firſt that your *deſtruction is from your ſelfe*, you cannot caſt it upon God: he offers you the means to eſcape it, and you will not, *Hoſ* 13. 9.

Secondly, your *deſtruction is moſt juſt* you cannot alledge ſeverity and cruelty; no; your ſelves are cruell ones. You judge your own ſelves unto Hell. The Lord *preſſeth the Goſpel* of grace upon you, and you *put it off* Act. 13. 46.

Thirdly, your *deſtruction is inexcuſable*, you having nothing to excuſe you: God hath taken away all cloaks of excuſes, he hath offered you *ſaving knowledge*, & *you would not*, a *Chriſt*, *and ye would not*: *good motions*, counſells, threatnings, and you would not. Your mouthes are quite ſtopped when you periſh, *Matth.* 22. 12.

Fourthly, your *deſtruction is unavoidable*; if you would have relented and yielded, there might have been hope, but you would not. You have *hardned your necks*, and what's that but a *will not*? Therefore you ſhall be *deſtroyed without remedy*, Prov. 29 1.

Fifthly, your deſtruction is pittileſſe; what eye can pitty you? *Will will have will, though Will will have woe*, as we ſay; not God, nor Angels, nor Saints, no eye can pitty you. If the thiefe will ſteale, and will to the Gallowes, let him go, he is no object of pitty: as we ſay of a wilfull man, no tale can tune him to take heed, ſo no means can tune you to take heed; and therefore when you rue it, you cannot be pitied.

Sixthly, your *deſtruction is grievous*; of all plagues, none will fret more then thoſe which one hath wilfully puld on himſelfe. You'l one day gnaſh your own teeth, *curſe your own wils*, banne your own hearts; woe is me, I am under the rod, and my ſelfe gathered it; in *Hell*, and my ſelfe kindled it. I might have prevented it, but I would not.

Now followes the Application.

Uſe 1: Learne inſtruction then, leſt ye periſh wilfully; reforme as much as you may, downe with all your diſorders, *ſtumbling-blocks of iniquitie*, and all the *Idals of your hearts*, and caſt them into the *brooke Kidron*. Set up good courſes as much as you may, uſe all the means to ſalvation as humbly as you may; let not any family be without the due worſhip of God in it. Fathers, ſuffer not ſinne in your children, nor Maſters in your ſervants, lie not, ſweare not, covet not, omit not the exerciſes of hope, leſt ye juſtly, inexcuſable, unavoydably, pittileſly periſh, and ſo *reproach your owne wils for ever in Tophet*; as *David* then ſaid unto *Solomon*, after he had ſet him buſineſſes to do, *ariſe therefore and be doing, and the Lord be with thee*, ſayes he, 1 *Chron.*22.16. So I may ſay to you, Ariſe and be doing; up, ſet about it, uſe no excuſes, humble your ſelves before God, ſee your miſery and bewaile it, and the Lord be with you.

But may be you will ſay, this Doctrine is *Pelagianiſme*, or *Arminianiſme* at leaſt. Nay then, let me tell you, tis *Arminianiſme* to hold the contrary. You make your wills to be your own, and free for to will, that ſay your will is to repent, but you cannot. And if God ſhould give you a *poſſe*, ye profeſſe your ſelves to be of the *Pelagian hereſie*; if God ſhould give you a power you would adde the will. To paſſe over this, and ſo to go on.

Except the beliefe of this truth do ſink into thy heart, thou canſt never ſoundly be humbled; if thou ſhouldſt ſay, Lord, I would faine have repented all this while, but I could not, thou never ſoundly wert humbled: a man is never humbled as long as he excuſes himſelfe: thou ſayeſt I would be holier, I would pray better, and I would reform more, but I cannot; this is to fall to excuſes, and not to be humbled: For,

Firſt, thou excuſeſt thy ſelf for all tranſgreſſions beſides originall. A man muſt be humbled for his actuall ſins as well as originall, and count himſelf inexcuſable for one as well as tother. But thou pitcheſt all thy humiliation upon thy Apoſtacy in *Adam*, if now thou pleadeſt a cannot. Lord I confeſs I was conceived in ſin, but now I cannot do withall; I cannot do otherwiſe though I would never ſo fain. I cannot but drink now & then & be drunk, I cannot but rap out an Oath now and then in my haſt, &c. I confeſs I brought this cannot upon me in the loyns of *Adam*; but upon the ſuppoſall of that, doeſt thou bid me give over my ſins? I cannot; this is not to be humbled but to fall to excuſes. Its true, actuall corruption which naturally flows from originall, requires that one and ſelf ſame humiliation that originall does. But otherwiſe thou muſt be humbled with a new humiliation for thine actuall tranſgreſſions, or elſe thou art not humbled but pleadeſt excuſes. *David* humbles himſelfe for both, with one humiliation for the one, *Pſal.*51.5. with another for the other, *v.*3. But as long as thou pleadeſt on this faſhion, thou excuſeſt thy ſelf for thy actuall ſins, and never art humbled.

2 *Excuſe.* Nay 2ly. thou excuſeſt thy ſelf for thy originall ſin too. Lord, I would be without ſin, but I cannot, if I could I would: belike then if it had been thy caſe as it

was

was *Adams*, thou wouldſt not have eaten of the forbidden fruit. And therefore it was his fault and not thine, thou wouldſt not have ſinned if thou couldſt have otherwiſe chooſed. And therefore thou excuſeſt thy ſelfe for that too for thou ſayeſt thou wouldſt not have ſinned if thou hadſt been as he, he ſinned when he might have otherwiſe chooſed; but thou wouldſt not have done ſo. Thus thou excuſeſt thy ſelfe for thine originall ſinne too; And therefore thou canſt not be humbled as long as thou pleadeſt thus; the truth is thou didſt willingly ſin as well *Adam*. God *made man upright, but they have ſought out many inventions*. Eccleſ. 7. 29. he ſpeaketh of *Adams* being upright; God made *Adam* upright: he does not ſay but man hath found out many inventions, as though it were his fault alone that was created upright. No, God made man upright, but they, marke, he caſts the blame upon every man as well as *Adam*; but they have ſought out many inventions. Thus we muſt be humbled for our originall corruption: but thou canſt not be humbled as long as thou pleadeſt on this manner; no, thou excuſeſt thy ſelfe, and therefore thou wert never yet humbled. Note.

Nay thirdly, thou excuſeſt thy ſelf for every ſin, thou makeſt all thy ſins to be nothing but infirmities, as though *Pauls* caſe were thine: the good which I would do, that do I not, and the evill which I would not do, that do I. I would be godlier then I am, but I cannot; and therefore thou makeſt all thy ſins to be infirmities. What is a ſin of infirmity but a ſin the will proteſteth againſt? thou ſayeſt that thy will proteſteth againſt every one of thy ſins, thou wouldſt leave them, but thou canſt not. See then how farre thou art from ſound humiliation: thy preſumptuous ſins are all nothing with thee, thy ſtubbornneſſe nothing, and thy wilfulneſſe nothing, no all thy ſins are infirmities. Nay, thou makeſt thy ſins to be purely and only infirmities, invincible infirmities; invincible infirmities are the moſt excuſable of all. Now when thou ſayeſt thou ſticketſt at a Cannot, thou makeſt thy ſins not only infirmities, but alſo invincible infirmities, ſuch as thou canſt not poſſibly avoid; thou wouldſt fain avoid them but thou canſt not: and therefore if thou goeſt this way to work, thou canſt never be humbled. 3 *Excuſe.* Sin of infirmity.

Nay fourthly, Thou commendeſt thy ſelfe more then God. nay if ever God ſhould enable thee and give thee power to be a new creature, thou makeſt thy ſelfe more beholding to thy ſelfe then to God. The will is more then the power: the will to believe, and repent, and conver, is more then the power: *Actus ſecundus eſt nobilior actu primo*. To be able to believe, and to be able to repent, and become a new Creature, theſe are but firſt acts If God would help thee to theſe, thou ſayeſt thou wouldſt adde tother. Thou wouldſt believe, and thou wouldſt convert, and thou wouldſt be a new creature: if God would give thee the power, thou wouldſt adde the Act. And therefore thou commendeſt thy ſelfe more then God: for in morall powers which have a further reference unto Act, the act is more noble then the power. The truth is, the will is better then the power of doing; and both is of God, and ſo the Apoſtle does ſhew it. Its God that worketh in you, ſpeaking of the Saints, *Its God that worketh in you both the will and the deed*,, Phil. 1. 13. Mark, the will and the deed: Firſt the will, and then power to bring it into deed; the will is the primary bleſſing of God. And this is the reaſon why a Child of Gods eſtate is now better under Chriſt, then it was before in innocency; for then he had only power if he would, and now both the will and the deed. I ſay this is the truth, the will is more then the power; and therefore thou wert never humbled in thy ſelfe, that pleadeſt, O I would, if I could; thou makeſt thy ſelfe more beholding to thy ſelfe then to God, if God ſhould ever convert thee, and therefore thou art not yet capable of converſion; why? thou art not yet humbled, but ſtandſt at proud terms with the Lord. 4 *Excuſe.* Note

5 *Excuſe.* Nay fifthly, thou canſt not ſo much as pray to God for a will, thou art ſo proud, that thou art conceited thou haſt that already. I have as good a will to be good as any body elſe, but I cannot poſſibly do as I would; ſo that all thy prayers to God are a mockery: The godly humble ſoul prayes as the ancient Church uſed to pray; *Lord give me a will to be good, which my will is ſet againſt.* But thou canſt not pray ſo, thou art a richer beggar then ſo; for thou hadſt a good will already thou thinkeſt. A man cannot pray for a thing the lack whereof he is not ſenſible thereof: *If any man lack wiſdome, let him aſk it of God,* James 1.5. He cannot pray for a thing if he do not think that he lacks it, nor thou for a will, for thou doeſt not think that thou lackeſt it. Nay if God ſhould convert thee, thou canſt not give him thanks for converting thee, for thy will needed none: may be thou wilt pray for poſſibilities till thou haſt them, and give him thanks for poſſibilities when thou haſt them, but thou canſt not pray for a will, for thou thinkeſt thou haſt it; nor give him thanks for thy will, for that is thine own: So that thou art deviliſhly proud, never humbled ſince thou wert borne: Nay thou art ſo proud, that all thy prayers are but mockeries, and thy giving of thanks is a mockery. How canſt thou look that God ſhould convert thee, when as thy proud heart tells God before hand, thou wouldſt not thank him if he ſhould?

Apud Caſſandrum, Domine, dece me quod no volo.

6 *Excuſe.* Nay ſixthly, Thou caſteſt all the blame upon God; for its even juſt as if thou ſhouldſt ſay, I cannot help it, if God be not pleaſed to enable me, how can I help it? my will is as good as anothers, ſuch are ſo forward and ſo Heavenly, God gives them the power; but my will God knowes is as good as theirs, I would fain do as well as the beſt, but I cannot; O if God would enable me, I would. O Beloved, take heed of theſe conceits, for ye caſt all the blame upon God; whereas the blame is in your ſelves, ye would not be enabled. I ſay ye caſt all the blame upon God.

Carnal men excuſe themſelves, and caſt the blame upon God.

1 *Demon.* Firſt, becauſe ye caſt the blame upon nature, its my nature, and I cannot; I would, but its my nature and I cannot. Thou layeſt the blame upon thy Nature, and therefore thou caſteſt the blame upon God for not helping thee to a better nature: it is God that juſtly determines mens natures. Ones nature is more cholerick, anothers more fearfull, another more lazy, anothers more luſtfull. Doſt thou lay the blame upon nature, my nature is more ſubject to choler, and wrath? Alas, thou layeſt the blame upon God, for its he that diſpoſeth of mens natures; and therefore, thou takeſt part with thoſe wretches that ſaid, *why haſt thou made me thus?* Rom. 9.20. thou layeſt the blame upon God, I would not do thus, but onely 'tis my nature, and I cannot helpe it. No. And wilt thou lay the blame upon God? No, no: this is thy nature and thou art contented with this nature.

2 *Demon.* Secondly, Thou doſt caſt the blame upon temptations, it is my hard hap to fall upon temptations. I was tempted or I would not have done it: this is to caſt the blame upon God too, for it is his providence to order temptations. Such and ſuch temptations for one man, ſuch and ſuch for another, ſuch now, and ſuch then. Its the providence of God that diſpoſeth which and which temptations every man ſhall have. One ſhall have temptations to Pride, another temptations to Wrath, another to Revenge, another to Coveteouſneſſe. Its true, God tempteth no man, but he orders the temptations of men. *Let no man ſay he is tempted of God, for God tempteth no man.* No, every man is tempted to ſin by his own luſts. Thus thou wouldſt ſay if thou wert humbled, but thou layeſt the blame upon God: it was long of temptations that I did it. This is as if thou ſhouldſt ſay, 'twas long of God that I did it, becauſe 'twas Gods providence that ſuffered theſe temptations to be laid for thee.

Jam. 1.13.

3 *Demon.* Thirdly, becauſe thou layeſt the blame upon the times, the times are very hard. I would not goe in this faſhion, but onely that the times require it. I would be more given to faſting and repeating the Word, &c. I would willingly

ly be more forward then I am, but the times are very bad; This is to lay the blame upon God, for God ſetteth every mans time. If I had been in Chriſts time, or *Pauls* time, or Queen *Elizabeths* time, I would have done thus and thus; thou layeſt the blame upon God, for God ſetteth every mans time; When God from eternity made his common-place-Book of all the whole World, he appointed ſuch and ſuch to live firſt, ſuch next, and ſuch laſt; Such and ſuch to live here, and ſuch there; Such at *Rochford*, and ſuch at *London*; ſo ſayes the Apoſtle, *he hath made of one blood all Nations of men, to dwell on all the face of the Earth; and hath determined the times before appointed, and the bounds of their habitations.* Act. 17.26. Mark, he hath appointed the times, and the places, the times when they ſhall live, and the places where. God ſetteth mens times and therefore thou which layeſt the blame upon the times, layeſt the blame upon God.

Fourthly, becauſe thou layeſt the blame upon this Commandement, if it were any Commandement but this, I would doe it, but this I cannot doe; if it were any other injury but this, any diſgrace but this, I would willingly put it up, but I cannot put up this; if it were any duty but this, I would doe any thing but this; but to root out all diſorders out of my houſe, alas I cannot doe this, I cannot live, as good keep no Inne at all, as not ſuffer men to call for what they would, I cannot doe this; this is to caſt the blame upon God too, that he ſhould make ſuch a Commandement as this; he ſhould have done well to have made another Law, and penned a nother Goſpel, and then I would have kept it: thou layeſt the blame upon God, for it is God that made all theſe commandements, theſe are the commandements of the Lord, *Deut.* 6.1. *The Lord made all the Commandements*, and this too, and therefore if thou layeſt the blame upon this, thou layeſt the blame upon God. 4 *Demon.*

Fifthly, becauſe thou layeſt the blame upon ill fortune and bad luck; it was my ill fortune to marry a ſhrew, and I cannot but fret and lie out of doores. Alas! marriages are made in heaven, and God hath decreed them; thus thou layeſt the blame upon God: 'twas my ill fortune to miſcarry, to light upon ſuch a companion, to be ſo overtaken as I was, I would willingly have had it to have been otherwiſe, but I had not the luck of it, and it fell out very unluckily; thus thou committeſt two evils, thou playeſt the Atheiſt in ſpeaking of fortune, like them in the Prophet that prepared a *table for fortune*, as the word ſignifies, *Eſay.* 65.11. I ſay, thou committeſt two evils, one in calling it Fortune; the other, thou layeſt the blame upon God, for that which thou profoundly calleſt fortune and luck, its θεῖον τι καὶ δαίμον ὥτερον, ſayes *Ariſtotle*, the very Heathen is able to tell it is God, and the Scripture puts it for Gods providence; and therefore when thou layeſt the blame upon ill fortune, thou layeſt the blame upon God; ſo that hence we may ſee, that thou canſt never be humbled as long as thou pleadeſt on this wiſe before God. I would very willingly, but I cannot: I ſay, thou canſt never be humbled, becauſe this is to lay the blame upon God. Indeed a child of God, that of unwilling is made willing, he may plead a *cannot* before Chriſt, without laying the blame upon God. Lord, I cannot humble my proud heart, nor crucifie this bewitching luſt of mine, Lord I am not able to doe it, I beſeech thee to help me. I ſay a child of God that is ſincerely willing to doe it, may plead a *cannot* before Chriſt; nay Chriſt his promiſe can no where be applyed, but where the ſoule can truly plead a *cannot*. He giveth power to the faint, to him that hath no might I will encreaſe ſtrength, *Eſay* 40.29. when the ſoule lies tugging and pulling at his heart, and cannot pull it up, ſtriving and endeavouring, and uſing all holy meanes and cannot, its even faint with pulling and tugging at that which it cannot. As we know twil make any man faint to be tugging at a milſtone, which he cannot pull up. When the ſoul lies thus at a cannot, I will give power, ſayes Chriſt, though it have no ſtrength, I will enable it: a child of God 5 *Demon.* Note That which men call fortune is Gods providence.

that is willing, may plead a *cannot, without laying the blame upon God*; but then he humbles his ſoul for his former wil-nots, nay for his too too many wil-nots for the preſent. But thou canſt never be humbled while thou liveſt, if thou pleadeſt thus a cannot, becauſe thou layeſt the blame upon God.

Nay ſixthly, thou canſt not be humbled, becauſe thou doſt not onely lay the blame upon God for thy ſinnes, but thou findeſt fault with all Gods proceedings, it is as if thou ſhouldſt ſay, why does he bid me repent, when he knowes I cannot? why does he yet complaine? *Rom.* 9.19. he knowes I cannot: why does he wooe me to doe that which I cannot? or promiſe me bleſſings if I doe, when he knowes that I cannot? why does he help me to more and more knowledge? he does but hurt me with knowledge, and make my ſins to be worſe, which I cannot forſake. My ſinnes are now againſt knowledge, and Miniſters tell me that is worſe; this is all that I get by your preaching; nay thou findeſt fault with all Gods correction: why does he puniſh me for not doing of that which I cannot? thus thou art farre from being humbled: the truth is, thou mighteſt get a greate deale by knowledge, by exhortation, and reproofs, and corrections, but thou wilt not: is it not eaſier to leave a ſinne when thou knoweſt it, then when thou art ignorant of it? to be moved when thou art exhorted, then when thou art not admoniſhed at all? to forſake a ſinfull courſe when once God hath imbittered it to thy fleſh by corrections, then when it was ſweet? Is it not eaſier to give over drunkenneſſe, when the exceſſe is bitter to thy ſtomack, then when it was pleaſant? ſo it is with every other ſinne; thou mightſt get a great deale of God by every one of Gods dealings, but thou wilt not. *Why ſhould ye be ſtricken any more? ye will revolt more and more, Eſay.* 1.5. Ye will, ſayes God, this is Gods language: he finds fault with thy will, but thou findeſt fault with his will: Why does he ſmite me more and more; I cannot but revolt? I cannot doe as he would have me; may be thy luſts are more mannerly then to ſay thus; but this ſecret grumbling is in thee, if thou ſayeſt that thou ſtickeſt at a cannot, and therefore thou canſt not be humbled.

Uſe 2: Which diſcovers the hearts deceitfulneſſe.

In the ſecond place, if it be thus, the reaſon why thou doſt not amend, is not becauſe thou canſt not, but becauſe thou wilt not.

See here then the deceit of thy heart.

If God would give me grace, I would willingly doe any thing; this is nothing but the deceitfulneſſe of thy heart, which is deceitfull above all things. For thy heart does but here lie unto God; I would very faine, if God would enable me: thou lyeſt; God knowes it is not ſo: like the wilfull Jewes, they would be Gods people, they would ſtay themſelves upon God; God tels them in effect they lied, *I knew thou wert obſtinate, and thy neck is an iron ſinew, and thy brow braſſe, Iſay.* 48.4. wouldeſt thou believe me? No, no, I know thou art obſtinate and wilt not; ſo God knowes thou art obſtinate. I cannot ſee this is a ſinne to ſay faith and truth; I cannot ſee 'tis a ſinne not to pray daily in my family, not to repeat the Sermon every Sabbath: if I could ſee it were a ſinne, I would amend it; no, no, thou lyeſt unto God, thou art obſtinate, and thou wouldſt not have it a ſinne, and thou wilt not believe it, and if thou didſt know it to be one, thou wouldſt not reform it.

Secondly, hereby thou dodgeſt with God, and thou tempteſt the Lord. If God would give me grace, I would doe it; this is nothing but dallying and trifling with the Lord; for why doſt thou not ſet about it, and try every day what thou canſt doe? if God would but quicken me, and perſwade me, and compell me, and enable me, I would doe it. Alas thou dodgeſt with God, as the people of the Goſpel, *if he will come down from the Croſſe, we will believe in him*, Mat. 27.42. they had no will to believe in him, this was nothing but dodging: *Chriſt* had done enough for them to make them believe if they had any ſuch will, and this was nothing but a pretence of their deceitfull heart.

Thirdly,

Thirdly, hereby thou ſhuffleſt off the word, when thou haſt heard it, God give me grace to doe ſo as he hath taught me this day, alas I cannot my ſelf, God give me grace, and ſo ſhuffleſt it off, and thinkeſt no more of it: like (thoſe you call) *God-fathers* in ſome places, as ſoon as ever they are charged at the Font to look to the child, and ſee him brought up in religion, they preſently goe and put off the charge on the Father, I pray you take the charge upon you: ſo thou layeſt the charge at *Gods doore*; when God gives thee any duty in charge thou layeſt it at his doore, as though it ſtuck there, and there thou letteſt it lie, not ſetting about to doe it: God give me grace, repentance is his gift, and if he doe not give it, I cannot repent, I would but I cannot, if he doe not give it: the ſpeech is very good, and becomes a godly ſoul that makes conſcience of the means, to ſay it, but thisis thy ſhuffling to lay it at Gods door, as though it ſtuck there; God tels thee plainly, it does not ſtick at him, he would have all to come unto repentance, 2 *Pet.* 3.9. but thou wilt not come, and this is the deceit of thy heart to ſhuffle it from thee.

In the third place, Is it ſo, that the reaſon why thou doſt not amend, is not becauſe thou canſt not, but onely becäuſe thou wilt not?

Oh then my brethren learn to be humbled.

This point calls for Humiliation.

Uſe 3. Engage to humiliation.

Firſt, here lies eſpecially the pride of the heart, not in mens *cannots*, but their *will-nots* wwhen a ſoul does whatſoever it can, reforms as much as it can, uſes as many means as it can, and as often as it can, this is not a proud heart, but a proud heart is that eſpecially that ſticketh at a *will-not*. *If ye will not heare. my ſoul ſhall weep in ſecret places for your pride, Jer.* 13.17. Mark, for your *pride*, if you *will not*; he does not ſay, if you cannot, my ſoul ſhall weep for your pride, if ye ſtick at a cannot, but if ye ſtick at a will not. Doe not think this point does lift up mens wills, no, this point does as much beat at the humbling of the will, as any point under heaven; for here lies the pride of the will, and therefore here ye muſt be humbled.

Secondly, here lies eſpecially the hardning of the heart: when a man ſticks at a cannot, he does not more and more harden his heart, but onely ſticks at the ſame hardneſſe he had. Beloved, *thou doſt then harden thy heart when thou wilt not obey*, and therefore here's moſt need of thy humbling, to be humbled for thy wil-nots; its ſaid of *Pharaoh*, he *hardned his heart*, *Exod.* 9.34. what follows? *he would not let the children of Iſrael goe:* thy will-nots theſe are they that harden thy heart. Doſt thou complaine of the hardneſſe of thy heart? O goe and humble thy ſoul for thy wil-nots, theſe are the hardners of thy heart, nay let me tell thee, thou haſt no hardneſſe of heart no more then an infant or a babe, but only that which thy wil-nots have made thee, and therefore thou haſt great reaſon to be humbled for thy wil-nots.

Thirdly, here lies eſpecially the ſtubbornneſſe of the heart; when a child that is commanded by his parents to obey, ſticks at a *cannot*, he obeys as far as he can, but onely he ſticks at a *cannot*, he is not ſtubborn; ſtubbornneſſe is when one ſticks at a *will not*: *If a man have a ſtubborn ſon which will not obey the voice of his father, Deut.* 21.18. ſo here lies eſpecially the ſtubbornneſſe of thy heart, and therefore here's moſt humiliation required.

Fourthly, here lies the greateſt *deſpiſings* of the *Commandement* of God; *Authority* is never ſo much deſpiſed as when men will not ſubmit to it: a *Father* is deſpiſed when a *ſon* will not hear him; and a *Maſter* is deſpiſed when his *ſervant* will not do as he bids him; nay a *commandement* cannot be deſpiſed but by *will nots*, it may be omitted, and not obeyed by *cannots*, but it cannot be deſpiſed but by *will-nots*; *if ye ſhall deſpiſe my ſtatutes, ſo that ye will not do all my Commandements, &c. Levit.* 26.15. O what infinite reaſon haſt thou to be humbled, that deſpiſeſt the Lord? He cannot endure that men ſhould deſpiſe him; he can put up any other wrong rather then this, that men

ſhould

ſhee ſo long him: but to be ſlighted and deſpiſed he will not [illegible] it. *For three tranſgreſſions of Judah, and for foure, I will not turn away the puniſhment thereof, becauſe they have deſpiſed the law of the Lord, Amos* 2. he will not turne away the puniſhment of this ſinne, when men doe deſpiſe him. What infinite need then haſt thou to be humbled under thy will not? thou deſpiſeſt the Commandment.

Vſe. To [illegible]

It is a word to you that are Godly; O what mercy hath the Lord ſhewed to you, and how ought you to be thankfull? Never was there ſuch mercy as this, to ſhew mercy to the wilfull. O woful ſoul, be his miſery never ſo great, he is not the fit object of mercy: for though miſery be mercies object, yet joyn'd with wilfulneſſe its not to be pitied. You have been as wilfull as any, all cut out of the ſame rock; the Lord hath not onely helpt you to mercy and grace, but alſo to a will to take it. When *Lot* was unwilling to goe out of *Sodome* the Lord took him by the arm, and carryed him perforce; now ſee how the Text expreſſes it: *The Angels took hold of his hand, the Lord being mercifull unto him and they brought him forth, Gen.* 19. 16. As if he ſhould ſay, Would you fain ſtay? you ſhall not, the Lord was mercifull to him whether he would or no. So you had no mercy on your ſelves, but the Lord had; ye were wilfull againſt mercy, and the Lord faſtned mercy on you, whether ye would or no, *He commanded his loving-kindneſſe, Pſal.*42.8. Goe meet and ſeize on them, Goe loving-kindneſſe, and make them take ye: not as though God converted you againſt your wills: for when he converted you, your unwillingneſſe was taken away, but he made you of unwilling, willing. Oh the infinite mercy of God, and the infinite cauſe you have to be thankfull!

5 Uſe. A ſeaſonable Item to all rebellious ſpirits.

In the fifth place, to you that ſtand out in your wilfulneſſe ſtill; is it ſo that ye ſtick at a will not? then be exhorted to be much in abaſing your ſelves before the Lord: your ſtoutneſſe is intollerable, that you dare ſet up the bryars and thornes againſt God in battle: down with them and be wiſe: you harden your own hearts, and diſable your ſelves more and more for repenting of it; ye deſpiſe the Lords name by the ſtubbornneſſe of your froward will, you can never be ſaved except your wills ſtoop. Before Chriſt will meddle with a ſoule, he wil firſt ask, *Art thou willing?* as he asked the blind man, *What wilt thou that I doe unto thee? Lord*, ſayes he, *that I may receive my ſight. Luke* 18. 41. So the firſt queſtion he puts to thee is, What wilt thou? Lord that I may be humble, converted, purged. If thou beeſt wilfull, though he never take thee in hand, but leave thee to thy ſelfe, he will be juſtified in thine eternall confuſion.

Pſal. 51. 1.

Conſider.

Firſt, Is it not enough that thou haſt willingly fallen in *Adam*, but thou muſt willingly ſtand out again? God now calls thee to means of grace, thou haſt ſtood out once already, and wilt thou be wilfull to ſtand out again? as *Iſrael*, though in a miſtake, ſaid to their brethren, is the iniquity of *Peor* too little for us; from the which we are not cleanſed to this day? *but that ye muſt turne away this day too? Joſh.* 22.17. So may I ſay, is your willing apoſtacy in *Adam* too little for you, from the which ye are not cleanſed to this day, but ye muſt willingly ſtand out againſt Chriſt too?

Secondly, conſider the very Saints of God that have not halfe ſo many wilfull nots as you, that ſtick more truly at a cannot; I would do good and cannot. I ſay the very Saints of God they labour to humble themſelves even [illegible] *O wretched man that I am* ſayes *Paul*, Rom.7.24. does *Paul* cry out, O wretched man that I am? he was a Saint of God, and heire of heaven and ſure of bliſſe; does he cry out of himſelfe, that he was wretched? oh what infinite need then haſt thou to be humbled! Thou art yet a child of hell, and heire of damnation, wilfull in thy ſins to this houre, *Oh wretched man that I am*

Thirdly, conſider the more ſhamefull ones ſin is, the more reaſon to be humbled;

bled; thy ſinne is moſt ſhamefull, for thou corrupteſt thy ſelf; *they have corrupted themſelves*, Deut. 32.5. ſo thou corrupteſt thy ſelf, thy will corrupteth it ſelf.

Nay fourthly, conſider there's no greater ſhame then to make away ones ſelf; thou deſtroyeth thy ſelf; *Oh Iſrael thou haſt deſtroyeth thy ſelf* More credit to be ſtab'd by the high way, nay more credit to be hang'd on a *Paribulum* as a *Malefactor*, then to murder ones ſelf. Put him into a hole, drive a ſtake through his body, ſet a Monument of ſhame on him. (I doe not know whether it be ſo among you, but it is ſo in ſome places, when a man murders himſelf.) So thou doſt murder thy ſelf, nay more thy beſt ſelf, thou makeſt away thy ſoul. Be vext then with thy wicked will, what a mad man am I? I will have this luſt, and I will have that paſſion, like the people, we will have a King over us: no, ſayes *Samuel*, the Lord your God is your King; nay, but we *will have a King* So thou art wilfull, and thou wilt doe thus; Oh doe not doe it, the Lord hath forbidden thee; Nay, but I will doe it. Thus thou art wilfull, and thou wilt to Hell; vex thine own heart with this. When a *wilful Malefactor* comes afterwards to know that if he had not been wilfull the Judge would have ſaved him, Oh how will it vex him! he could even rend his own haire, and tear his own fleſh, what a mad man was I! I forſook mine own Clergy; ſo thou foreſakeſt thine own Clergy, thine own mercy *they that obſerve lying vanities forſake their own mercy*, Jonah 2.8. vex thine own heart with it, ſay I have forſaken mine own mercy.

Wilfull diſobedience is ſinne unmade 1 Sam. 15.22

Fifthly, conſider if you would but vex your own ſouls with this ſerious conſideration, it would make you kick your luſts under foot, and cry out upon them, out upon you, get ye hence, as they cryed out upon their Idols, *Eſay.* 30.22. get ye hence, get ye hence, here is no entertainment for you from henceforth. I forſake mine own mercy as long as I keep you.

Having ſhewed you, that except your beliefe of this point be rooted in your *hearts, ye can never be humbled:*

FIrſt, becauſe hereby you excuſe your ſelves from all your tranſgreſſions beſides originall.

Nay ſecondly, ye excuſe your ſelves for your *originall* ſinne too.

Nay thirdly, you make all your ſinnes to be nothing but infirmities, invincible infirmities.

Nay fourthly, you commend your ſelves more then God.

Nay fifthly, you block up the way to the throne of grace.

Nay ſixthly you caſt all the blame upon God.

Firſt, becauſe you lay the blame upon nature.

Secondly, becauſe thou caſts the blame on temptations.

Thirdly, becauſe you lay the blame on the times.

Fourthly, becauſe you lay the blame upon the Commandement.

Nay ſeventhly, you find fault with all the dealings of God.

Oh take heed then of theſe baſe pleas and pretences: for,

That I may interpoſe four or five particulars unnamed.

Firſt, this ſame pleading is the cauſe why you are lazie and idle in the uſe of means; namely, becauſe we ſuffer our hearts to plead, Oh we cannot doe thus, we cannot beat down this evill; why did the unjuſt Steward refuſe honeſt labour to work for his living? *I cannot dig*, ſayes he, *Luke* 6.3 therefore he refuſed to labour; ſo this is the cauſe why ye pray no more, and reform no more, &c. Ye ſet your hearts thus to plead, I dannot doe it: This is the reaſon why ye are backward to labour; how know ye what may be done if ye would buckle to labour? but alas, *I cannot doe it*, ſay you; and therefore ye are dead and dull, and ſluggiſh to every good Ordinance. Shake off theſe *lazy-hearted pleas*, otherwiſe yee'l never buckle to labour.

Secondly, this ſame pleading brings up an ill report upon piety and godlineſſe; generally men think Religion is ſo irkſome, and Holineſſe is impoſſible; We cannot be Saints, and we are not able to be ſo holy, theſe pleas bring an evill report on Religion. Like the Spies that brought an evill report upon *Canaan*. *Num.*13.23. What ſayes the Text in the verſe going before? we be not able to get it, ſay they, verſ.31. this made the reſt of the people think hardly of their going into *Canaan*: they generally thought it was to very little end. Oh they were not able to winne it: ſo ye bring an evill report upon the *Heavenly Canaan*, the fleſh is too ſtrong, the divell too ſtrong, temptations too ſtrong, and its impoſſible to grapple with them all, we are not able to get maſtery. I ſay this brings up an evill report on Religion, ye diſcourage one another. I cannot get quickning, and I cannot deny my ſelf. Ye bring up an evill report upon theſe duties, and ye are guilty of the evill report that goes up and dowr.

Thirdly, this ſame pleading is a murmuring againſt God *q.d.* Why does God give me ſuch Commandements that I cannot obſerve? Why does he charge me to root out a luſt that I cannot root out? this is to murmur againſt God. Like thoſe *murmuring Diſciples* in the *Goſpel*, when they were told they muſt feed upon Chriſt, and as the *body* feeds upon *meat*, ſo your ſoules muſt feed upon Chriſt; this is a hard ſaying, who can heare it, ſay they? Chriſt *conſtrued* this ſpeech to be *murmuring*, Joh.6.60,61. We cannot do this, and this is ſo hard we are not able to do it. The text ſayes it was murmuring, *When Jeſus knew in himſelfe that his Diſciples murmured at it*; that pleading of a cannot was a murmuring. So when thou grumbleſt on this manner, I cannot walk thus, I cannot believe thus, &c. this is to murmur againſt God, nay this will bring thee to Apoſtacy at laſt, if thou ſuffer thy heart to plead thus. May be now thou art a forward profeſſor, yet beeſt thou never ſo forward and favoureſt any luſt, and I cannot give it over, I cannot root it out, &c. I ſay this will break thy neck at the laſt, if thou doſt not looke to it. So it was with thoſe forenamed Diſciples, they were very forward Profeſſors, for they were the Diſciples of Chriſt ſayes the text; yet thoſe Diſciples, *they went away back and walked no more with Chriſt*, verſe 66. their pleadings of their cannots, drove them to Apoſtacy; they went away back. So thou wilt go away back, and fall into Apoſtacy if thou ſuffer thy heart to ſtand pleading of cannots in this manner.

Fourthly, this is the ſawſieſt excuſe of all excuſes, many ſinners excuſe their own ſelves but there is more mannerlineſſe in all their excuſes: I pray thee have me excuſed, ſayes one, I have bought five yoke of Oxen, and I pray thee have me excuſed; ſayes the other, I have bought a purchaſe, I pray thee have me excuſed. Theſe though wretched excuſers and turned out from all mercy, yet they were ſomewhat more mannerly; but I cannot come ſayes thou: have married a Wife, *and I cannot come*, Luke 14.20. this is a moſt ſawcy excuſe, thou telleſt Chriſt in plaine termes, I cannot come, *q.a.* ye may even ſave your labour to invite, for this is ſhort and long, as we ſay, I cannot come. This I put in onely by the by.

I have ſhewed you ſome of the deceits of the heart in pleading theſe cannots.

Firſt how it lies unto God.

Secondly, how it dallies with God.

And then I ſhewed you the ſtrong reaſon we have to be humbled under theſe will-nots.

Firſt, becauſe here chiefly *lies the pride of the heart, not in mens cannots, but in their will-nots* Jer.13.17.

Secondly, here lies *chiefly the hardning of the heart*, Exod.9.34.35.

Thirdly, here lies chiefly *the ſtubornneſſe of the heart*, Deut.21.18.

Fourthly,

Fourthly, here lies chiefly *the great despising of the Commandements of God*, Levit. 26.15.

Fifthly, now to goe on, here lies the reason why Divines say that the conversion of a sinner is a harder work then the Creation of Heaven and Earth: for thus they doe reason; when God created Heaven and Earth, he had nothing to resist him; as he had nothing to help him, (he made all of nothing) so he had nothing to resist him. There was but one difficulty in the Creation of Heaven and Earth, but in the conversion of a sinner there be two difficulties.

First, here is the same difficulty that was in creation, for God makes a Convert of nothings; he had nothing to help him, not one thought, not one desire, not one good inclination: and therefore the Scripture calls it a new Creation; whosoever is in *Christ is a new creature*, 2 Cor. 5.17. that is, is created anew. And therefore there was nothing præexistent, no not one thought, all the thoughts of men are only evill, and that continually. So there is the same difficulty, that was in the creation of Heaven and Earth: and then,

Secondly, there is another difficulty more then there was in the creation: for as there was nothing præexistent to help, so there was nothing to resist. But here is something to resist, the will it resisteth: now the cannot does not resist. No, the bestowing of new powers is no more then another Creation, but the changing of the will is more then another Creation; for the will it resisteth, yea and it sets all the soul a resisting. Carnall reason resisteth, carnall desires they resist, all the soul it resisteth: and the greatest resistance of all is the resistance of the will; for the will is the utmost strength of the soul. And therefore here lies the infinite difficulty of the conversion of a sinner, namely in the turning of the will: it requireth more power, then was required to the creation of Heaven and Earth. God put himselfe forth more when he converted a sinner, then when he created a World; and therefore the Scripture calls the day of conversion of mens wills, the day of his power. Thy people shall be *willing in the day of thy power*, Psal. 110.3. In the day of thy power; marke, its called a day of thy power, when he converteth a people to be willing. Why? becaus the will did resist him: nay No: God had his own selfe to resist him; anger steps in his way to resist him, Convert him not Lord, his wilfulnesse hath anger'd thee; Justice: steps in to resist him; save him not Lord, his sinnes have dishonoured thee. Nay he had his mercy to resist him; Mercy steps in, Lord he hath abused me, save him not. Indeed had a sinner yeilded as soone as he sinned, mercy would not resist him; but mercy had beene dealing with him, and he abused all mercy. And therefore he had mercy to resist, nay and wisdome one would think to resist too; what a wilfull foole? pittie him not Lord; there is no reason he should be pittied, if he will perish let him perish. I say, in the conversion of a sinner, as there was nothing to assist him, so there was all to resist. The will does resist him, nay God had himselfe (as I may so speak) to resist him, yea, and mercy to resist him: it was not so in the creation of Heaven and Earth. The creature had never provoked God not, to create it, but the sinner hath provoked God never to convert him: so that now God must have power over himself, if he mean to convert him. Oh then what infinite reason hast thou to be humbled: thou resistest God, as *Stephen* told the Jewes, *you have alwayes resisted the holy Ghost*, *Acts* 7.51. so thou hast resisted Gods spirit; yea, thy will does resist him, & that is the strongest thing to resist in the world. His word comes to convert thee, & thou dost resist his motions, his mercyes, his corrections, his ordinances, & all holy means to convert thee, thou dost resist them; nay his spirit contendeth within, and thou dost resist him.

I gave you five things to consider, what it is to stick at your will nots. I beseech you consider yet farther.

First, If you will not, Gods Ministers have discharged their duties, and

have left your blood on your own heads, they can goe no further if you will not; the Groom can but carry the Steed unto watering, as we say, if he will not drink, he cannot help it: so they can't help it, your blood lies upon your own heads, they have discharged their duties. When *Abrahams* servant objected, and how if the woman will not? *Abraham* he answers, if the woman will not be willing, *then thou shalt be cleare of my oath, Gen.* 24.8. So Lord, how if they will not, may we say? nay if they will not, let them choose, thou art cleare: the Lord hath sworn us to preach and teach, and exhort, and reprove, and invite you to grace; but if we doe so, and you will not, we can't help it, your blood is on your own heads: we have discharged our oath and our duty, we would be glad that you would; but if now you will not, we have discharged our duties. Nay,

Secondly, if you will not, the Gospel hath delivered its errand, ye are guilty of your own everlasting perdition; the Gospel hath delivered its message, and this is the message, *Whosoever will, let him take of the Water of life freely, Revel.* 22.17 This message hath been delivered to you often; its the last exhortation in the whole Bible: like one in the evening of the market, he is even about to take down his standing, I have told you my lowest price, if you will have it, take; if not, choose, I must be gone. So this is the end of Gods book: as if he should say, I am even a closing up my book, speak quickly, if ye will, come and welcome; but if not, I am gone. If yet you will not, you will not submit: nay but you will have your lusts, and your stomachs will not come down, you will not stir a jot beyond your painted civility and formality, you will not be more conscionable then you have been, nor frequent holy duties more then you have done, nor get more holinesse then you have done; then if Wil wil have wil, Wil must win woe. Nay,

Thirdly, if you will not, the blood of Jesus Christ hath done that it came for: it came to tender you mercy upon very easie terms; to offer you grace and pardon, and salvation and Heaven, and all upon very free cost. If you had rather that sinne should be your master, then that Christ should be your master; if you will not hearken and obey, I say the blood of Christ hath done that which it came for; and your soules shall know ye shall be worse offered: you have knowledge of the truth, Christ hath offered you very faire, and you cannot but know it, and yet you will not submit to it; assure your selves you shall be worse offered, for next to your wil nots, comes Christ leaving you desolate. As Christ told *Jerusalem, I would, but you would not*: what followes? Behold *your house is left unto you desolate*, Mat. 23.37,38. So Christ would and you would not; he hath given you gracious offers, but you will not: therefore you may look to be worse offered, your souls to be desolate. Nay,

Fourthly, if you will not, ye murder your own souls: when a man hath murdered himself, the Coroner comes and he does sit on him, and he enquires, and he examines, and who hath murdered this man? and when he finds that it was himself that did murder him, so he concludes, and that man is branded for murdering of himself; so you murder your own souls. The *Jewes* their souls were all murdered; well, when the Coroner sate on them, he concluded they had murdered themselves: *O Israel thou hast destroyed thy self, Hos.* 13.9. So if the Coroner sit on thee, its most certain he shall find thou hast murdered thine own self; O what a company of you is there, your souls are quite murdered; one in one sinne, another in another: who hath murdered these men? not God, he was ready to help them; not the Minister, he did use all *meanes* to save them; he hath not been wanting to teach them and exhort them. No, your own selves have murdered your selves; you would be carnall, and you would be proud, and you would not lie down to the word: when the Coroner sits on you, he must necessarily conclude, you have murthered your selves; your own wils have condemned you.

You

You remember what exhortations we gave you, as ever you regard mercy to humble your ſelves. We told you the firſt queſtion Chriſt askes, is, if ye be willing, as he ask'd the blind man, *what wilt thou? Luk* 18.41. if thou beeſt not willing, he'l never take thee in hand: the ſubjects of the Kingdom of grace muſt be willing. Chriſt will never come into a ſoul, where his will may be affronted by another; Heaven cannot bear two Suns, nor one heart two wills; if thy will be not crucified, and made agreeable to Chriſts, Chriſt cannot dwell in thy heart, there would be two contrary wills in one heart; and this cannot be: if Chriſt come, he will have theſe and theſe luſts turned away, which thou wouldſt fain keep; he will have this done and that done, and thou wilt not: two contrary wills can never ſtand together. No, if thy will be contrary to Chriſt, Chriſts will will be contrary to thine: if thy will be to do that which will offend him, his Will will be to do that which will vex thee: *If ye will walke contrary to me, I will alſo walke contrary to you, Levit.* 26.23. 34. No, no, your wills they muſt bow, or Chriſt will not take you in hand: the will is the generall preſuppoſition of all the whole Goſpel · the ſumme of the whole Goſpel is this, to deny a mans ſelfe, and to take up Chriſts Croſſe and to follow him: now ſee the will is preſuppoſed as ready; if any man will come after me, let him deny himſelfe, &c. *Luk* 9.23. ne're a commandement of the Goſpel, ne're a promiſe, ne're a one paſſage but preſuppoſes the Will: Chriſt will not open his mouth except thy will be brought down.

Calum non patitur duos ſoles.

Note.

A few words to you that are the redeemed of the Lord, and ſo I'le make a concluſion of all. I pray God ſmite home this point into your hearts; for though your wills be tamed and ſubdued in regard of the wicked, you do not ſtand out as they do, nevertheleſſe obſerve you this point: there's many a Canaanite that remaines ſtill in our boſomes, that we may thank our own wills for not rooting out. We do not put our ſelves forth ſo much as we might, nor labour in the Lord ſo ſeriouſly as we might, nor walke ſo cloſe as we might: oh beloved theſe ſame will nots do us all the miſchief that ever is done us. For.

An awakening for the redeemed of the Lord.

Firſt, We never ſin againſt Goſpel but onely upon will nots: indeed we ſin againſt the law in every of our cannots, but we never ſin againſt the Goſpel, but onely in our will nots. The Goſpel requires nothing of a believer but that which is given him, and therefore we never ſin againſt the Goſpel, but onely in our *will nots*: this is the voice of the Goſpel, ἐάν τις θέλῃ if any man will, *John* 7.17. Oh then let us ſtir up our ſelves, ſhall we ſin againſt Goſpel, and be angry againſt mercy?

Note.

Secondly, we can never diſpleaſe God, but onely upon *will nots*. I ſpeak onely upon Gods people; we can never ſtaine our acceptance with God, but onely in our will nots: though we cannot but ſinne in our prayers, but ſinne in our duties, but ſinne in every thing that we do; yet this does not ſtaine our acceptance with God, nor blemiſh it one whit, when God hath *our wills*; for if there be a willing mind, it is accepted according to that which a man hath, and not according to that which a man hath not, 2 *Cor.* 8.12. But when God would have us mend this, and we will not, and reform that, and we will not, we let ſecurity and ſloth break into our wills; here and here onely do we diſpleaſe our good God: this is a main thing to conſider, is there but one thing wherein we may diſpleaſe God, and ſhall we not take heed of that?

Thirdly, Conſcience can never condemn us but only upon *wil nots*; when a child of God ſinnes, and he cannot otherwiſe chooſe, his conſcience can never condemn him. A child of Gods *cannots*, be they never ſo many, nay if they were millions more then they are, they never hinder ſincerity; ſincerity is rooted onely in the will; it is our *wil not* that is the breach of ſincerity, and therefore here onely the conſcience condemns: does our conſcience reproch us in our wayes? let us thank our *wil nots* for this: have we little peace? it is becauſe of the *rebellion of our wil nots*. Ah, ah! this is an infinite evil, for it

hinders our comforts, it hinders our boldneſſe of acceſſe to the Throne of grace, it hinders our patience, and every good duty, this does us infinite hurt, it ſtabs to the heart, and wounds our very ſoul, when our conſcience affordeth little peace, O it hinders very grievouſly; all this is long of our *wil nots*, becauſe we will not be ſo carefull and ſo circumſpect as we might.

Fourthly, God can never be ſo angry with us but only upon *wil nots*: its true, as long as a man is not in Chriſt, all the ſcore ſtands, and God is angry for all; but God is angry for nothing but wil nots in his children, as *Nehemiah ſayes of Gods people in Judah, they would not heare, therefore God gave them up into the hand of the people of the land, Nehem.9.30.* God is not angry with his people for cannots, but onely for their wil nots; it is for our wil nots that God does not ſo goe out with our Miniſters, nor ſo quicken his word to your hearts. Is it for our wil nots that he threatens our land, and begins to abridge us of our ſpirituall food, and ſhewes ominous ſignes of his departing away from us; and are we not even ſick unto death for theſe wil nots? We complaine of our deadneſſe, and what trow we is the cauſe, but our wil nots? we complaine of our corruptions and of the leaneneſſe of our ſouls, and whom may we thank, but our wil nots? we might grow more then we doe, what lets us but our wil nots? What makes ſome of us goe down the winde, as we ſay, but becauſe we will not ſtand on our guards? Theſe, theſe, brethren, theſe will nots of ours are the reaſon why God is provoked againſt us. O let us put forth our ſelves, and ſhake of theſe wil nots, leaſt anger break out, and there be no remedy; for ones crooked ſervant to be ſtubborne, it is but his kind, but for ones child to be ſtubborne, this angers the father indeed.

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3. Nay thou excuſeſt thy ſelf for every ſin: thou takeſt all thy ſins to be nothing but infirmities, ibid.
4. Nay thou commendeſt thy ſelfe more then God, ibid.
5. Nay thou canſt not ſo much as pray to God for a will: thou art ſo proud that thou conceiveſt thou haſt that already, 34
6. Nay thou layeſt all the blame upon God, ibid.
1. Demon. First, becauſe you caſt the blame upon nature, its my nature and I cannot, ibid.
2. Secondly, thou doſt caſt the blame upon temptations; its my hard hap to fall upon temptations, ibid.
3. Thirdly, thou layeſt the blame upon the Times, the times are very bad, ib.
4. Fourthly, thou layeſt the blame upon this Commandement. If it were any Commandement but this, I would do it, 35
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First, thou wouldſt very faine, if God would enable thee: but thy heart doth but lye unto God, ibid.
Secondly, hereby thou dodgeſt with God, and tempteſt the Lord, ibid.
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2. Here lyes ſpecially the hardning of the heart, ibid.
3. Here lyes eſpecially the ſtubbornneſſe of the heart, ibid.
4. Here lyes the greateſt deſpiſing of the Commandements of God. ibid.
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1 Is it not enough that thou haſt willingly fallen in Adam, but thou muſt willingly ſtand out again? ibid.
2. Conſider the very Saints of God that have not halfe ſo many will-nots as you, that ſtick more truly at at a cannot, ibid.
3. Conſider the more ſhamefull ones ſin is, the more reaſon to be humbled, ib.
Nay fourthly conſider there's no greater ſhame then to make away ones ſelf 39
5. Conſider if you would but vex your own ſoul with this ſerious conſiderations, it would make you kick your luſts under foot, ibid.
The danger of baſe pleas & pretences.
1. This ſame pleading is the cauſe why you are lazy and idle in the uſe of the means. viz. becauſe you ſuffer your hearts to plead, oh we cannot do it, ibid.
2. This ſame pleading brings up an evil report upon piety and Godlineſſe, 40
3. This ſame pleading is a murmuring againſt God, q.d. why does God give me ſuch commandements that I cannot?
4. This is the ſawcieſt excuſe of all excuſes, ibid.

5. *Nay, here lies the reason why Divines say, that the conversion of a sinner is an harder work then the creation of heaven and earth, first because,* 41.
Here is the same difficulty that was in creation, for God makes a convert of nothing, ibid.
2. *As there was nothing præexistent in the creation to help, so there was nothing to resist; but here is something to resist, the will it resisteth,* ibid.

The danger of sticking at a will not is further cleared.

1. *If you will not, Gods Ministers have discharged their duties, and have left your blood on your own hands.* ibid.
2 *If you will not, the Gospel hath delivered its errand, ye are guilty of your own everlasting perdition,* 42
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4. *If you will not, you murder your own souls,* ibid.

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Part 4

THE SPIRITUALL MANS DIRECTORY.

GUIDING A CHRISTIAN IN THE PATH THAT LEADS TO *TRUE BLESSEDNESSE*,

In his three maine duties towards GOD.

How { *To Believe*, / *To Obey*, / *To Pray*, } Unfolding the { *Creed*. / *Ten Commandements*. / *Lords Prayer*. }

BY

That Reverend and faithfull Miniſter of Gods Word,

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OF CATECHIZING.

Question. 1.

What is Catechisme?

Answ. It is the teaching of the Principles of the Doctrine of Christ, namely of Repentance from dead works, and of Faith, *Heb.*6.1. To them that have need of milke and not of strong meat, *Heb.*5.12. as being babes in Christ, 1 *Cor.*3.1. and the lambes of Christ, whom the Minister must feed as well as his Sheep, *John* 21.15.

Quest. 2. *Who must Catechise besides the Minister?*

Answ. My Parents must Catechise me, and teach me the truth of the Lord, *Isa.*38.19. My Father must teach me the information of the Lord, *Ephes.*6.4. And my mother too must, *Prov.*1.8. So did *Solomon's* mother teach him, *Prov.*31,1. Yea, and the master of the house where I dwell, though he be not my father, yet he must teach me, if I be but one of his household, *Gen.* 18.19.

Q. 3. *How if Parents do not teach their Children.*

Answ. They are cruell Ostriches, and their hearts are hardened, *Job.*39.16. And God hath taken the Spirit of wisdome from them, *vers.*17. They loose their own soules, and do what in them lyeth to cast away our soules too; as ever they meane to keep their own soules, they must teach us, *Deut.*4.9.

Q. 4. *Why hast thou a Name given thee in Baptisme?*

Answ. Because the people of God named their children then; so did *Abraham* name his Son *Isaac* at Circumcision, *Gen.*21.3. The parents have power to appoint the name what it shall be, *Luk.*1.60.63. Which ought not to be one of a bad signification, for that is a shame, as the name of *Nabal* signifieth a foole, 1 *Sam.*25.25.

Qu. 5. *What use doest thou make of thy name given thee in Baptisme?*

Answ. Two uses: First, to teach me Christianisme, that I must give up my name unto God to be his servant; *Jude* a servant of Christ, *Jude* 1. *Iames* a servant of God, *Iam.*1.1. *Moses* Gods servant, *Iosh.*1.2. Secondly, that I keep my name unspotted and undefiled; for God only accounts upon such Names, *Revel.*3.4. And therefore it is fit I should not change it, unlesse upon a great occasion, as *Abram* afterwards was called *Abraham*, *Gen.*17,5. Nor give any cause why any nick-name should be set upon it, as *Esau* to be called *Edom*, *Gen.*25,30. The Pope that changeth his Christian name, sheweth himself to be Antichrist, 1 *Joh.*2.22.

Qu. 6. *Why would God have thee Baptized?*

Answ. For four reasons: First, to teach me that I was borne by nature the Child of wrath and damnation, *Ephes.*2,3. Secondly, to give me the washing of regeneration, or renewing of the Holy Ghost, *Tit.*3,5. Thirdly, to

Covenant with me, that I ſhould walke in newneſſe of life, *Rom.*6,4. Fourthly, to diſtinguiſh me outwardly from ſuch as are not Gods people, but infidels and Pagans; for it is a badge and ſigne of my profeſſion, *Gen.*17.11. And not to be omitted by any meanes, *verſe* 14. Not contemned nor neglected, the contempt of Baptiſme is damnable, becauſe its an ordinance of God, not the want of it when we are hindred from it in the leaſt degree, ſeeing it is a matter of Salvation or damnation, *Mark.*16.16.

Q. 7. *What is required in him that is Baptized?*

Anſw. He muſt have Faith; the Eunuch had faith actually before he was baptized, *Act.*8.37. Or at leaſt be in the ſanctifying Covenant of faith, and ſo even a Child is cleane, 1 *Cor.*7.14.

Q. 8. *How then can babes be Baptized?*

Anſw. Children ought to be Baptized, 1. For all the Jaylors houſe was baptized, *Act.*16.33. And all *Stephanus* houſhold, 1 *Cor.*1.16. Whereof it is likely Children were part. 2. For children were Circumciſed, *Luk.*1.59. Now Baptiſme is the circumciſion of Chriſt, *Coloſ.*2,11,12. 3. And when *Peter* urged Baptiſme upon his hearers, he preſſed it with this argument, becauſe the Promiſe was made to you and to your children, *Act.*2.39. The Covenant to *Abraham* and his Seed ſtands everlaſtingly, *Gen.*17.7. In ſubſtance to them which are the children of faithfull *Abraham*, *Rom.*4.16.

Q. 9. *Can Babes have Faith then?*

A. Firſt, they may have the ſeale of Faith, *Rom* 4.11. Secondly, they may have the Spirit of God, *Luk.*1.15. Which is a Spirit of faith, 1 *Cor.*4,13. Thirdly, they may have faith ſo accounted, for they may be ſaid to believe, *Matth.*18.6. Fourthly they may have ſeminall Faith, for they may be borne again, and then the ſeed of God abideth in them, 1 *Iohn* 3.9. As children have a reaſonable ſoul, though yet they have not actuall reaſon to know the right hand from the left. *Ionah.*4.11. ſo they may have the ſeeds of faith, though they do not actually believe, becauſe knowing and believing go together, 1 *Iohn* 4.16.

Q. 10. *Have all elect Babes then this Spirit of Faith, and this ſame ſeminall Faith, in their Baptiſme?*

A. Some have, as firſt *Ieremiah* was ſanctified in the wombe, *Ier.*1.5. *Iohn* leapt in his mothers womb for joy in Chriſt, *Luke* 14.4. Secondly, ſuch as ſhew ſtrange inſtincts and aptneſſe in Religion and godlineſſe as ſoone as they can ſpeak plaine almoſt, as *Timothy*, who ſavingly knew the Scriptures from a child, 2 *Tim.*3.15. but all have not, for ſome live in ſin till 20 yeares after, as *Paul* was not converted till he was at the age of a man, *Acts* 9.3. Being ſenſuall before, and therefore without the Spirit, *Iude* 19. Nevertheleſſe though he had not the Spirit dwelling in him from the womb, yet he had the Spirit ſeparating and keeping him, for a day of converſion, *Gal.*1.15. But his Circumciſion, and his Baptiſme were not actually availeable to the ſealing of remiſſion of ſins, till he did call on the Name of the Lord by Faith, *Act.* 22.16.

Q. 11. *What benefits haſt thou by Baptiſme?*

A. Three: I am thereby ſealed, Firſt, to be a member of Chriſts body the Church, 1 *Cor.*12.13. Secondly, to be one of the Sons of God. *Iohn* 1,12,13. For ſo was Chriſt ſealed Gods Son, *Iohn* 6.27. in his Baptiſme, *Matth.* 3.17. Thirdly, to be an inheritour of the Kingdome of God, *Marke* 16.16 Standing benefits have no need of reiteration, therefore there is no need of reiteration of Baptiſme, for there is no *often* put to it, as there is to the Lords Supper, 1 *Cor.*11.25. For it is a Sacrament of regeneration or the new birth, *Tit.*3.5. A man cannot be born twice, *Iohn* 3,6,10. for the ingrafted word of God doth dwell for ever in him, 1 *Pet.*1.25.

Q. 12. *Have all that are Baptized theſe benefits?*

A.

A. No, for the Spirit bloweth where it liſteth, *John* 3.8. and doth not tye himſelf to the water of Baptiſm, *Matth.* 3.11. Neither is this Baptiſm which is outward in the fleſh, *Rom.* 2.28. *Eſau* was Circumciſed, yet God hated him, *Rom.* 9.13. *Simon Magus* Baptiſed, in the gall of bitterneſſe, *Act.* 8.13,23.

Q. 13. *Who be they that have not theſe benefits?*

A. No man can know them, till by their fruits we may know them, *Matth.* 7.13. Indeed Parents are bound to believe the beſt, and hope the beſt, for ſo Charity doth in all things that are not yet manifeſt, 1 *Cor.* 13.7. But for all our Charity, they cannot be vouchſafed forgiveneſſe of ſinnes, unleſſe they joyne amendment of life to their Baptiſm, *Act.* 2.3.8. Nor ſaved, that anſwer not out of an upright Conſcience to Chriſts interrogatories, though they were waſhed, 1 *Pet.* 3.21. And yet members in Chriſts viſible Church, and veſſels in his houſe, 2 *Tim.* 2.20. And called Sons of God though rebellious, *Iſa.* 1 2. And may be ſaid to be begotten with an outward regeneration, *Deut* 32.18.

Q. 14. *What diddeſt thou promiſe and vow in thy Baptiſm?*

A. Three things; Firſt, Repentance of my ſinnes, for he that liveth in ſinne is of the Divell, 1 *John* 3.8. Secondly, faith, for he that believeth not is condemned already, *John* 3.18. Thirdly, obedience to all Gods Commandements, for curſed is he that obeyeth not, *Jer.* 11.3. All theſe things was I taught in my Baptiſm, to obſerve all my life after, *Matth.* 28.19,20. Now all this obedience muſt be done by the power of faith in Chriſt, *Col.* 3.17. And therefore it is called the obedience of Faith, *Rom.* 16.26. And this faith worketh by love, *Gal.* 5.6. And love muſt ſet me on work to keep Chriſts Commandments, *John* 14.15.

Q. 15. *Art thou bound to performe thy Baptiſm, Vow and Oath?*

A. I am bound, *Pſal.* 50.14. Or elſe I ſhall be utterly cut off, *Nah.* 1.15. Yea, I am perjured elſe, in making ſuch a Covenant, *Hoſ.* 10.4. And Chriſt will be a ſwift witneſſe againſt me, *Mal.* 3.5. And if I now live in ſinne and doe not keep my vow, it is better for me I had never taken this vow upon me, *Eccl.* 5.5.

Q. 16. *What is Beliefe or Faith?*

A. It is the gift of God, *Epheſ.* 2.8. whereby I believe the words of Chriſt, *Pſal.* 119.66. and find reſt in my ſoul in him, *Matth.* 11.29 So that now it is no more I that live, and work, and doe, but Chriſt that liveth in me, *Gal.* 2.20.

Q 17. *How many wayes is Faith taken?*

A. Six; firſt, Hiſtoricall faith, *Jam.* 2.19. Secondly, a dead faith, *Jam.* 2.26. Thirdly, a temporary faith, *Luke* 8.13. Fourthly, a bare hoping faith, *Acts* 8.13. Fifthly, a miraculous faith, 1 *Cor.* 13.2. Sixthly, this ſame ſaving and juſtifying faith, *Rom.* 5.1. A Reprobate may have the firſt five and be damned; for there is but one Faith, *Epheſ* 4.5. which the world knoweth not, for it is a myſtery, 1 *Tim.* 3.9, and the moſt men ſay they have it, if we will believe them; yet if we will believe Chriſt, few have it, and it is very ſcarce, *Luke* 18. being the faith of the Elect, *Tit.* 1.1.

Q. 18 *Doe not wicked men ſay they believe in Chriſt?*

A. Joh. 2.23. but Chriſt will not believe them, nor commit himſelf unto them, *verſe* 24. It is not a bare believing of Chriſt in the clouds, but the having of Chriſt in a man, that giveth a man life, 1 *Joh.* 5.12. It is living in Chriſt as well as believing in Chriſt, *Joh.* 11.26. The wicked may ſay they have faith, *Iam.* 2.18. But if Chriſt be not in them by his ſpirit, 1 *Ioh.* 3.24. for all this faith they may be Reprobates, 2 *Cor.* 13.5. Not every one that ſwam after the Ark, and cryed after *Noah* in the ark, and clambred and hung upon the ark but onely they that were in the ark were ſaved, 1 *Pet.* 3.20. So onely they that get into Chriſt are new creatures, 2 *Cor.* 5.17.

Q. 19. *Why ſo?*

A. Faith if it be unfeigned, 2 *Tim.* 1.5. ingrafteth a man into Christ, *Rom.* 11.23. If a man be not ingrafted into Christ, he ſhall burn in hell-fire, *Ioh.* 15.6.

Q. 20. *What reaſons be there of this?*

A. Two: Firſt, the ſentence of the Law cannot otherwiſe be true, the ſame ſoul that ſinneth, that ſoul ſhall die, *Ezek.* 11.18. Therefore all the Elect muſt have ſuch a faith, that they may be one with Chriſt, and Chriſt with them, *Ioh.* 14.20. that Chriſt's death may be their death, 2 *Cor.* 5.14. Secondly, Chriſt is the life of them that believe, *Col.* 3.4. As the life of man is in him, and the life of every creature is in it, *Gen.* 1.30. ſo is Chriſt in a believer: This is a myſtery, *Gal* 3.27. which whoſoever hath not, the wrath of God abideth on him, *Ioh.* 3.36.

Q. 21. *Doſt thou believe the Articles of faith?*

A. Yea, I believe in God the Father Almighty, maker of heaven, and ſo forth; which being a form of ſound words, I muſt hold faſt in faith and love. 2 *Tim* 1.13.

Q. 22. *Why doſt thou ſay, I believe?*

A. Becauſe I cannot be ſaved without a particular Faith of my own, *Iam.* 2. 18. (The juſt ſhall live by his faith, *Hab.* 2 4.) Whereby I may ſay, Chriſt gave himſelf for me, *Gal.* 2.20. and that he is my Saviour, *Luke* 1.47. for faith is my life, *Ioh.* 20.31. As *David* could ſay, I live, *Pſal.* 116.2. So he could ſay, I believe, *verſe* 10. Neither is this preſumption in a believer, for he knowes that Chriſt is his Redeemer in particular, *Iob.* 19.25. Yea in the time of ſpirituall deſertion, he can ſay, My God, my God. *Pſal.* 22.1.

Q. 23. *Is not this preſumption in ſome?*

A. Yea, it is preſumption in many; for if a carnall Profeſſor ſhall ſay, my God, *Hoſ.* 8.2. the Lord pardons not his ſinnes for all this, but is an enemy unto him, *verſe* 3. As the body without the ſpirit is dead, ſo faith without works is dead alſo, *Iam.* 2.26. Ignorant faith is no faith, but unbeliefe, 1 *Tim.* 1.13. Faith asks who, and what, who is the Lord that I may believe? *Iohn* 9. 36. For faith is an explicite knowing faith, through Faith we underſtand, *Heb.* 11.3. Knowledge is partly before Faith, 1 *Iohn* 4.16. And partly after Faith, 2 *Pet.* 1.5. A man muſt know what he believes, or elſe he cannot believe, *Iohn* 38. Yet faith is not ſo explicite, but there is ſome implicitenеſſe in it, as long as we live here, 1 *Iohn* 3.2.

Q. 24. *How canſt thou ſay, I believe, can a man know that he believeth?*

A. A man may know that he believeth, 2 *Tim.* 1.12. Even by that help of Gods Spirit, 1 *Cor.* 2.12. For he hath that witneſſe in himſelf, 1 *Iohn* 5.10. Indeed while he is a Babe in Chriſt, it may be he knoweth not a Babe is a Babe, though he underſtand it, he underſtands as a babe, 1 *Cor.* 13.11. Yea in the time of temptation too, a man is a man, though in a ſwound he knoweth it not; in ſuch a caſe *David* may feare he is caſt off for ever, *Pſal.* 77.7. Alſo when paſſions are violent, as overmuch grief, or overmuch joy, *Luke* 24.41. But a child of God when his unbelief is at the worſt, hath an inckling that he doth believe, *Mark* 9.24. Or props himſelf at leaſt with this belief, that he hath believed, 2 *Cor.* 4.13. Howſoever faith bringeth evidence and aſſurance with it at the laſt, *Heb.* 11.1.

Q. 25. *What ſay you of them that have the Spirit of bondage?*

A. The child of God had it once, but then he hath it no more to feare againe, *Rom.* 8.15. Thoſe that think they have aſſurance, and ſometimes conceit they are aright, and ſometimes feare, the Lord joynes ſuch with unbelievers, *Rev.* 21.8. By fearfull are meant ſuch as dare not confeſſe Chriſt in evill times, They live in darkneſſe, and know not whither they goe, whether to Heaven or to Hell, *Iohn* 12.25. The godly may fall ſometimes into ſuch feares, that Chriſt may upbraid them, How is it ye have no faith? *Mark* 4.41. But

they

they are reſtleſſe till their Election and calling be made ſure, and therefore they are diligent about it, 2 *Pet.* 1.10.

Q. 26. *How many objects of Faith are there that thou mayeſt believe?*

A. I muſt believe in one Lord, *Epheſ.* 4.5. Diſtinguiſhed into three perſons, 1 *John* 5.7. Firſt, in God the Father, 1 *Pet.* 1.21. Secondly, in Chriſt, *John* 14. 1. Thirdly, in God the holy Ghoſt, *Mat.* 28.19. So far forth as it is written in the word, *Joh.* 20.31. Which is a word of Faith, *Rom.* 10.8. A plaine and an eaſie word, that the ſimple may be converted by it, *Pſal.* 19.7 *Pſal.* 119.130. It is a perfect word, able to make the man of God perfect, 2 *Tim.* 3.17. Whatſoever men, or Counſels, or traditions, or Angels from heaven ſay, I muſt go to the word; if they ſpeak not according to it, there is no truth in them, *Iſa.* 8.20. If *Paul* himſelf were now alive, and ſhould preach any thing beſides it, he were accurſed, *Gal.* 1.8. It is a damnable ſin to add to it, *Rev.* 22.18. Or to take a tittle from it, *verſe* 19.. 'Tis able to convince all gain-ſayers without running to this or that mans Expoſitions of it, the Scriptures themſelves ſhew their own meanings, *Acts* 18.28.

Q. 27. *But may not men give their Expoſitions unto it?*

A. There muſt be a tranſlating of the word; people underſtand not the Originall tongue of it, 1 *Cor.* 14.5. And an expounding too, *Luke* 24.27. But no man may give his own ſenſe to it, but the ſenſe of the word, *Neh* 8.8. For the ſame Chriſt that ſpake the dark ſpeeches and Parables, the ſame Chriſt doth expound them, *Mark* 4.34. The holy Ghoſt ſpeaking in the Scriptures, *Heb* 3.7. Teacheth the right meaning, *John* 14.26.

Q. 28. *How is this?*

A. By ſundry wayes, Firſt, by conferring places with places, as *Micah.* 5.2. with *Mat.* 2.6. Secondly, by the ſcope, as if I would know *Peters* meaning; why he ſaid, that *Davids* Sepulchre was then to be ſeen, *Acts* 2.29. I may ſee the ſcope of that ſpeech, *v.* 31. Thirdly, obſerving whether the word be proper or figurative. *John* 15.1. and many others.

Q. 29. *What ſay you more of the word?*

A. It undertakes to be a rule to all that we do, to the wearing of our haire, 1 *Cor.* 11.14. Or of a Garment, 1 *Pet.* 3.3. To our eating and drinking, 1 *Cor.* 10. 31. To our Marketting and Merchandizing, *Iam.* 4.13. Not ſo little as a ſhoo-tire, but if it be amiſſe, the word doth condemn it, *Iſa.* 4.18. Not ſo little as an idle word, but the word doth tax it, *Mat.* 12.36. Not ſo little as a thought, but it muſt be according to the word, 2 *Cor.* 10.5. What ever we think, ſay, or do, we muſt be carefull to obſerve the judgment of the word, and lay it before us, *Pſal.* 119.30.

Q. 30. *Why doeſt thou ſay, I belie ve in God?*

A. For three reaſons. Firſt, becauſe I do not believe unleſſe I go out of my ſelf, and deny my ſelf, *Mat.* 16.24. Secondly, unleſſe I caſt my ſelf upon God, and rely on him, 2 *Chron.* 10.20. Thirdly, unleſſe not only naturally, but alſo ſpiritually I be in him, move in him, and live in him, *Act.* 17.28.

Q. 31. *Why doſt thou believe in God as a Father Almighty?*

A. Firſt, that in my greateſt dangers I may depend upon him who is able to deliver me, *Dan.* 3.17. This I muſt believe, *Mat.* 9.28. Secondly, that in my greateſt temptations, I may not dare to ſin againſt him, for I am not ſtronger then he 1 *Cor.* 1.10.12.

Q. 32. *Why maker of Heaven and Earth?*

A. Firſt, that I may conſider I am Created of God, and for God, to live holily, for the wicked are for the day of evil, *Pro.* 16.4. Secondly, that I may glorify God in my ſoul & body, for they are not mine but Gods, 1 *Cor.* 6.20. Thirdly, that I abuſe none of his Creatures, for they are all unto Gods praiſe. *Pſ.* 145. 10. Nor prophane them, for God is holy in them, *v.* 17. But have pleaſure to ſearch Gods greatneſs in them *Pſ.* 111.2. & ſee the inviſible things of God in them.

Rom. 1.20. And conſider them, *Mat.* 6 28 And meditate on them, *Pſal.* 48.5. And learne Parables or Similitudes for Spirituall things out of them, *Mat.* 24. 32. For God teacheth me by ſuch Similitudes, *Hoſ.* 12.10.

Q. 33. *Why doſt thou believe in Ieſus Chriſt his onely Son our Lord?*

A. For two reaſons, Firſt, that I may be juſtified freely by his Grace, *Rom.* 3. 24. Who though he knew no ſin, yet was made ſin for me, that I might be made the righteouſneſs of God in him, 2 *Cor.* 5.21. Secondly, that look whatſoever he did, or ſuffered, or had, may be woven in a myſtery into my heart; if this myſtery had not been in *Paul*, he himſelf had been a reprobate, 2 *Cor.* 13.5.6.

Q. 34. *Muſt that then which was a hiſtory in Chriſt, be a myſtery in us?*

A. Yea, by the application of all theſe articles concerning Chriſt to our ſoules; I muſt be an adopted Son of God, 1 *Iohn* 3.1. Chriſt muſt be formed and conceived in me, *Gal.* 4.19. I muſt ſuffer with Chriſt, *Rom.* 8.17. And mine old man muſt be crucifyed in me, and ſin dye in me, *Rom.* 6.6. I muſt be crucifyed to the world, and the world unto me, *Gal.* 6.14. I muſt be buried with him and raiſed up again to a new life, *Col.* 2.12. And ſeeke the things above in Heaven, *Col.* 3.1. And judge my ſelf here, otherwiſe I ſhall be judged and condemned of the Lord, 1 *Cor.* 11.31.

Q. 35. *Why doſt thou ſay, Chriſt was conceived of the Holy Ghoſt? &c.*

A. He was conceived, *Luke* 1.31. By the holy Ghoſt, *verſe* 35 for the woman was found with child of the holy Ghoſt, *Mat* 1.18 Supernaturally, that his conception might be without ſin, *ver.* 20. For all others are conceived in ſin, *Pſ.* 51.5. Becauſe that which is born of the fleſh is fleſh, *Iohn* 3.6. And yet the Holy Ghoſt made him of a woman, *Gal.* 4.4. And he was born of her, *Mat.* 1.16. Being the ſeed of a woman, *Gen.* 3. 15. Of the ſeed of *David*, *Rom.* 1 3. The roote of *Ieſſe*, *Iſa.* 11.10. He ſuffered under *Pontius Pilate*, who gave ſentence that he ſhould be Crucifyed, *Luke* 23.24. And ſcourged him, and delivered him up to death, *Mark* 15.15. Before whom he had witneſſed a good confeſſion, 1 *Tim.* 6.13. And therefore Chriſt is ſaid to be crucifyed at *Rome* the great City of Antichriſt, *Rev.* 11.8. Becauſe *Pontius Pilate* who delivered him to be Crucifyed, was Governour under *Tiberius Ceſar* Emperour of *Rome*.

Q. 36. *Did Chriſt ſuffer in Soul too?*

A. Yea, for his ſoul was exceeding ſorrowfull even unto death, *Mat.* 26.38. His Soul was an offering for ſin as well as his body, *Iſa.* 53.10. Whole Chriſt was ſurety for us, *Heb.* 7.22. And a curſe for us, *Gal.* 3.13. For our Soules have need of Redemption as well as our bodies, *Pſ.* 49.8. It is a ſigne he ſuffered greater torments then bodily, by his ſweat in the garden which, was a bloody ſweat, *Luke* 22.44. And by his lamentable ſpeech on the Croſſe, my God my God, why haſt thou forſaken me? *Mat.* 27.46. And by his not onely taſting of the firſt death for us, *Heb.* 2.9. But alſo keeping of the ſecond death from hurting us, *Rev* 2.11.

Q. 37. *How is hell taken in Scripture?*

A. Firſt, for the Grave, *Iſa.* 14.9. Secondly, Hell is taken for the feares of Hell, *Pſ.* 116.3. Thirdly, Hell is taken for the place of the damned after this life, *Luke* 16.23. Fourthly, for the hidden parts of the earth, *Pſ.* 139.8. Fifthly, Hell is taken for the Devil and whatſoever is helliſh, *Rev.* 20.14. Sixthly, for the loweſt degree of Chriſts humiliation, *Acts* 2.27.

Q. 38. *What ſayeſt thou of Chriſts deſcent into Hell?*

A. Not as though he deſcended to hell to ſuffer there the paines of the damned, for he ſaid upon the Croſs, it is finiſhed, *Ioh.* 19.30. Or to deliver the Souls of the Patriarchs & Fathers of old out of *Limbo*, for they were glorifyed before *Mat.* 17.3. And in Paradiſe by the vertue of Chriſts death, he being the Lamb ſlain from the foundation of the world, *Rev.* 13.8. Or to Preach to Soules there in priſon, 1 *Pet.* 3.19. For that was his Spirit Preaching in the mouth & days of *Noah*, while they were alive, *v.* 20. or to triumph over Hell and Devils, for that he

he did upon the Croſſe, *Col.* 2.15. Nor as though he deſcended Locally at all into Hell for all that we know; for dying he ſaid unto the good Thief, This day ſhalt thou be with me in Paradiſe, *Luke* 23.43. And he commended his Spirit to his Father in Heaven, *verſe* 46.

Q. 39. *Is it not an Article of Faith, and hath it not its meaning?*

A. Yea, it is an Article of Faith (though the *Greeke* Church hath omitted it in their Creed) taken out of Scripture, *Acts* 2.31. And by this ſame deſcent into hell, is meant Chriſts loweſt degree of humiliation, oppoſed to the height of his exaltation and aſcenſion, *Epheſ* 4.10. For he was not onely dead, but bidden of death for a while, though he could not be held quite, *Acts* 2.24. Howſoever this deſcent into hell be underſtood, we are ſure by this means his people ſhall never deſcend into hell *Rom.* 8.1.

Q. 40. *What believeſt thou of Chriſts riſing the third day?*

A. He roſe again, not by re-uniting his body to his God-head, for they were never ſevered by death, for being Crucified he was ſtill the Lord of glory, 1 *Cor.* 2.5. But by re-uniting Soul and body together, and taking his life again which before he had laid down, *Joh.* 10.17. And he himſelf had power to do it, *verſe* 18. To be Lord of quick and dead, *Rom* 14.6. And this he did the third day, 1 *Cor.* 15.4. Namely, the third day from his ſuffering paſſively, *verſe* 3. And therefore the ſpace is called by the Scripture, the ſpace of three dayes, *Ioh.* 2.19. And becauſe that every day hath a night belonging to it, it is called the ſpace of three nights too, *Mat* 12.40. That as by man came death, ſo by man alſo might come the reſurrection of the dead, 1 *Cor* 25.21. Himſelf being the firſt fruits of them that ſleep, *v* 20. And the firſt born from the dead, *Col.* 1.18. And the firſt begotten of the dead, *Rev.* 1.5. And dyeth no more, *Rom.* 6.9. And therefore thoſe that roſe before Chriſt, as the, *Shunamites* child, 2 *Kings* 4.35. and *Lazarus*, and the reſt roſe again to a mortall life, *John* 11.44.

Q. 41. *Why did Chriſt riſe again?*

A. He roſe again for the glory of God, and the good of all the Elect, *Rom.* 6.4. that they might be glorified, *Rom.* 4.25. For if he had not riſen, they had ſtil been in their ſins, 1 *Cor.* 15.17. This article was a comfort to *Iob*, and all before the comming of Chriſt, *Iob.* 19.25. And is to be remembred of all the people of God, as a comfort againſt all troubles, namely that Jeſus Chriſt is riſen from the dead, 2 *Tim.* 2.8. and for divers other reaſons did he riſe.

Q. 42. *What believe you concerning the other two Articles?*

A He aſcended into heaven, *Ioh.* 3.13 and was ſeen ſo doing, *John* 6.62. being taken up, *Acts* 1.9. and he went up, *verſe* 10. whether the bodies of the Saints are not yet aſcended, no nor *Davids*, *Acts* 2.34. though their ſoules do aſcend as ſoon as they are diſſolved from their bodies to be with Chriſt, *Phil.* 1.23. and the Heavens muſt receive him till the times of reſtitution, *Acts* 3.21. and therefore in reſpect of his body we have him not with us here on earth, *Iohn* 12.8. but onely Sacramentally in his Supper, 1 *Cor.* 11.24. And he ſitteth now at the right hand of God, *Col.* 3.1. in the throne of his Father, *Rev.* 3.21. being preferred even in his humane nature, above all Angels, and all Principalities and powers, *Epheſ.* 1.20.21. expecting till his enemies be made his foot-ſtoole, *Heb.* 10.13. Where *Stephen* ſaw him ſtanding up as in his defence, *Acts* 7.55. and where he maketh interceſſion for his redeemed, *Rom.* 8.24. As being their own onely Mediator, 1 *Tim.* 2.5.

Q. 43. *What believe you of Chriſt judging the world?*

A. He is ordained of God to be Judge of quick and dead, *Acts* 10.42. Not only men but Angels are reſerved to the day, when (being called the great day *Iude* 6.) He ſhall come to do it viſibly, *Act.* 1.11. and according to thoſe truths which are contained in the Goſpel, *Rom.* 2.16. & as men may find their doome in the word, ſo they muſt expect it, *Ioh.* 12.48. His Saints too by their lives ſhall judge all the world that are not Saints, 1 *Cor.* 6.2. The ſet day, and houre, and

time, knoweth no man, nor the Angels, no not Christ himself as Man, *Mark* 13.32. Though a mans particular judgement be as he dyes, *Heb.*9.27. either to Heaven or Hell, *Luke* 16.22.23.

Q. 44. *What is the Office of Christ?*

A. He is our Mediator, *Heb.*12.24. and he that makes interceſſion for us, *Heb.*7.25. appearing in the preſence of God for us, *Heb* 9.24. and perfuming the Prayers of his members with the odours of his merits, whenſoever they pray in his name, *Revel.*8.3.4. In this ſenſe, no meere creature can be a Mediatour to intreat for us, 1 *Sam.*2.25. And therefore it is in another ſence, that the prayers of Saints living upon earth, when they pray for other men, are called interceſſions, 1 *Tim.*2. 1. & we muſt pray them to pray for us, *Heb.*13. 18. though not when they be dead, for then they be ignorant of us; yea, though it be *Abraham* himſelf, *Iſa.*63.16. The dead know not any thing of the affaires of this life, *Eccleſ.*9.5. The Lord counts it an abſurd thing that the living ſhould ſeeke unto the dead, *Iſa.*8.19. when once their ſoules go away hence, they be no more to appeare to us, *Pſal.*39.13. Neither have we any warrant to pray the Angels to pray for us, though they be ſent forth to Miniſter for us, *Heb.*1.14. Nor to ſpeak unto them, unleſſe it be in a Rhetoricall, ſtraine to bleſſe the Lord, *Pſal*103.20.

Q. 45. *Why did Christ take the office of a Mediator upon him?*

A Becauſe he was elected of God for this purpoſe, *Iſa.*42.1. and fore-ordained, 1 *Pet.*1.20. and ſealed, *John* 6.27. and Sanctifyed, *John* 10.36. And given of God for the life of beleevers. *John* 3.16. not onely to help ſinners with a poſſibility of ſalvation that they might be ſaved, *ver.*17. but to convert ſinners, 1 *Tim.*1.15. This was the agreement made between his Father and him, that he ſhould have a ſeed, and that the Redemption which he purchaſed ſhould actually proſper, *Iſa.* 53.10. This was the principall end he looke at, namely, that he might purchaſe to himſelf a peculiar people, *Tit.*2.14.

Q. 46. *Which be the particular Offices of Christ?*

A. He was Anointed, *Iſa.*61.1. Firſt to be our Prophet, to whom we muſt hearken as long as we live, *Deut.*18.15. Secondly, our merciſull and faithful high Prieſt to reconcile us to God, *Heb.*2,17. and King of Saints, *Revel* 15. 3. For firſt, we were deſperately ignorant of God, and he onely can reveale God unto us, *Matth.*11.27. Secondly, we were deſperately alienated, being the enemies of God, and he onely can reconcile us, *Col* 1.21. Thirdly, we were deſperately diſabled, and could never have applyed this Redemption unto us; he onely can make us Kings over ſinne and death, *Revel.*1.6.

Q. 47. *Who is he that in effect denyeth Christs offices, and teacheth men so?*

A. The Pope and his Church; for though he ſeeme to ſit in the Temple of God, 2 *Theſ.*2.4. and have the horne of the Lamb, as though he were Chriſts Vicar and friend, yet he ſpeaks like the Dragon, *Revel.*13.11. And therefore he is ſaid to deny Chriſt, 1 *Joh.*2.22.

Q. 48. *How doth he deny Christs Offices?*

A. Firſt, becauſe he denies Chriſts; Propheticall office, he coynes new Articles of Faith; and therefore he is called the falſe Prophet, *Revel.*12.20. Secondly, becauſe he denies Chriſts Prieſtly office, for he undertakes to offer Chriſt in the Sacrament, whereas Chriſt was onely once offered, *Heb.*9.28. He hath invented ſatisfactions and penances, and Purgatory, to expiate for ſinne, whereas Chriſt trod the wine-preſſe alone, *Iſa.*63.3. Thirdly, becauſe he denies Chriſts Kingly office, for he applies that to himſelf which Chriſt ſpake of himſelf, *Matth.*28.18. and takes it onely to himſelfe, 1 *Tim.*6.15.

Q. 49. *Doth he deny no more of Christ?*

A. He makes himſelf the head of the Church, whereas Chriſt onely is the head, 1 *Cor.*11.3. this office being given him onely of God, *Epheſ.*1.22. He makes *Peter* and himſelf the rock, which was meant of *Peters* confeſſion that he made.

made *Matth.*16.18. Namely, Christ the Son of God, *verse* 16 for he onely is the Rock, 1 *Cor.*10.4. The rock of all our salvation, *Deut.*32.15. And who is this rock save our God? *Psal.*18.31.

Q. 50 *Why doest thou believe in God the Holy Ghost?*

A. That he may apply Christ unto me to Justification, 1 *Cor.*6.11. that he may transform me into the image of God, 2 *Cor.*3.18. And make his graces fruitfull in me, *Gal* 5.22. that he may teach me all truth, and put me in remembrance of Gods word. *Iohn* 14.26. and lead me to walke uprightly, *Psal* 143. 10. That he may comfort me in all Temptations, *Acts* 9.31. helping me with grones in my Prayers, *Rom* 8.26. That he may witnesse with my Spirit that I am Gods child, *verse* 16 that he whom the world knoweth not, may abide with me for ever, *Iohn* 14..16. For if any man have not the Spirit of Christ, he is none of his, *Rom.*8.9

Q. 51. *What doest thou believe the Holy Ghost doth more?*

A. I believe that the Spirit makes me a member of one Body, 1 *Cor.*12.13. Namely, the holy Catholicke Church of Christ, which is spoken of, *Rev* 7 9. which is the body of Christ, *Col.*1.18 and consisteth onely of Saints and Professors of holinesse, 1 *Cor.*14.33. Whereof if any walke scandalously, they are to be admonished; and if they will not be reclaimed, they must be accounted as Heathens, *Matth.*18.17. and cast out of the Church, though proud *Diotrephes* abused this power, 3 *Iohn* 10. and delivered up to Satan, for the destruction of the Flesh, that the Spirit may be humbled, and so saved if it may be possible, 1 *Cor.*5.5. That they may learne not to blaspheme, nor cause the Word to be blaspheмed, 1 *Tim.*1.20. The visible Church have some among them which are not of them, 1 *Iohn* 2.19. But the true Church which is called Invisible, because the world cannot see which persons they be, are onely them which shall be saved, *Acts* 2.47.

Q. 52. *Wherein doth the Communion of Saints consist?*

A. In two things; first, in Fellowship with Christ the head, 1 *Iohn* 1.3. Secondly, in fellowship with the Saints, *verse* 7. and so it consisteth in 7. things; First, in Unity, *Ephes.*4.3.4.5. &c. Secondly, In keeping company with them *Psal* 16 3. Thirdly, in Praying for them, *Ephes.*6 18. Fourthly, in fellow-feeling compassion and bowels, *Phil.*1.2. Fifthly, in helping one another out of sin, *Gal* 6.1. and provoking one another to goodnesse, *Heb* 10.24. Sixthly, in imitating the lives of the Saints, 1 *Thes.*1.6. as they imitate Christ, 1 *Cor.*11.1. Seventhly, in relieving them that lack, to the very selling ones goods if need require, *Acts* 4.34.

Q. 53. *What believest thou concerning Remission of sinnes?*

A. I believe, that all that believe in Christ receive remission of sinnes, *Acts* 10.43. I cannot truly say, I am sick, but my sinnes are forgiven me, *Isa.*33. 24. blotted out and remembred in heaven no more, *Isay.*43.25. nor imputed to me, *Psal* 32.2. but drowned in the Sea, *Mich.*7.19. Namely of Christs bloud, *Ephes.*1.7. which cleanseth me from all sinne, and I know my Belief is right if I walke in the light, 1 *Iohn* 1.7. For who so have not destroyed the works of the Devill in them, Christ was never yet manifest to them, 1 *Ioh.*3.8. Those that sin against the Holy Ghost, shall never be forgiven, *Matth.*12.32. Neither are such as go on in their guilty Consciences forgiven, *Exod.*34.7. nor such as provoke Christ, and obey not his voyce, *Exod.*23.21. Yet God is a God ready to Pardon, *Nehem* 9.17. upon true Repentace and Faith answerable to the vow in Baptisme, *Acts* 2.38.

Q. 54 *What believest thou concerning the Resurrection of the Body?*

A. Though flesh & bloud count it incredible, *Acts* 26.8 nevertheless by faith I know it is true, *Iob.*11.14. And that these very eyes shall rise and see my Redeemer, *Iob.* 10.27. though the wormes have eaten up all my Flesh, *verse* 26. yea, though my body were drowned and devoured of Fishes, *Rev.*20.13. yet the

ſubſtance ſhall be the ſame, Juſtice requiring that the ſame bodies that ſinned ſhould be damned, and Mercy requiring that the ſame bodies that glorified God ſhould be ſaved, 2 *Cor.* 5.10. Nevertheleſſe, I believe that the qualities and accidents ſhall be altered; namely, that this very mortall ſhall put on immortality, 1 *Cor.* 15.53. This diſhonourable ſhall put on glory, this weak ſhall put on Power, *verſe* 43. this naturall body ſhall be raiſed a more Spirituall body, *verſe* 44. and beare the image of the heavenly, *verſe* 49. though it be diſpierſed into a thouſand thouſand pieces by Corruption, yet Chriſt will loſe nothing of it, *John* 6.39. And therefore my Fleſh ſhall reſt in hope, *Pſal.* 16.9. of the Redemption of my Body, *Rom.* 8.23. That mortality may be ſwallowed up of Life, 2 *Cor.* 5 4. Though my ſoul while it is abſent from my body, be preſent in the mean time with the Lord, *verſe* 8. having returned to God that gave it, *Eccleſ.* 12 7.

Q. 55. *What believeſt thou more of the Reſurrection?*

A. That there ſhall be a Reſurrection both of the juſt and alſo the unjuſt, *Acts* 24.15. the one to life, the other to damnation, *John* 5.29. For Chriſt is the Judge of quick and dead, *Acts* 10.42. And therefore though it be appointed unto men once to dye, nevertheleſſe not to dye as beaſts, but to come to judgement, *Heb.* 9.27. The Angels being inſtruments of gathering them, and ſending them to Chriſts barr with a Trumpet, *Matth.* 24.31 not a materiall Trump, but with the Trump of God, and with a ſhout, and the dead ſhall riſe firſt, 1 *Theſ.* 4.16. Then thoſe that are alive ſhall be caught up to meet Chriſt in the aire, *verſe* 17. being changed in a moment, 1 *Cor.* 15.52. Bleſſed and holy is he that hath part in the firſt Reſurrection from ſinne unto holineſſe here, *Rev* 20.6. for he ſhall goe into life eternall, but the reſt into everlaſting puniſhment, *Matth.* 25.46.

Q. 56 *What believeſt thou concerning the laſt Article, namely Life everlaſting?*

A. I believe it is the inheritance proper to the Saints, who in this life are made meet to be partakers of it, *Col* 1.12. Which is a Kingdome, *Matth.* 25. 34. conſiſting, Firſt in the beatificall viſion and ſight of God as he is, 1 *Joh.* 2. 2. Secondly, in entire likeneſſe with God, *Pſal.* 17.15. Thirdly, in fulneſſe of joy and pleaſure everlaſting in Chriſt, *Pſal.* 16.11. Fourthly, in having no need of the Creature, *Rev.* 22.5. but inheriting all things in God, *Rev.* 21.7 Fifthly, in freedome from all troubles and grievances, and imperfections of this life, *verſe* 4 The Bleſſedneſſe of it cannot enter into the heart of man to conceive it, it is ſo great, 1 *Cor* 2.9. It is ſuch a holy Kingdome, that no unholy perſon may have it, 1. *Cor.* 6.9. and if he were there, ſuppoſe that were poſſible which is impoſſible, 1 *Cor.* 15.50. Yet he could have no happineſſe there, for there dwelleth nothing but Righteouſneſſe, 2 *Pet.* 3.13.

Q. 57. *The wicked ſay they believe all this, but doe they?*

A. Indeed they believe the hiſtory of God and his Word, *Iam* 2 19. otherwiſe they believe a falſhood or a lye, *Ierem.* 13.25. and therefore though they expect to be ſaved on their death-beds, when they dye they ſhall periſh, *Prov.* 11.7. Though they cry, Lord, Lord open the gates of heaven to us, yet he will not open it unto them, *Matth.* 25.11.12. God that made them will never ſave them, *Iſa.* 27.11. and though they dye, with Lord have mercy upon me, in their mouthes, *Matth.* 7.21. and ſo goe away like Lambes, they ſhall lye in the grave of Hell, as thick as Sheep in a ſheep-coate, *Pſal* 49.14.

Q. 58. *How many Commandements are there?*

A. Ten, ten Words, *Exod.* 34.28. God added no more, *Deut.* 5.21. Which are the rule of my ſteps, *Pſal.* 119.133. continually, *verſe* 117. in my memory, *verſe* 109. in mine underſtanding, *verſe* 130. being my meditation alwayes, *verſe* 97. that I may refraine from every ſinne, *verſe* 101. Idle vaine

vaine thoughts and all, *verſe* 113. and endeare them unto me above thouſands of Gold and Silver, *verſe* 72.

Q. 59. *What rules are to help us in the right underſtanding of the Law?*

A Six more eſpecially; Firſt, that the Law is Spirituall, ſo ſpirituall that the beſt Saint is carnall in compariſon of it, *Rom.*7.14. reaching to all the heart, ſoul, mind, ſtrength, *Luke* 10.27. Secondly, that it is perfect, *Pſal.*19. 7. commanding Obedience to every tittle; if a man doe but once ſinne it doth curſe him, *Gal.*3.10. Thirdly, when it forbiddeth or commandeth any thing, it forbiddeth or commandeth all meanes, occaſions, or provocations thereunto; and therefore the leaſt laſcivious look is Adultery, *Matth.*5.28. The leaſt hatred is Murder, 1 *Iohn* 3.15 Fourthly, whatſoever the Law forbiddeth, it commandeth the contrary, 1 *Pet.*3.11. Whatſoever it commandeth, it forbiddeth the contrary, *Levit.*19.17. Fifthly, it runneth upon Negatives, for negatives bind ſtrongly, this being the nature of a No, no in no wiſe, *Rom.*3. 9. the affirmative bindes alwayes, but not to all moments, but the Negative bindeth to both, *Luke* 21.34. Sixthly, it's put in the ſecond Perſon, that every ſoul may apply it, *Mal.*2.1.

Q. 60. *Who be under the Law, the Rigour of the law, and the Curſe of the law?*

A. All diſobedient perſons that are not made righteous by Chriſt, 1 *Tim.* 1.9. Even the whole world, whether Chriſtian Profeſſors or not, except they be led by the Spirit of God, *Gal.*5.11. bound to doe the Law to the utmoſt, as a wife is bound to her husband, *Rom.*7.2. and therefore the Law hath dominion over them as long as they live, *verſe* 1. and the Curſe too, *Gal.*3.10. And whatſoever the rigour of the Law ſayes, its ſpoken directly to them, *Rom.* 3.19. but Believers in whom ſinne doth not reigne, they are not under the Law but under Grace, *Rom.*6.14. nevertheleſſe they muſt not think the Law to be of none effect to them, *Rom.*3.31. But firſt, they muſt conſent to the goodneſſe of it, *Rom.*7.16. Secondly, get the knowledge of their ſinnes more and more by it, *verſe* 7. Thirdly, fling mire and dirt in their own faces, by reaſon of it, *verſe* 24. Fourthly, delight in it as a bleſſed rule of life, *verſe* 22. Fifthly, be moved by it to thankfulneſſe to Chriſt, *verſe* 25. Sixthly, be ſchooled by it to hang faſter upon Chriſt, *Gal.*3.24. Seventhly, to take heed of the madneſſe of their fleſh, that deſires rather to be under the Law though never ſo cruell, then to be under Chriſt, *Gal* 4.21.

Q. 61 *Wherefore ſerves the Preface; I am the Lord thy God which brought thee out of the Land of Egypt, out of the houſe of bondage?*

A. To teach me; Firſt, I cannot wholly obey, except I believe God is my God, *Joſh.*14.8. and be one of the Iſrael of God, *Gal* 6.16. Secondly, that the conſideration of what God hath done for me, is a motive to obey him, *Joſh* 24.31. Thirdly, that I am forgetfull of old mercies; and therefore the Lord perſwades me to obedience with the neweſt and lateſt, *Exod.* 20.2. Fourthly, that the Spirituall meaning of this deliverance from *Egyptian* bondage, concerneth all that are delivered from Satan and ſinne, *Heb.*2.15.

Q 62. *Are the duties of the firſt Table greater then the duties of the ſecond?*

A. Yea, becauſe they are the firſt and the great Commandements, *Matth.* 22.38. Firſt, becauſe the object of them which is God, is greater then man, *Job* 33.12. Secondly, becauſe the performance of them is the immediate worſhip of God, and he that ſinnes againſt his neighbour, does more eminently ſinne againſt God, 1 *Cor* 8.12. Thirdly, they moderate the duties of the ſecond; as for example, the duty of obedience to Parents, otherwiſe it is not right, *Epheſ.*6.1. And yet with theſe cautions; firſt, that the compariſon be equally made of the chief of the firſt Table with the chief of the ſecond; of the middle with the middle; of the leaſt with the leaſt; otherwiſe not, *Iſa.*1.15.

Secondly,

Secondly, that our obedience to the ſecond is an argument of our obedience to the firſt. 1 *John* 4.20. Thirdly, that the obedience to both is inſeparable, holineſſe and righteouſneſſe ever go together, *Luke* 1.75.

Q. 63. *What art thou commanded in the firſt, thou ſhalt have no other Gods but me?*

A. To know God and believe him, *Iſa.* 43.10. and in him, 2 *Chron.* 20.20. and in no other God, *Pſ.* 81.9. This Commandement bids me keep all the reſt, *Deut.* 11.22. Not onely to obey him in what he commanded at the firſt, but any Commandement he would afterwards give, *Heb.* 11.17. And therefore this Commandement binds me now to believe in Jeſus Chriſt, 1 *John* 3.23. to rely upon God for all things, 2 *Chron.* 16.8. Couragiouſly to wait upon God, *Pſ.* 27.14. To walk before God, as a ſervant before his Maſter, *Gen.* 17.1. In all my wayes to think of God, and to acknowledge him, *Prov.* 3.6. To to be merry in him evermore, *Phil.* 4.4. to fear him and to ſerve him, *Deut.* 6.13. To turn the deſires of my Soul to him, and to the remembrance of him, *Iſa.* 26.8. To labour more after him then after meat or drink, or any thing in this periſhing world, *John* 6.27. To make him the end and ſcope of all mine actions, not onely Spirituall, but alſo civill, and naturall, 1 *Cor.* 10.31.

Q. 64. *Now becauſe we muſt ſerve God, and feare him, and love him, and truſt in him, and ſo forth, according to his Attributes, which be they?*

A. He is uncompounded, ſimple, and perfectly one, *Deut.* 6.4. Immutable and unvariable, *Jam.* 1.17. and therefore he cannot be ſaid to Repent, 1 *Sam.* 15.29. but onely improperly, in regard of the effects, *Gen.* 6.6. Infinite in greatneſſe; the heaven of heavens is not able to contain him, 1 *Kings* 8.27. being every where preſent, *Pſ.* 139.7. Infinite in eternity, from everlaſting to everlaſting, *Pſ.* 90.2. Not by ſucceſſion of time but he is for ever, I am, *Exod.* 3.14. Infinite in Power, for he is Almighty, *Gen.* 17.1. Nothing is unpoſſible to him, *Luke* 1.27. unleſſe it be to do evill, that is a weakneſſe and no power, and therefore unpoſſible to him, *Heb.* 6.18. Infinite in knowledge, he knoweth all things, *John* 21.7. Not by diſcourſe one after another, but all together *Pſ.* 139.4. moſt free in his Will, he doth whatſoever he will, *Pſal.* 115.3. His will being the cauſe of all things, *Epheſ.* 1.11. Gracious, abundant in goodneſſe, Mercy, in patience and Truth, *Exod.* 34.6. and Juſtice, *verſe* 7. and Holineſſe, 1 *Pet.* 1.16. of terrible Majeſty, *Iob* 37.22. moſt happy and bleſſed for ever, *Rom.* 11.36. and ſo forth.

Q. 65. *How doe the attributes of God concerne thine obedience to God, eſpecially in this firſt Commandement?*

A. Firſt, God is ſimple as a Spirit, therefore he muſt be ſerved in ſpirit and truth, *Joh.* 4.24. and I muſt doe every thing with ſimplicity, 1 *Cor.* 1.12. Secondly, God is unalterable, therefore I muſt truſt in his Covenant, *Pſal.* 89.34. neither change nor meddle with them that doe, but be conſtant in his feare, *Prov.* 24.21. Yet I muſt repent and ſo change my life; for God alſo repenteth of the evill, *Joel* 2.13. Thirdly, if God fill heaven and earth, I muſt be conſcious that whereſoever I am God is, *Jer.* 23.24. Fourthly, if God be eternall, then he is the Eternall life that I muſt ſeek, 1 *Joh.* 5.20. and count him my continuall refuge, *Deut.* 33.27. Fifthly, if God be Almighty, then I muſt not ſtand out againſt his chaſtenings, *Iob.* 5,17. but feare him, *Iob.* 6.14. and humble my ſelf betimes before him, *Iob.* 8.5. and returne to him, for there, is no ſcaping out of his hand, *Iob.* 22.23., Sixthly, if God know all things, then I muſt be conſcious, that he ſeeth my thoughts, *Matth.* 9.4. and all my ſecrets, *Matth.* 6.18. And ſo of the reſt.

Q. 66. *What art thou commanded in the ſecond Commandement?*

A. Not to ſerve God with will-worſhip, though it ſeeme never ſo wiſe, and humble, and mortifying, *Coloſ.* 2.23. To abhorre all groſſe thoughts of God, *Acts* 17.29. as that he is ſuch a one as mens ſelves doe think him to be, *Pſ.* 50.

21.

21 Not to make any Image, *Deut.*5.8. unleſſe God ſhould reveale a new Commandement, as once he did for Cherubims in the ſanctuary, *Exod.* 25.18. and the brazen Serpent in the wilderneſſe, *Numbers* 21.8. or unleſſe it be in a civil uſe, *Mathew* 22.10. To abhorre images of Idolaters, either to worſhip God before them, 2 *Chron.*25.14 or in them, as the Jewes did God in *Baal*, *Hoſ.*2.16. or to be put in mind of God by them, *veſe* 17. or being at Maſſe or communion of Service with them, 1 *Cor.*10.21. or houſing them, 2 *John* 10. or bidding them God ſpeed, *verſe* 11. or learning any of their deviſes or cuſtomes of them, *Dent.* 12.30. or familiar reading their Bookes, *Acts* 19.19. Unleſſe it be to confute them by their own writers, *Acts* 17.28. and to upbraid carnall Profeſſors with their ſtrictneſſe in their kind, *Rom.*2.14, 15,16,17,&c.

Q. 67. *What elſe art thou commanded in the ſecond Commandement?*

A. Not to leane to mine own knowledge, *Proverbs* 3.5. nor to ſerve God by the precepts of Men, *Iſaiah* 29.13. not as men bid me, *Mark* 7.6. Nor according to the Traditions and cuſtomes of the lives of our Fore-fathers, 1 *Pet.* 1.18. I am commanded to do, not onely in matter what, but alſo in manner, as the Lord commandeth, *Gen.*6.22. For otherwiſe my prayers and ſervices that I do unto God, and all my ſacrifices and oblations are no better then murder, or a Dogs neck, or Swines bloud, or Idolatry; ſo indeed it is, if I ſerve him after my own wayes, *Iſa.*66.3. not onely ſticks and ſtones are Idols, *Levit.*26.1. but carnall fancies, imaginations, dulneſſe, deadneſſe, luke-warmneſſe; for there be Idols in the heart, *Ezek.*14.3,4. Covetouſneſſe is Idolatry, *Col.*3.5. Stubbornneſſe is as idolatry, 1 *Sam.*1.15,23. A careleſs Chriſtian is an Idol, there is an idol Profeſſor, an idol Chriſtian, an idol Shepherd, *Zach.*11.17.

Q. 68. *What art thou commanded in the third Commandement?*

A. To glorifie the name of God, *Rev.*15.5. that is his Titles and attributes, *Exod.*3.4 5 his law, *Dent.*32.3. his ordinances, as prayer and hearing of his word, and the like, *Deut.*1.2,5. The profeſſion of Chriſt, *Mat* 10.12. His cenſures, as Excomunication and delivering men up unto Satan, 1 *Cor.*5.4. His Sacraments, *Mat* 28.19. All his worſhip, *Mal* 1.11. his Meditation, *Pſal.*104.4. and that not onely in tongue or lips, *Heb.*13.15. but alſo in heart, *Pſal.* 86.11. and in every action, *Prov.*30.9. If any man or woman do not their duty, as for example, Servants or any others, they cauſe Gods name to be blaſphemed, 1 *Tim.*6.1. So alſo if any man break the Law of God, he is guilty of other mens blaſpheming Gods name, *Romans* 2.24. Likewiſe if a Brother or Siſter walketh ſcandalouſly, they prophane Gods name, *Ezek.* 36. 20.

Q. 68. *What more art thou commanded in the third Commandement?*

A. To feare God and ſweare by his name, *Deut.*6.13. with a Soul-bowing oath, *Iſa.*45.23 which is a wholly confeſſing of God, *Rom.*14.11. and an oath of Covenant, *Iſa.*19.18. and in ſome ſolemne caſes with a renewed oath, *Dent.* 10 20. either given by others, and ſo willingly taken, 2 *Chron.*15.14. or freely of ones ſelf, *Pſ.*119.106. if need require, by Oath before the Magiſtrate; but then it muſt be in Truth, and righteouſneſs, and judgement, *Jer.*4.2. and if neceſſity of weight be in private agreements, *Gen.*26.31. As for performance of ones laſt will and Teſtament, *Gen* 47.31. or to cleare ones ſelf, and graciouſly to ſatisfie a Brother, 1 *Sam.*20.3. yea now under the Goſpel too, *Iſa.* 65.16. And in ſome caſes a Miniſter may ſwear in the Pulpit, to make the People believe, 1 *Cor.*1.13. and in more private threatnings from God, 1 *Kings* 17.1.

Q. 70. *What art thou forbidden in the third Commandement?*

A. I am forbidden in common talk Swearing, *Mat.*5.34.35. leſt I fall into damnation, *Jam.*5.12. and bring all the Curſes in Gods book on my houſe, *Zach* 5.2,3. and cauſe the very land to mourne, *Jerem.*23.10. It was

the brand of a *Saul* to be a common ſwearer, 1 *Sam.* 14.24,39,44. 1 *Sam.* 19.6,1. and 28.10. And that whether it be in broken Oathes, *as God, and the Lord liveth, Ier.* 5.2. Or in Idolatrous oathes, for they are a double ſinne; as by the light, or by *Baal, Jer.* 12.16. Or any other hideous oathes, as by the Paſſion of Chriſt, or by the Lord himſelf, or by *Milchom, Zeph.* 1.5. The prophane uſe of ſwearing is a bloudy ſin, ſwearing, lying & killing are put together, for which the Lord hath a controverſie with Men, *Hoſ.* 4.2. Nay, if a man heare an Oath, and do not utter a reproof, he is guilty of the ſin, *Levit.* 5.1. and if for every idle word a man ſhall give account before God at the laſt day, what then ſhall he do for his Oathes? *Mat.* 12.36 ſwearing is a curſing of ones ſelf, *Mat.* 26.74. but chiefly I am forbidden all falſe ſwearing, *Levit.* 19.12. for that pulls Chriſt ſwiftly againſt one, *Mal.* 3.5.

Q. 71 *What art thou forbidden more in the third Commandement?*

A. Firſt, all taking Gods name in vain, as O God, O Lord, *Deut.* 5.11. Secondly, the formall repeating theſe words, the Lord be with thee, or the like, 1 *Sam.* 17.37. I thank God I do ſo and ſo, *Luke* 18.11. Thirdly vain repetitions, as Lord have mercy upon us, Chriſt have mercy upon us, Lord have mercy upon us; as Papiſts and babling Battuſes uſe them, *Mat.* 6.7. Yet repetitions that proceed out of a broken zealous heart be holy, *Dan.* 9.18,19. Fourthly, the abuſe of Lots, for their diſpoſing is of God, *Prov.* 16.33. and were ſacredly uſed. Firſt, for the deciding of Controverſies, *Prov.* 18.18. Secondly, for Elections, 1 *Sam.* 10.21. Thirdly, for dividing of Portions, *Numb.* 36.55. Fourthly, the finding out of an offender, *Ioſh.* 7.14. for they were joyned with Prayer, *Acts* 1.24,26 reſting on Gods determination, *Ioſh.* 14.2. being a Divine thing by the light of nature, *Ionah* 1.6,7. and appealings to God, 1 *Sam.* 14.41. and therefore not to be uſed to wickedneſſe, *Mat.* 27.35. as South-ſaying, *Eſther* 3.7. or Covetouſneſs, or any evil practices, *Prov.* 1.14.

Q. 72. *What art thou commanded in the fourth Commandement concerning the Sabbath?*

A. To keep it, to ſanctifie it, and ſo as the Lord hath commanded, *Deut.* 5.12. not to hide mine eyes from it, *Ezek.* 22.26. not to turn my foot from it, to delight in it, to count it honourable, to honour God in it, not ſeeking mine own pleaſure, not doing mine own works, nor ſpeaking mine own words, *Iſa.* 58.13. To regard it in mine own dwelling houſe, and in Gods at publique Convocations and aſſemblies, *Levit.* 23,3. there to Pray, *Acts* 16.13. To have the Word read and Preached, *Acts* 15.21. to reaſon about matters of Religion, *Acts* 17.2. To ſing unto the Lord and thank him, *Pſ.* 92.1. To meditate and triumph in Gods works, *verſe* 4. To talke of Gods faithfulneſſe, and ſhew it forth morning and night, *verſe* 2. It is not an houre or two at Church, and ſo an end, but all the whole day; for it is not a part of a day, but a whole Day, *Mat.* 12.1. If I will not hearken to hallow this day, I ſhall burn in Hell-fire for ever. *Ier.* 17.27. He is an adverſary to God that mockes at a ſtrict keeping of a Sabbath, *Lam.* 1.7. For God hath bleſſed it, *Gen.* 2.3. and it is a ſigne between a man and his God, *Ezek.* 20.12.

Q. 73. *What ſay you more of the Sabbath?*

A. I muſt not onely keep it, but keep it verily, *Exod.* 31.13. and abſtain from all weekly works, not only reſt but reſt holily, *verſe* 15. Fathers muſt not ſuffer, much leſs cauſe their Children, or Maſters their Servants, or Inne-keepers their Gueſts, to break this day, *Exod.* 20.10. none may buy or ſell victuals or wares on this day, *Nehem.* 13.16.17. nor carry burthens, *Ier.* 17.22. Nor go journeys, *Exod.* 16.29. nor dreſs meat beyond neceſſity or godly convenience, to the hinderance of themſelves, or Daughters, or Maids, from ſanctifying this day, *verſe* 23. Hither are referred holy Feaſts or thankſgiving, *Neh.* 8,9,10. As the deliverance from the Gunpowder Treaſon, *Eſther* 6.2. Faſts for humiliations, 2 *Chron.* 20.3. which muſt be Sanctified too, *Ioel* 1.14. as being kinds

of

of Sabbaths, *Levit.* 16.31. And therefore the Convocations of them must be holy, *Levit.*23.24.

Q.74. *May no works but onely of Gods immediate Worship be done on the Sabbath?*

A. Yea, first workes of Mercy to a Beast in danger or need, *Mat* 12.11. or to Man in sickness or other misery, *verse* 10. whether in soul or body, *Luk.* 10.11. Secondly, works of necessity, as taking of food, *Mark* 2.23. Thirdly works of decency, as making of beds, and the like; for the Sabbath was made for Man, and not man for the Sabbath, *verse* 27. Fourthly, works of common honesty and humanity, as saluting one another, we are not forbidden to be courteous, 1 *Pet.*3 8. Fifthly, works though otherwise in themselves servile, requisite to Gods worship, as travelling to Church, *Luke* 6.6. or riding divers miles off to the Prophets of God, if need be, 2 *Kings* 4.22,23. The Ministers studying his text, and the Priests killing of the sacrifices, 2 *Chron* 23.31. and setting things in order, *Lev* 24.8. If any call this prophaning Gods Sabbath, he must know it is blameless, *Mat.*12.5. Sixthly, works of helpfull refreshings, as walking, for that may be existent with the immediate worship of God, *Luke*, 6.1. I do not meane Playing, *Exod.*32.6. or recreations for our own Pleasure, for they are forbidden, *Isa.*58.13.

Q.75. *There be many arguments to prove the Commandement of the Sabbath to be morall; which be the first sixe them?*

A. First, the Sabbath was delivered to *Adam* before the fall, when there was no Ceremony, *Gen.*2.2. which is not spoken by anticipation, but the context sheweth it was then sanctified to him, *verse* 3. Secondly, *Moses* takes it for granted, it was known to be morall, & known before the Law was given, *Exod.* 16.25. Thirdly unlesse this be morall there cannot be ten Commandements; for the Duties being commanded in the three former, the time onely here, either this time must be morall, or else there cannot be ten which is false, *Deut.* 10.4. Fourthly, God would not put a ceremoniall law in the middest of the moralls, and urge it with more words, reasons, repititions, and particulars then any of the moralls, as he doth the Sabbath, *Exod.*20.9,10,11. Fifthly Christ speaking of those dayes, when all the ceremoniall law was dead and buried, sheweth the Sabbath to stand still, *Mat* 24.20. Sixthly, the Prophet prophecying of the dayes of the Gospel, when Christ the righteousnesse and salvation of God should be revealed, *Isa.*56.1. pronounceth a blessing on them in those times that keep the Sabbath from polluting of it, *verse* 2. and putteth the keeping of the Sabbath for the whole obedience of of the covenant, *verse* 6. which he would not do, if it were ceremoniall; for obedience is better then sacrifice or ceremony, 1 *Sam* 15.22.

Q 76. *Now because some object, saying, the Sabbath is not engraven in mens hearts, neither is there any mention either before the Flood or after that the fathers did keep it, and so forth, therefore tell me what arguments have you to prove it morall?*

A. First, if God had meant to put one Ceremony among the Lawes that were morall, he would rather have put Sacrifice, for that is more adequate to all the ceremoniall law, *Hos.*6 9. being a type of repentance, *Ps.*50.17. Thanksgiving, *Ps.*107.22 Prayer, *Prov.*21.27 Justice and Judgement, *v* 3. all religion, *Prov.*15 8 a full type of Christ, *Heb* 9.14. Secondly, the Scripture sheweth that no Christ, *Mat* 5.17. nor the law of faith doth disanull any thing of the law, meaning directly the Decalogue, *Rom.*3.31. Thirdly, the Sabbath was intimated in *Cain* & *Abel* publick serving of God, *Gen.*4.3.4. and in the publick calling on Gods name in the dayes of *Enosh*, *v* 26. and in *Noahs* waiting the fall of the waters by Sevens, *Gen.*8.10,12. who no question as he condemned the world by building the Ark on the week days, *Heb.*11.7. So also by preaching on the Sabbath for he was a Preacher, 2 *Pet.*2.5. & in *Abraham* too who was a Propher, *Gen.* 20.7. and had a great people to preach to, *Gen.*14.14. Fourthly, the Sabbath

is engraven upon mans heart, of which the engraving upon Tables was a token, *Exod.*34.28. and to ſhew the everlaſtingneſſe of it, it was written, which none of the Ceremonies were, in ſtone, *Deut.*4.15. Fifthly, when God ſpeaketh of the Covenant of grace, he ſaith, he will write it again in the minds of his redeemed, *Heb.*10.16. even upon the fleſhly tables of their hearts, alluding to the materiall writing, 2 *Chron.*3.3. Sixthly, the very heathens had their Sephtamins, their eights and the ninths, ſtill hovering about the holy ſeventh of the Decalogue, the whole law being obſcurely written in their hearts, *Romans* 2.15.

Q. 77. *The Sabbath was the laſt day of the weeke; how commeth it now to be changed into the firſt day of the weeke?*

A. This day the Lord hath made, *Pſal.*118.24. For on this day Chriſt roſe from the dead, and reſted from the work of Redemption, *Mat* 28.1. Having created new heavens and a new earth, *Iſa.*65.17. which we are to keep by vertue of the fourth Commandement ſtill; for Chriſt telleth us, he is Lord of it, *Mat* 11.8. which is called ſometimes from priority of order and dignity, the firſt day of the weeke, *Acts* 20.7. Sometimes from the Author that did inſtitute it, the Lords day, *Revel.*1.10. as we ſee the Lords ſupper is called, 1 *Cor.*11.20. And though the Sabbath from the creation were from even to even, *Levit* 23.32. Dayes being ſo reckoned, *Gen.*1.31. Yet this Sabbath is to be reckoned from Chriſts reſurrection, and therefore is from morning to morning, *Mark* 16.2. And albeit *Mary Magdalen* came while it was darkiſh, and Chriſt was riſen before that, and ſo might ſeem to have riſen over-night, *Iohn* 20.1. yet that could not be; the woman, and *Peter*, and *Iohn* would never have deferred their going to the Sepulchre till morning then as they did. *v* 2. Now howſoever this day be circumſtantially changed, and Ceremonies removed; yet the day ſtands ſtill morall, *Acts* 16.13. The Commandement of not Killing had a ceremony annext unto it, as the eating of fleſh with the bloud, *Gen.*9.4.5. which now is changed, *Col.*2.21. and yet the Commandement of not killing ſtands ſtill, *Rom.*13.9.

Q. 78. *What art thou commanded in the fifth Commandement?*

A. To honor my Father and Mother, *Exod.*20.12. to feare my mother and father, *Levit.*19.3. to uſe reverent ſpeeches to them, 1 *King* 2.19. to obey them, *Prov.*16.20. in godly choice of Marriage, as *Iſaac* did, *Gen.*24.4.67 and of vocation, as *Samuel* did, 1 *Sam.*1.28. and 2.11. and of ſuitable Apparell, *verſe* 19. yea in all things, *Col.*3.20. ſo it be in the Lord, *Epheſ.*6.1. To receive all godly inſtruction from them, *Prov* 1.8. to ſubmit to their correction, *Prov.* 23.13. to requite my Parents love, 1 *Tim.*5.4. to relieve them if they be in want, *Gen.*47.11. to cover their infirmities in a humble wiſe, *Gen.*9.23. To intreat Chriſt for them, *Mark* 1.29,30,31 in nothing to be unnaturall towards them, 2 *Tim.*3.2,3. I muſt honour my Parents, not onely by generation, *Prov.*23.22. but alſo by affinity, *Ruth* 3.1,5. by adoption, *Eſther* 2.7,20. By rule and government, as Kings and Magiſtrates, *Iſa.*22.21. by bounty, as benefactors, *Iob.*29.16. alſo through age, as old men, 1 *Tim.*5.1.2. or through Spirituall profeſſion, as Miniſters and Preachers, 1 *Cor.*4.15. for they are my ſpirituall Fathers, *Tit.*1.4. and theſe I muſt have in a double honour, 1 *Tim.*5.17.

Q. 79. *But what muſt my Parents do for me?*

A. They muſt pray to God for me, 1 *Sam.*1.10. and devote me unto God before I am born, *verſe* 11. bleſſe God for me when I am born, *Luke* 1.68. and provide all things neceſſary for me to this life, and therefore much more for Heaven, 1 *Tim.*5.8. To teach me diligently the wayes of the Lord, *Deut.*6.7. that I may be learned in the Scripture from a child, 2 *Tim.*3.15. and not provoked to wrath, but brought up in the nurture of the Lord, *Epheſ.*6.4. To offer continually the ſacrifice of Prayer for me, though I be afarre off, *Iob* 1.5. to ſet up the ſervice of God in their houſe, that I may daily partake of it, *Ioſh.*24.

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15. For curſed are ſuch families that have not Prayers and invocations upon God in them, *Jer.*10.15. to hold me to the obſerving of Gods ſtatutes, as for example, the Sabbath, *Exod.*20.10.

Q.80. *What is the meaning of the ſixth Commandement, Thou ſhalt do no Murder?*

A. Thou ſhalt not kill thy ſelf, *Acts* 16.27,28. neither by diſtempering thy ſelf as a drunkard doth, 1 *Sam.*25.36. nor by neglecting the body, *Col.*2.23. nor by denying comforts to the body, 1 *Tim.*5.23. nor by too much grief, *Prov.*17.22. Thou ſhalt not kill another, whether he be a good man, *Prov.* 1.11. or a bad man, *Gen.*4.15. neither by deviſes, 2 *Sam.*11.15. nor by forgery, 1 *Kings* 21.13. nor by challenging duels, 2 *Kings* 14.8. This Commandement doth not onely forbid murder in outward act, *Gen.*9.6. but alſo all reprochfull words and anger, *Matth.*5.22. and all angry looks, *Gen.*4.6. and all hatred, 1 *Ioh.*3.15. and all tale-bearing, *Lev.*19.16. I muſt blow away a tale-bearer, as the North-wind blowes away raine, *Prov.*25.23. I muſt be carefull to maintaine the life and health of, and to recover my neighbour from ſickneſſe, not onely his daughter, *Matth.*15.22. not onely his ſonne, *Ioh.*4. 47. not onely his ſervant, *Matth.*8.5,6. but alſo a ſtranger, *Luke* 10.34.

Q.81. *Is it not lawfull to kill in any wiſe?*

A. Yes, *Deut.*13.9. for the Magiſtrate may and muſt uſe the ſword againſt them that deſerve it, *Rom.*13.4. but then it muſt be done in humility; *Iezabel* in her feigned doing of juſtice, would have a faſt when ſhe put *Naboth* to death, 1 *Kings* 21.12. and with tenderneſſe of the malefactours ſoul, that I may give glory to God, *Ioſh.*7.19. A Captaine and his ſouldiers may kill the enemy in a juſt battell, 1 *Sam.*15.5. nay he is an offender if he will not, *verſe* 18.19. but ſo as there be peace firſt offered if they be fit to have it, *Deut.*20.10. and alſo a private man in caſe of neceſſity, upon his own defence or brothers. *Exod.*2.12.

Q.82. *What elſe doth this Commandement urge?*

A. Not to be ſoon angry, *Tit.*1.7. unleſſe it be without ſinne, *Epheſ.*4.26. and againſt ſinne, *Mark.*3.5. not to be haſty, *Prov.*14.26. to be long ſuffering, 1 *Cor.*13.4. to overcome evill with goodneſſe, *Rom.*12.21. ready to forgive, *Epheſ.*4.32. not to be ſuſpicious, 1 *Cor.*13.5. but apt to believe good of ones neighbour, *verſe* 7. to be courteous, 1 *Pet.*3.8. without envie, *Iam.*3.14. without emulation and any evill, *Matth.*20.12. or envious diſdaine, *Prov.*14. 30. or contempt, *Prov.*18.3. or uncompaſſionateneſſe, 1 *Joh.*3.17. not to be a flattering friend, *Prov.*19.4. nor treacherous, *Luke* 12.4. nor to beare a ſecret grudge, *Prov.*26.26.

Q.83. *What more doth it Command?*

A. To rejoyce with them that rejoyce, and weepe with them that weepe, *Rom.*12.15. To reſiſt the beginnings of ſtrife *Pro.*17.14. as loud ſpeaking, *Epheſ.* 4.31. or provoking interjections, as Piſh, tuſh, *Raca*, *Matth.*5.20. To depart from ones own right to redeeme love and peace, *Gen* 13.8,9,10. To be hoſpitable, for thereby ſome have entertained Angels unawares, *Heb.*13.2. to be without offence, *Rom.*14.21. yea in a morſell of meat, *verſe* 15. For if we offend the Conſcience of our weak brethren, we ſinne againſt Chriſt, 1 *Cor.*8.12.

Q.84. *What is the meaning of the ſeventh Commandement, Thou ſhalt not commit Adultery?*

A. Thou ſhalt not commit Sodomy, *Rom.*1.27. nor Beſtiality, *Lev.*18.23. nor Inceſt, *verſe* 6. nor Whoredome, *Lev.*20.10. nor Fornication, *Heb.*12. 16. nor Polygamy, *Mal.*2.15. nor Rape, *Deut*, 22.25. nor admit of unlawfull Divorces, *Matth.*19.9. for leſſe then Adultery, *Matth* 5.22. Yet in caſe the wife hath committed Adultery, the bond is not broken, if the Husband be pleaſed to continue it and renew it, 2 *Sam.*3.14. nor unreaſonable abſenting, but there may be abſenting upon neceſſity, 1 *Sam.*25.18. As a Souldier in time

of warre, 2 *Sam.*11.11. or when a lawfull trade doth inforce, as a Sea-faring man; for the men were named onely to have sayled abroad, 1 *Kings* 9.27. Husband and wife must not defraud one another, unlesse it be with consent for a time, for fasting and Prayer, 1 *Cor.*7.4. or for some speciall work of God, *Exod.*18.2. they must not deny one another due benevolence, 1 *Cor.*7.3.

Q. 85. *What say you of Marriage?*

A. Marriage is honourable among all men, Ministers and all, *Heb.*13.4. Simply considered, better then cœlibate or single life, because instituted before the fall of man, *Gen.*2.18. as since the fall it is a meanes to avoid Fornication, 1 *Cor.*7.2. and temptations, *verse* 5. and burning, *verse* 9. yet to this or that man not to be married may be better, *verse* 1. and a speciall gift, *verse* 7. by reason of circumstance and present distresses, *verse* 26. For thereby one is more vacant for the service of God, *verse* 32. But Marriage in it self hath neither Commandement for it, nor against it, *verse* 25. When a Sonne and Daughter are to marry, their Fathers have power to strike up the Marriage, *Deut.*7.3. between such and such, *Jer.*29.26. namely, with the parties consent, for that is essentiall to Marriage, *Gen.*24.8. However the Father have a negative voyce, *Gen* 28.1. And though they have given their consent, he hath power to break it. *Exod* 22.17. Nay, their vow cannot stand without his consent, either expresse or implicite, *Numb.*30.5.

Q.86. *What say you of Contracts or Espousalls before consummate Marriage?*

A, They are not essentially required to Marriage, for it may be all at once, *Gen.*2.22. yet it is not amisse to goe by degrees in Marriage, being a weighty thing, a Covenant of God, *Prov.* 2.17. but when a couple are Contracted onely, they are Man and Wife, *Deut.*22.23.24 *Joseph* and *Mary* espoused onely, *Matth* 1.18. yet they were Man and Wife, *verse* 20. as appeares also by the spirituall Espousalls unto Christ, which are the faithfull, *Hos* 2 20 & stands for ever, *verse* 19. namely, the Espousalls being absolute, *Luke* 2 5. yet if they be conditionall, they may be broken when Marriage cannot, for Marriage no Creature can disanull, *Marke* 10 9. to wit, First, if there were a just condition put, which is not fulfi led. Secondly, if a time were set, and the one party failes, then the other is free. Thirdly, if there appeares any thing after the Espousals, which if it had been known before had hindered them; and now one party reasonably changeth his mind. Fourthly, if both agree to loosen the Promise made but conditionally; promises of Marriage become often scandalous, 1 *Sam.*18.17. and therefore better stay till through agreement; for Marriage is the absolute taking of one to be a Wife, *Gen.*25.1 Marriage though it be more solemnly celebrated by the Minister, yet it may be also by the civill Magistrate, *Ruth* 4.1. openly before Witnesses, *verse* 9. and with invocation and benediction, *verse* 11.12. so then Marriage is consummate, *verse* 13.

Q. 87. *What is the duty of Man and Wife?*

*A*s First, Conjugall love, as toward their own bodies and soules, *Ephes* 5 28. Secondly, speciall honour, and dwelling together according to knowledge, and Communion in the worship of God, 1 *Pet.*3.7. Thirdly, communication of their body, and so possessing the vessell in Sanctification, 1 *Thes.*4.4. Fourthly, communication of outward goods, especially for the use of them, for they are one flesh, *Ephes.*5 31. onely so as the Husband be the head, 1 *Cor.*11.3. And therefore, First, he is to cherish his Wife, and to provide for her necessaries, *Ephes.*5.29. Secondly, to goe before her in knowledge, yet so, as he is to hearken to her godly counsell, *Judges* 13.23. Thirdly, to rule well over his house, 1 *Tim* 3.4. and as for the Wife, First, she must submit and acknowledge her self subject to her Husband in the Lord, *Ephes*, 5.22. Secondly, reverence him, *verse* 33. Thirdly, ask questions of him, wherein she is ignorant about points of Faith; and therefore he is bound to be able to tell her, 1 *Cor.*14.35. she may in some cases give something away without the expresse consent of her

ber husband, ſo it be for the good of the family, 1 *Sam.*25 18. And alms to the poore, *Prov.*31.20 eſpecially, if ſhe get it over and above by her induſtry, *verſe* 13. and doe not ſinne againſt the truſt of her Husband, *verſe* 11. for his good and not for his evill, *verſe* 12.

Q.88. *What muſt they doe that are to marry? And what ſay you more of the ſeventh Commandement?*

A. They muſt ſeek God extraordinarily, by Prayer and meditation, as *Iſaac* did, *Gen.*24.63. and their parents muſt ſolemnly bleſſe them, or they that give them in Marriage; they muſt ſolemnly bleſſe them, and beſeech the Lords bleſſing upon them, *verſe* 60. The man muſt be carefull that he marry a godly daughter of Gods people, *Judg.*14.3. and ſo is the Maid that ſhe marry in the Lord; 1 *Cor.*7.39. and when they doe marry, to marry as if they marryed not, *verſe* 29. and to beware of any diſorders at the marriage-feaſt, as if Chriſt Jeſus were bodily there. *Joh.*2.2. this ſeventh Commandement forbids wanton company, *Epheſ.*5.7. all drunkenneſſe and exceſſe, 1 *Pet* 4.3 Idleneſſe, *Ezek* 16.49. ſleepineſſe, and looſeneſſe of eyes, 2 *Sam.* 11.2. and an impudent forehead, *Jer.*3.3. all kindes of light talking, 1 *Tim.*5.13. or geſture, *Iſa.*3.16.17 wanton Dances, Stage-playes, Pictures, Hiſtories, tales, or any filthy converſation which may grieve a righteous *Lot*, 2 *Pet.*2.7. and luſtfull attire, *Prov.* 9.10. any ſtrange faſhions or apparell, *Zeph.*1.8. Magiſtrates muſt not tolerate, or lightly or ridiculouſly puniſh Whoredome or Fornication; for that is as bad as tolerating, *Deut.*23.17. nor forbid the remedy, as Marriage, 1 *Tim.*4.3.

Q.89. *What is the eight Commandement?*

A. Thou ſhalt not ſteal, that is, Thou ſhalt not defraud, *Marke* 10.19 whether it be by robbery, *Luke* 10.30 or Burglary, *Exod.*22.2. or any other theft, 1 *Cor.*6.10. whether by concealing, 1 *Kings* 21.7. or by partaking thereof, *Prov.*29.24. or by being a confederate, *Prov.*1.14. Secondly, thou ſhalt not uſe cunning guile, 1 *Theſ.*4.6. neither by vaine getting, *Prov.*13.11. nor unright getting, *Jer.*17.11. nor covetous getting, *Hab.*2.9. nor by unjuſt detaining, *Jam.*5 4. Thirdly, thou ſhalt not be an Uſurer, whether by extortion, *Ezek.*22.12. or any other ſinne againſt the ſenſe of true lending, *Ezek.* 18.8. He that lives in this ſinne wittingly, is under an impoſſibility to be ſaved yet. *Pſal.*15.5. for he is an unjuſt man, *Prov.*28.8. whether he be a lending Uſurer, *Deut.*23.19. or a Broker for Uſurers, *Jer.*15 10 or a wiſe inventer of new uſury; for it is curſed to be wiſe to doe evil, *Jer.*4.22. Fourthly, thou ſhalt not be niggardly, *Eccleſ.*6.2. nor carking and caring in any thing, *Phil.* 4.6. nor reſolving to be rich, 1 *Tim.*6.9. nor haſty to be rich, *Prov.*28.20. nor inſatiable in the increaſe of riches, *Eccleſ.*4.8. Fifthly, thou ſhalt not be a waſter, *Prov.*28.9. nor improvident, for thy ſelf, or ſervants, or wife, or children, or any others that are thine, 1 *Tim.*5.8.

Q.90. *What doth this Commandement forbid more?*

A. Heedleſſe ſuretyſhip, *Prov.*11.85. falſe weights and meaſures, *verſe* 1 Ingroſſings and hoardings of Corne, or the like, *verſe* 23. asking a higher price for wares then the ſeller may afford, for that is lying, *Prov.*21.6. though it be to bring the buyer to a due worth, for that is to doe evill that good may come of it, *Rom.*3.8. diſpraiſing of the wares as buyers uſe to doe, that they may get them under value, *Prov.*20.14. buying things that are not to be ſold, as Graces, pardons, preſentations to benefices, *Acts* 8.18. making of wares that are unlawfull to be uſed, as Dice, and Shrines for Idolatry, *Acts* 19.24. Sacriledge, *Rom.*2.22. of things given to good uſes, either by ones ſelf, for which *Ananias* and *Saphira* died ſuddenly, *Acts* 5.5.10. or by others, *Prov.*20.15. of tenths or any Church duties, *Mal.*3.8. or Church livings, whether it be by mangling, or alienating, or devouring of them, *Neh.*13.7.8. Here are condemned, Firſt, Bankrupt Gentlemen that will not labour in

their

their calling, *Luke* 16.3. Secondly, Idle Gentlemen that will not work at all, 2 *Theſ.* 3.11. Thirdly, idle beggers that would have to eat, and yet are lazie to work for it, *verſe* 10 Fourthly, all, be they never ſo great, or Noble, or rich, that uſe no vocation, *Gen.* 3.19. Fifthly, all Juglers, Fidlers, Gameſters, Players, keepers of game-houſes, Sight-ſhewers, and all that work not with their hands the thing that is good, *Epheſ.* 4.28.

Q. 91. *What more does this Commandement command?*

A. Firſt, To make reſtitution whenſoever we have wronged our neighbour, *Ezek* 33.15 yea rather more then leſſe to the party damnified, *Lev.* 6.5 or if he be dead, to thoſe next of kin, or for want of them to pious uſes, *Numb.* 5 7,8. with amends for the wrong, *Luke* 19.8. and if we be not able, yet ſo much as we can, *Exod.* 22.3. though it be with the parting with our garment, if it be deſired, *Prov.* 27.13. if ever we meane to be forgiven our ſinnes, *Lev.* 6.7. nay our repentance is all rotten whatſoever it be, except we right our wronged neighbour; for God is no reſpecter of perſons *Col.* 3.25. Secondly, to be content with whatſoever eſtate we are in, *Phil.* 4.11. whether rich or poore, *verſe* 12. even with bare food and rayment, 1 *Tim.* 6 8. yea in want and neceſſities, 2 *Cor.* 12.10. to be moderate in the caring for maintenance, *Prov.* 30.8. Thirdly, to uſe comfortably the good gifts of God, *Eccleſ.* 5.10. ſo that nothing be loſt for want of honeſt ſaving, *John* 6.12. caſting our care upon God, 1 *Pet.* 5 7. to be ſober in the uſing of, or caring for any thing, *ver.* 8. not giving too much to the belly, *Luke* 16 19. or back by chargeable apparell, 1 *Tim* 2.9. Fourthly, To give without ſparing to them that are in need, *Prov.* 22.26. as we have wherewithall, *Epheſ.* 4.28. eſpecially to the Saints, *Rom.* 12.13.

Q. 92. *What ſay you of mens particular Callings, for they come here to be examined?*

A Every man and woman is to have a calling, *Gen* 2.15 and to doe his own buſineſſe, 1 *Theſ.* 4.11. though it be with much labour and ſweat, *Gen.* 3.19. wherein he is to labour ſix dayes, *Exod.* 20.9. except it be to goe to a Lecture, or to any other higher duty, *John* 4.28. for idleneſſe is a deep ſleep, *Prov.* 19. 15 Now a man may know whether his calling be good. Firſt, if it be the working of that which is good, *Epheſ.* 4.28. Secondly, if it be honeſt and of good report among the Saints, *Phil.* 4.8. Thirdly, if it be ſuch a calling as he may have God to teach him in, *Iſa.* 28.26. and to give him a gift comfortably and profitably to diſcharge, 1 *Pet.* 4.10. and theſe things he muſt have for to follow it. Firſt, Wiſdome and skill to underſtand his way in it, *Prov.* 14.8. Secondly, Diligence, *Prov.* 10.4. Thirdly, Prudence to obſerve opportunities, *verſe* 5. Fourthly, Courage to undergoe difficulties, *Prov.* 20.4. Fifthly, Not to be haſtier to be rich then godlineſſe and a good Conſcience will afford, *Prov.* 28. 20. Sixthly, Minding his own matters, 1 *Pet.* 4.15. Seventhly. The grace of God to ſanctifie and eſtabliſh his work, *Pſal.* 90.17. a man muſt abide in his calling wherein he is called, 1 *Cor.* 7.20. except it be a calling onely for a time, as to be a ſervant; for then he may be free when God opens a doore, *verſe* 21. otherwiſe not to leave it without a ſpeciall warrant, *Amos* 7.15.

Q. 93. *Now becauſe the rich are the poores purſe-bearers, and doe ſteal from them if they be not mercifull and bountifull to them, what ſay you of almes and bounty?*

A. Every ſoul that hath not a farthing to give, yet in affection muſt; for there is a liberall ſoul, *Prov.* 11.13. Secondly, though a man be a poore labourer, he muſt labour the harder that he may be able to give, *Epheſ.* 4.28. Thirdly, much more if a man have this worlds goods ſomewhat more plentifully, 1 *John* 3.17. Now this giving is not to burden a man either in his neceſſaries or conveniences to his eſtate and condition, 2 *Cor* 8.13. yet in caſe of neceſſity of our poore brother, we muſt to our power and beyond our power give, *ver.* 3.

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yea in our deep poverty to be liberall, *v.*2. to our decayed brethren, *Acts* 20. 35. especially such as are neareſt us, *verſe* 34. to all, but moſt eſpecially of all to the houſhold of faith, *Gal.*6.10. not ſo much to them that are wicked, yet charity will not judge eaſily evil of any, 1 *Cor.*13.5. and this our giving muſt be firſt with aiming at the honouring of God, *Prov.*3.9. Secondly, without letting our left hand know what our right doth, *Mat.*6.3. Thirdly, without ſhaming of the poore, 1 *Cor.*11.22. Fourthly, out of a charitable & a compaſſionate mind, 1 *Cor.*13,3 Fifthly, not grudgingly but chearfully, 2 *Cor.*9.7 and bountifully *v.* 6. Sixthly, according to the meaſure of Gods proſpering of us, 1 *Cor.*16.2. where, and how much, and what, and when, cannot be defined, but by wiſdome and righteouſneſſe which teacheth how to give, *Pſ.*112.5. Seventhly, we muſt conſider, that he which takes pity on the poor, lends to the Lord, and that which he hath given, he will pay him again. *Proverbs* 19.17.

Q. 94. *What is the meaning of the ninth Commandement, Thou ſhalt not beare falſe witneſſe, againſt thy neighbour?*

A. That is, thou ſhalt not lye, *Levit.*19.11. for lying is an abomination unto the Lord, *Prov.*12.22. and ſhalt never eſcape, *Prov.*19.9. but be damned, *Rev.* 21.8. whether it be with merry lyes, *Hoſ.*7.3. or officious lyes, though it be to help ones ſelfe, *Gen.*12.13. neither mayeſt thou lye, thinking to glorifie God by it, *Rom.*3.7. or for God, though thy meaning benever ſo good, *Job* 13.7. much leſſe with pernicious lyes, *Prov.*6.17. nor by telling the truth with a feigned geſture, or countenance, or pronuncation, or unſeaſonably, as *Doeg* ſpak truth, 1 *Sam.*22.9. yet he lyed by ſpeaking it, *Pſ.*52.3.4 deceitfull tongue ſhall not be in thy mouth *Zeph.*3.13. Thou ſhalt not feare to confeſs the truth *Mat.*26. 70. nor ſlip away for feare of ſtanding to the truth, 2 *Tim.*4.16. Thou ſhalt not give eare to Rumors, flying reports, or tale-bearing lipes, *Prov.*17.4. nor give credit, to ſuch as curry favour, as *David* to *Ziba*, 2 *Sam.*16.3,4. nor interpret good things ill, 1 *Sam.*16 13. nor judge raſhly, leſt thou be judged, *Mat.* 7.1. unleſſe where thou know by the fruits, thy judgement is right, *verſe* 20. and then curſed art thou if thou call a wicked man an honeſt man, *Iſa.*5.20. Thou ſhalt not ſpeake true words intending a wrong ſence, *Matthew* 26.60, 61. thou ſhalt utter the truth, when thy neighbour does need it, or God does command it, *Acts* 4.20. and not betray the truth from thy neighbour, *Eph.*4. 25. nor leave him comfortleſſe in the middeſt of lying reports, 1 *Sam.*94. though it be like to coſt thee thy life, 1 *Sam.*20.32,33.

Q. 95. *Which be the Speeches that ſeeme to be lyes, and yet are not?*

A. Firſt, Ironicall ſpeeches ſeeme to be lyes, and yet are not, *Mat.*22.1. Secondly, Sarcaſmes they are not lyes neither, *Gen.*3.22. nor ſpeeches in godly deriſion of wickedneſſe, 1 *Kings* 18.27. nor Thirdly, Apologues and morall fables, though of matters that cannot be ſo, *Iudge* 9.8. nor Fourthly, Hyperboles, though they ſet forth things ſeemingly more then they are, 1 *Sam.*7.6. nor yet Fifthly, Figurative ſpeeches, though literally not true, *Iob.*15.1. nor Sixthly, Speeches of confeſſion, though cleane contrary to the down-right meaning of the ſpeaker, 1 *Kin.*22.15. nor Seventhly, ſpeeches of ſimple deſire, though the event be otherwiſe, *Luke* 24.28. nor Eightly, threatning, though not effected, when the underſtood condition is ſupplyed, *Ion.*3.4. nor Ninthly, Promiſes not kept when the condition is broken, 1 *Kings* 11.38. nor Tenthly, dictating Commandements, 1 *Sam.*10. though not obeyed, 1 *Sam.*13.8

Q. 96. *What lying reports go for currant on the godly?*

A. They are reproched and ſhamed, *Pſ.*69.7. and counted, Firſt, ſtrange men, yea even of their brethren, *verſe* 8. Secondly zealous hot ſpurres, *verſe* 9. Thirdly, moding weepers, *verſe* 10. having Proverbs made on them, *verſe* 11. Songs and Ballads made on them too, *verſe* 12. being mowed and grind at as they go in the ſtreets, *Pſal.*35.16 and winckt at with the eye, *verſe* 9. and laught at, *verſe* 21. Fourthly, Signes and wonders, and monſters of men, *Iſa.*8.18.

Fifthly, fooles, *Isa.* 35 8. Sixthly, hypocrites, as if drunkards, & whore-masters & Atheists, & prophaneings, were holier then they, *Isa.* 65.5. they are counted proud and self-conceited men, that have naughtier hearts then others, for all their faire shews; as *Elias* thought of *David*, 1 *Sam.* 17.28. Seventhly, troublers, and seditious turbulent spirits, 1 *Kings* 18.17. Sectaries every where spoken against, *Acts* 28.22. pestilent fellowes, *Acts* 24.5. Irregular men, enemies to the Law of the land, *Acts* 25.8. men that care not for Churches, *Acts* 24.6. Eighthly, precise & strict men, and the world wonders they will not do, as other men do, 1 *Pet.* 4.4. Singular people and certain fellowes by themselves, *Zach.* 3.1. Puritans, whom our Saviour prophetically blesseth, though others do curse them, *Mat.* 5.8. and you are one of the Elect forsooth, thus folk mock them; for so was Christ handled. *Luke* 23.35. and if they say they are persecuted and nicknamed for righteousnes sake, as they are, the world answers them as the Jewes answered Christ, for a good work we stone thee not, *John* 10.33. Nay the world thinks they do well to revile them; like the Jewes, say we not well thou art a Samaritan, and hast a Devil? *John* 8.48.

Q. 79. *What pretences have the* Papists *for their Equivocations, and their mentall Reservations, and how are they answered?*

A. First, because our Saviour sayes of the dead Damosell, she is not dead, *Mat.* 9.24. but Christ spake plainly to the understanding of the standers by, who thought she was finally dead, as it appeares by the Minstrels, *verse* 23. 24. because he sayes he told his Disciples all things that he heard of his father, *John* 15.15. whereas afterwards he confesses that he told them not all things, *John* 16.12. but he speakes distinctly in regard of his friendly openesse, *John* 15.14. 3ly, because he sayes he was ignorant of the day of Judgement, whereas indeed he was not; but he did not equivocate, for he confesses he spake this in regard of his man-hood, *Mark* 13.32. Fourthly, because he sayes he would not go up unto the feast, and yet he did, *John* 7.10. but the truth is, he did not say he would not go up unto the feast, but that he would not yet, *v.* 8. nevertheless in some case a man may reveale one part, and conceale the other, *Ier.* 38.27. Nay though we probably know, some will gather false inferences, *Acts* 23.6. 7. but we must never lye to one another, for that is a badge of the old man, *Col.* 3.9. abomination unto God, *Prov.* 6.17. and the brand of Dogs that are without Christ, *Rev.* 22.15. and the Devil is the father of it, *John* 8.44. and it is clean contrary to saving grace, which is called truth, *John* 1.17. and to God himself, who is called the God of truth, *Ps.* 31.5.

Q. 98. *Now for the tenth Commandement, before you speak of that; tell me what is Originall sinne?*

A. It is three-fold, First, it is *Adams* actuall disobedience, whose person infected the nature, and nature infected infects every person, insomuch as all men thereby are made sinners, *Rom.* 5.19. For he sinning all men sinned, *verse* 12. all men were in *Adam*, 1 *Cor.* 15.22. and *Adam* was not onely that man, but man, *verse* 21. and all men were then potentially in his loynes; as *Levi* was in *Abrahams* when *Melchisedech* did meet him, *Heb.* 7.10. and they all sinned in *Adam*, as *Levi* payed tithes in *Abraham*, *verse* 9. As they were all made upright in *Adam*, so they all sought out many inventions in *Adam*; and looke what *Adam* did, they all would have done if they had been in his roome, *Eccl.* 7.29. being born of him, as the young toad of the old one, or a young wild Asse-colt of the old one, *Iob* 11.12. Can the young Viper complain that the old one brought forth a Viper and not a goodly Oxe? *Mat.* 3.7. or can the fruit of the Thistle complain that it was not a Figg? *Mat.* 7.16. No more can the child complain of the father, that he brings him forth sinfull: woe be to him that sayes to his father, what begettest thou? *Isa.* 45.10. Like must needs beget like, and after its own image, *Gen.* 3.5.

Q. 99. *You ſaid, that Originall ſin is three-fold, and have told me the firſt branch; which is the Second?*

A. A naked privation of all originall righteouſneſs which every ſoul is born in, *Hoſ.* 2.3. whereby there is no Spirituall goodneſs in any man by nature, *Rom.* 7.18. no power ſo much as to think a good thought, 2 *Cor.* 3.5. no life of God, *Epheſ.* 4.18. the mind altogether in darkneſſe, *Epheſ* 5.8. deſperately unable to comprehend any ſaving light, though it ſhine on it, *John* 1.5. the conſcience void of all Purity, 1 *Tit.* 1.15. and all true peace, *Iſa.* 57.21. and feeling, *Eph.* 4.19. and ſence, 1 *Tim.* 4.2. the will unable to make choice or to receive the things of Gods ſpirit, 1 *Cor.* 2.14. and never able to help it ſelf, except the Lord work it, *Phil.* 2.13. the whole man dead in ſin, *Col.* 2.13. the affections out of order and vile, *Rom.* 1.26. and unnaturall, 2 *Tim.* 3.3. the appetite unbridled from immoderate thirſting, *Jer.* 2.25. and had need of a knife to be put to the throat, *Prov.* 23.2. the ſences unſpirituall, *Iude* 19. and had need of a new covenant to be made with them, *Iob* 31.1. being heavy and dull to let in that which is good, *Mat.* 13.15. the outward members ſervants to the carnall heart, *Rom.* 6.19. a privation of right to the Creatures, for Chriſt onely is now the heire of them, *Heb.* 1.2. and thoſe that are in Chriſt, 1 *Cor.* 3.22. otherwiſe all the creatures grone in mans hands, *Rom.* 8.22. indeed wicked men may have a civil right before men to the creatures; *Nabal* ſheared his ſheep, 1. *Sam.* 25.2. and muſt feed upon the creatures; becauſe they are forbidden to murder themſelves, *Exod.* 20.13.

Q. 100. *Which is the third branch?*

A. A poſitive corruption of nature, 1 *Cor.* 15.50. whereby the whole man is not onely fleſhly, but fleſh it ſelf, *John* 3.6. it being a compleat body of ſinne, *Rom.* 7.24. conſiſting of all the members, *verſe* 23. the mind an enemy unto God, *Rom.* 8.7. deſperately inclined by carnall reaſons, to deviſe evil, *Ier.* 4.22. the will ſelf-willed, 2 *Pet.* 2.10. the affections invincibly ſet upon the things here on earth, *Col.* 3.2 except Chriſt raiſe them up again, *verſe* 1. the memory apt to forget ſpirituall things, 2 *Pet.* 1.9. and to remember carnall, or carnally, *Mat.* 27.63. the Conſcience irrecoverably evil, *Heb.* 10.2. except Chriſts eternall Spirit once purge it, *Heb.* 9.14. and therefore it is the nature of a man to be a child of wrath, *Eph* 2.3. which is moſt conſtant and unalterable, and impoſſible to be healed, except the power of the Almighty change it, and quicken it altogether with Chriſt, *verſe* 5. Thus is every man conceived and born, nay *David* himſelf, *Pſ.* 51 5. and though he be baptized, and then preſently die, yet if he were not baptized with Gods Spirit too, *John* 3.5. and born again from above, he could not be ſaved, *verſe* 3.

Q. 101. *How is Originall ſinne called in Scripture?*

A. Firſt, becauſe this onely is hereditary, its called abſolutely ſin, *Rom.* 5.12. Secondly, becauſe it can never be gotten quite out in this life, it is called the ſin that dwelleth in us, *Rom.* 7.17. Thirdly, becauſe of its wonderfull faſt hold it hath gotten of our natures, it is called the ſin that hangs ſo faſt on, or that ſo eaſily beſets us, *Heb.* 12.1. Fourthly, becauſe it hath enthralled the whole man, and every faculty and members, *Rom.* 7.23. Fifthly, becauſe of its antiquity and maturity, and experienced ſubtilty, it is called the old man, *Rom* 6.6. Sixthly, becauſe it is ever hatching and conceiving of evil, and though a man have never ſo much grace, yet it is ever luſting againſt it, it is called luſt, *Iam.* 1.14. which will not let the godlieſt man under heaven do that good that he would, *Gal.* 5.17. Seventhly, becauſe it is directly oppoſite to the ſpirit, and all the graces of the Spirit, it is called the fleſh, *Eph.* 2.3. and the uncircumciſion of the fleſh, *Col.* 2.13. and becauſe a carnall man loves it as deare as he does his heart blood, it is called blood too, 1 *Cor.* 15.50. &c.

Q. 102. *The* Papiſts *ſay, that it is not properly a ſin, but after a manner; the* Pelagians *ſay, there's no ſuch ſin by propagation, but onely by imitation.*

and the Anabaptiſts *ſay, that now under Chriſt there's none borne in ſinne; How do you prove then that there is ſuch a ſinfull corruption of nature properly ſo called?*

A. Firſt, *David* ſhewes plainly that ſinne was propagated to him, *Pſal.*15. 5. Secondly, *Eliphaz* ſhewes that ſinne is now as naturall to a man as water to a fiſh, *Iob* 15.16. Thirdly, *Iob* ſhewes it is ſuch a wofull corruption, that no creature can ever purge it out, *Job* 14.4. Fourthly, *Moſes* ſhewes that there is ſuch an infinite depravation in mans nature, that all that flowes from it, though it ſeeme never ſo holy, and godly, and religious, yet it is onely evil and continually evil, *Gen* 6.5. Fifthly, *Paul* ſhewes that mans nature is ſo truly corrupted, that there is nothing in it but it is the object of Gods wrath, *Epheſ.*2.3. Laſtly it is ſuch a dolefull contagion, that the deareſt of Gods Saints, whenſoever they look on it, they are faine to cry out! O wretched man that I am, *Rom.*7.24. And this Originall ſinne remaines ſtill after Baptiſm; the Saints at *Rome* were baptized, *Rom.*6.3. and yet it was in them, onely they were to look to it, that it might not reigne in them *verſe* 12. and if a ſoul be under grace, he is not freed from the exerciſe of it, and the continuall aſſaults of it, but onely from the dominion of it, *verſe* 14. and becauſe its a fountain ever running afreſh; we muſt every day ſue out a new pardon, *Matth.*6. 11. and ever goe to the freſh fountain to be waſhed anew, *Zach.*13.1.

Q. 103. *What doth this Doctrine of Originall ſinne teach us?*

A. Firſt, to begin our humiliation here; thou wert a tranſgreſſor from the womb, *Iſa.*48.8. Secondly, not to truſt any of our faculties; *David* would not truſt his mouth without a bridle, *Pſal* 39.1 he would have no wicked thing in his houſe or before his eyes, *Pſal.*101.7. *Joſeph* would not truſt himſelf with hearing of, or being with his Miſtreſſe, *Gen.*39.10. Thirdly, to keep our heart with all diligence, *Prov.*4.23. and to bind the Law of God about our heart, *Prov.*6.21. nay, Fourthly, not to truſt any grace that we have received already, nor to count our ſelves to have apprehended enough, but ſtill to preſſe forwards, *Phil.*3.12. Fifthly, to be ſtill laying aſide more and more of this weight, *Heb.*12.1. and to be ſtill warring againſt it, for it ſtill warres againſt us, 1 *Pet.*2.11. For firſt, this ſinne is an enemy ever preſent with us, nay, even when we are doing the beſt good, *Rom.*7.21. Secondly, becauſe our heart is worſe by reaſon of this ſinne then we can believe, before we find it by experience; *Hazael* could not believe what a vile heart he had, 2 *Kings* 8.13. no nor *Peter* neither, *Matth.*26.33. Thirdly, becauſe its a madneſſe in the heart, there is no truſting of a mad man, *Eccleſ.*9.3. Suppoſe we ſtand for the preſent, and another fall, as we muſt reſtore him, ſo we muſt conſider our ſelves; it may be our caſe be we never ſo ſpirituall, *Gal.*6.1.

Q. 104. *What doth the laſt Commandement forbid?*

A. It commands the inward parts, *Pſ.*51,6. to be incorrupt in the hidden man of the heart, 1 *Pet.*3. it forbids all inward luſt, *Rom.*7.7. and all firſt motions of ſin, *verſe* 5. even before the conſent and allowance of the evil, *verſe* 15. and all luſtings after evil, 1 *Cor* 10.6. or after the good creatures of God in a carnall manner, *Num.*11.4. and all the ſquint-eyed lookings of the heart, 1 *Iohn* 2.1. for the very luſts are, Firſt, ungodly, *Iude* 18. Secondly, they are fooliſh and hurtfull, and they may drowne men in perdition, 1 *Tim.*6. 9. Thirdly, they are deceiveable, *Epheſ.*4.24. Fourthly, worldly, *Tit.*2.12. Fifthly, they are of the Devil, *Iohn* 8.44. Sixthly, they are the very chokers of grace, *Mark* 4.19. Seventhly, they are the firſt wheeles of a ſinfull converſation, *Epheſ.*2.3. the firſt temptings and enticings of ſin, *Iam.*1.14. and the firſt itchings of ſin, 2 *Tim.*4.3. and the firſt that makes the ſoul a ſervant to ſin, *Tit.*3.3. and they flow immediately from Originall concupiſence, 1 *Theſſ.* 4.5. and if we do not crucifie them, it is a ſigne we are not Chriſts, *Gal.*5.24. and if we do not eſcape them better then the world does, we cannot be partakers of the Divine nature, 2 *Pet.*1.4.

of

Of Thoughts.

Q.105. *Now becauſe the Thoughts are the beginnings of actions, and all ſinnes begin there; for whereas Saint* John *ſaid, Think not to ſay within your ſelves, as* Matthew *hath it*, Matth.3.9. *Saint* Luke *hath it thus, Begin not to ſay within your ſelves*, Luke 3.8. *Therefore what ſay you of the Thoughts?*

A. Sinne when it is but begun in the thoughts is already a ſinne, *Prov.*24.9. as ſoone as ever thoughts peep up in the heart, *Deut.*15.9. nay it is not onely a ſinne, but it is abomination, *Prov.*15.26. and if it lodge in the heart, it hindreth Salvation, *Jer.*4.14. and a man never repents till he have forſaken his thoughts, as well as his outward ill courſes, *Iſa.*55.7. never can he be forgiven, except repentance root them out, *Acts* 8.22. and therefore we muſt labour to prevent their very riſings in our hearts, *Luke* 24.38. not onely thoughts that proceed out of our own heart, *Matth.*15.19. but alſo thoſe that the Devil puts in our hearts, *John* 13.2. eſpecially if they never ſo little cloſe with our heart, and prove to be our thoughts, though but for a moment, *Luke* 9.47. which they will doe for certaine either little or much; for our heart is like tinder, and if any ſparke doe fall in it, will kindle, *Pſal.*39.3. yea even blaſphemous thoughts, though the heart ſeeme to hate them, *Marke* 7.21. and indeed doe beat them down, *Pſal.*73.15. yet the heart will think them haſtily though in a moment; by reaſon of grace either proper or common does unthink them againe, *Pſal.*115.11.

Q.106. *But how if a ſoul be haunted with evill thoughts, and the more it ſtriveth againſt them, the more it is haunted, how then?*

A. Firſt, lay thy hand upon thy mouth, and be humbled for the wretchedneſſe of thy thoughts, *Prov.*30.32. Secondly, run to Chriſt Jeſus for his grace and comfort againſt them, *Pſal.*94.10. Thirdly, reaſon theſe thoughts out of thy heart, ſaying, why ſhould I think them? *Iob.*31.1. Fourthly, if they haunt thee ſtill, goe to thy calling, and doe not ſtand poring on them; thoughts moſt haunt a ſoul that is idle and at eaſe, *Iob.*12.5. Fifthly, be ſure thou hate thine evil thoughts and be not diſmayed, *Pſal.*119.113. Sixthly, underſtand it is the Devils doing to make thee faint in the way; for he is in a rage, ſeeing his time is but ſhort, *Rev.*12.12. Seventhly, know thou the Lords meaning herein, it is to let thee ſee thou haſt not ſo good a heart as thou didſt imagine, for the heart is deſperately wicked, *Jer.*17.11. It is not ſafe to lay all the blame on the Devil, and falſely to accuſe him, though he doe falſely accuſe thee, *Rev.*12.10. though there were no Devill, the heart is bad enough to be guilty of ſuch haunting thoughts, *Gen.*6.5.

Q.107. *Is the Law of God ſo perfect, that it commands whatſoever can be ſaid to be goood and pleaſing unto God; and is there no roome for Popiſh ſupererogation, or the Doctrine of diſtinguiſhing of Evangelicall counſels from Precepts?*

A. Gods Law is ſo broad, that it containes all the latitude of good, and of its perfection there is no end, *Pſal.*119.96. It implyes a contradiction, that we ſhould performe obedience to God in a thing that he hath not commanded, *Deut.*12.32. he that ſayes he addes over and beyond the word of God, is a lyar, *Prov.*30.6. and therefore there can be no ſupererogation, Firſt becauſe the word commands whatſoever is true, honeſt, juſt, pure, lovely, or good; no good beyond a whatſoever, *Phil.*4.8. Secondly, becauſe it requires all the ſoul; and all the heart, and all the mind, and all the ſtrength; what can be beyond all? *Luke* 10.17. Thirdly, becauſe no man is able to doe as much as the Law does command, and therefore much leſſe can any doe more; it makes the beſt Saint daily to cry out, *Forgive us our treſpaſſes*, *Matth.*6.12. There's not one juſt man upon earth but falls ſhort of doing the good he is commanded, *Eccleſ.*7.20. Fourthly, ſuppoſe men ſhould command any thing beyond, the Lord tells them flatly they evacuate his Law, *Matth.*15.9. If their heart and wit doe deviſe any commandement, it is againſt the Commandement of

God, *Num.*15.39. yea though it be never ſo highly eſteemed in the judgement of man, *Luke* 16.15.

Q.108. *But particular circumſtances are not in the word, Here, and now, and he, and this, and that caſe; It ſhould ſeeme then where the Word leaves, there counſell may goe on?*

A. Commandements are of two ſorts. Firſt, ſome are directed to all the people in the world, *Pſal.*49.1. as the morall Law, *Gal.*3.10. Secondly, ſome are directed to ſome particular men, either expreſſely, *Matth.*19.21. or implicitely and mediately, if ſuch and ſuch circumſtances be, as to this or that man not to Marry, 1 *Cor.*7.26. though there be no immediate Commandement for a thing to bind me or thee, *verſe* 6. yet when here, and now, and thus, and in ſuch a caſe, and other ſuch circumſtances come between, it may prove a morall Commandement, *verſe* 9. and if I would know whether it be Gods will that I ſhould doe this or that thing, yea or no, *Zach.*7.3 I may know it by a ſyllogiſm, *Matth.*12.3. the Propoſition in generall being to be ſought for in Scripture; look what is written, *Luke* 10.26. The Aſſumption is be ſought for out of circumſtances, and out of this or that mans particular caſe, *Matth.*19.10. and ſo the concluſion, in reſpect of this or that man, at ſuch a time, or in ſuch a place, or in ſuch a caſe, comes to bind in conſcience; like as if it were an expreſſe morall Precept, *verſe* 11, As for example, theſe are Scripture rules, every one muſt labour to give no offence, 1 *Cor.*10.32. every one muſt take away that is moſt for Gods glory, *verſe* 31. and for the promoting of the Goſpel rather then their own profit, *verſe* 33. Now *Paul*, all circumſtances being conſidered, did aſſume thus; if I preach the Goſpel without hire, I ſhall cut off offences, 2 *Cor.*11.12. I ſhall promote the Goſpel the better, 1 *Cor.*9.23. and I ſhall more edifie the Church, *verſe* 19 hence he concluded, I *Paul* muſt preach without hire, *verſe* 15. this one thing rightly conſidered confounds the Doctrine of *Papiſts* about Evangelicall counſels, *verſe* 25.

Q. 107. *Why are not Believers under the Law?*

A. Firſt, Becauſe Chriſt was made under the Law for them, *Gal.*4.4. Secondly, becauſe as many as are under the Law, are under the Curſe, *Gal.*3.10. Thirdly, becauſe they are led by the ſpirit of Chriſt, *Gal.*5.18. Fourthly, becauſe they have the inheritance by promiſe, *Gal.*3.18. and it may be known who they be that are not under the law; Firſt, by their ſubjection to the Goſpel, for they that obey not the Goſpel of God are all under the law and the curſe, 2 *Theſ.*1.8. Secondly, by thankfull walking worthy of the Goſpel, *Rom* 7.25. and by ſtedfaſt working the Lords work, 1 *Cor.*15.58. Thirdly, by being a law to themſelves in an univerſall reſpect to all Gods Commandemennts, *Pſal.*119 6. Fourthly, by groaning and ſighing after God, that they may more and more be directed and ordered by his ſtatutes. *verſe* 5. Fifthly, by doing all this out of love, not for feare of hell and judgement, for they are a willing people, *Pſa.*110.4.

Q. 110. *In what ſenſe are not believers under the Law?*

A. Firſt, They are not under the Law in regard of the rigour of it, for that requires men to be without ſinne, which none can be in this life, 2 *Kings* 8.46. and to performe perſonall obedience, which now is impoſſible by reaſon of the weakneſſe of the fleſh, *Rom.*8.3. Secondly, they are not under the law in regard of juſtification, *Rom.*3.20. they are freed from the neceſſary ſeeking of righteouſneſſe by it, *Gal.*2.21. Thirdly, they are not under the Law, in regard of the curſe of it, *Gal.*3.13. the Law miniſters death, 2 *Cor.*3.7. Fourthly, they are not under the Law, in regard of the ſpirit of feare that is in it, 2 *Tim.* 1.7. which accompanies the Law, as it did the deliverer of it, *Heb.*12.21. and yet as long as their love is not perfect they doe feare, 1 *John* 4.18. Fifthly, they are not under the Law, as it was in *Moſes* his hand, *Joh.*1.17. having a yoke

of

of bondage annexed to it, *Gal.*5.1. the Church being then in her minority, *Gal.*4.3. under Tutors and governours, *verse* 2.

Q. 111. *Now prove that Believers in some sence are under the Law?*

A. First, *Paul* sayes the Law is not abrogated by faith, nay God forbid sayes he, *Rom.*3.31. Secondly, the duties of the law are presst upon the conscience after faith; avenge not your selves, *Rom.*12.19. children obey your Parents, *Ephes.*6.1. and the rest; neither is he a legall teacher but an Evangelicall teacher, that now presseth the commandement of the Law upon the conscience, *Matth.*15.19. Thirdly, because it is a presumptuous speech to say, be in Christ and sinne if thou canst; for *Davids* murder after he was in Christ was a sinne, 2 *Sam.*12.13. there is not a justified man upon earth but sinneth, *Eccles.*7.20. nay, we that are Apostles of Christ, in many things we offend all, sayes *James*, *Jam.*3.2. and if we say no, we lye, 1 *John* 1 8. now where no law is, there can be no sinne, *Rom.*4.15. Fourthly, Christ came not to abrogate the law, *Matth.*5.17. as he fulfilled it himself, so he makes his members to delight in it, *Rom.*7.22. and to love it, *Psal.*119 97. and the law is said to be fulfilled by them, when they walke not after the flesh, but after the spirit, *Rom.*8 4. and if they sinne at any time, they are commanded to confesse their sinnes, 1 *Joh.*1.9. and though they obey God out of love, yet when they love, they fulfill the law of God, *Rom.* 13.10.

112. *What is that sence, Wherein believers are under the Law?*

A. They are under the Law. First, in regard, they are commanded to keep it, *Psal.*105.45. and to order their lives according to it, as a rule, *Psal.*119. 9. Secondly, in regard of the necessity of good works, not as causes of, but as a way unto life, *Tit.*3.14. Thirdly, in regard that God is displeased with them, when they break it, 2 *Sam.*11.27. and will punish them, *Amos.*3.2. as a father doth his sonne that doth offend him, *Heb.*12.7. nay sometimes with the sleep of temporall death, *Cor.*11.30. Fourthly, in regard that they are bound to repent whensoever they sinne, *Rev.*3.19. and to pray for pardon of sinne *Psal.*51.1. Fifthly, in regard that the threatnings of the Law must be a motive to them to take heed, *Job* 31.23. for though their God be a loving and everlasting father, yet he is a consuming fire, *Heb.*12.29. for though unbelievers, onely shall be damned, 2 *Thes.*2.12. yet believers must heare of Gods judgements and see them, that their flesh may be curbed with feare, *Psal.*52.6. Sixthly, in regard that they are to be humbled themselves by the Law, and cry out upon themselves for their often transgressings of it, *Rom.*7.24.

Q 113. *What is Prayer?*

A. It is a calling upon God, *Rom.*10.13. in the name of Jesus Christ, *Joh.* 16.23. for whatsoever we need, *John* 14.13. it is an act of our spirit, 1 *Cor.* 14.14. and of our heart prepared, *Psal.*10.17. and of all the soul lifting it self up unto God, *Psal.*25.1. and looking up to him, *Psal.*5.3. and presenting our selves before him, *Dan.*9.20. with Faith, *Jam.*1.6. and earnestnesse, *Acts* 12.5. and striving, *Col.*4.12. and great heed, *Marke* 13.33. by the help of the holy Ghost, *Jude* 20. who is the spirit of Prayer in Gods children, *Zach.* 12.10. without whom there is no sence nor meaning in our prayer in Gods accompt, *Rom.*8.27. neither can we truly call God father without sinne, *Gal.* 4.6. neither are our Prayers prayers at all, except we be Saints; the prayers of the Saints, *Rev.*5.8.

114 *To whom are we to Pray?*

A. To God onely, it is his glory to be called upon, *Psal* 50.15. which he will not give to another, *Isa* 42 8. First, because Prayer is a principall part of divine worship, *Joel* 2.32. and divine worship is to be given to God only, 1 *Sam* 7.3. Secondly, because we may call upon none but on whom we are to

believe,

believe, *Rom.*10.14. Thirdly, becauſe God onely knoweth our hearts and what we inwardly deſire, *Acts* 1.24. Fourthly, becauſe he onely is all-ſufficient and Almighty, *Gen.*17.1. to give us whatſoever we aske, 1 *Iohn* 5.15. warrantably, *verſe* 14. Fifthly, becauſe the Lord counts it a heavy judgement, when he lets people call upon any other but him, *Iudg.*10.14. Sixthly, we have neither precept nor example of any Saint that called upon any but his heavenly father; nay, our Saviour ſaith, when ye pray, pray to your heavenly Father, *Matth.*6.9. Seventhly, becauſe we need nor Saint nor Angel to intercede for us, we may make bold our ſelves with the throne of grace, *Heb.*4.6. Laſtly, Chriſt knocks of all need of Mediatours with an argument of Gods infinite condeſcending love, *Iohn* 16.26.

Q.115. *Why muſt we Pray in the name of Chriſt the Mediator?*

A. Firſt, becauſe we are poore ſinfull duſt and aſhes, and therefore we cannot be admitted, except he procure us acceſſe unto the father, *Epheſ.*2.18. Secondly, becauſe we have provoked God, and therefore ſhould pull down a curſe rather then a bleſſing, except he ſhould make interceſſion for us, *Rom.*8.34. Thirdly, becauſe he onely is enough powerfull with God, *Matth* 28.19. and no man is acquainted with God, but he, and ſuch as he makes to be acquainted with him, *Matth.*11.27. againe there is none worthy but he, for he was ſlaine for us, *Rev.*5.9. Fourthly, what are *Moſes*, and *Samuel*, and *Iob*, and *Daniel*, and *Noah*, that we ſhould aske in their name? to which of the Saints can we turn? *Iob* 5.1. Fifthly, all the Saints that were in the old Teſtament, or ſince, prayed in his name; *David* lookt at him as his ſurety, *Pſal.* 119.122 and his Meſſias or anointed, *Pſal.*84.9. *Hezekiah* lookt at him as his undertaker, *Iſa.*38.14. *Daniel* prayed God to heare him for his ſake, *Daniel* 9.17.

Q.116. *What is it to Pray in the name of Chriſt?*

A. It is not, Firſt, to uſe Chriſts name, and ſay, Lord we pray in Chriſts name, *Matth.*7.22. nor Secondly, onely to conclude our prayers thus, Through Jeſus Chriſt our Lord, though the Saints doe uſe the words too, 1 *Cor.*15.57. nor Thirdly, to counterfeit Chriſts Ring to the father, and ſay we come from him; for the Lord knowes who are his, and whether we truly come from him, yea or no, 2 *Tim.*2.19. for Chriſt will ſay to his father, Father I never ſent ſuch and ſuch, as he did of the falſe Prophets, I never ſent them, *Jer.*14.14. but to pray in the name of Chriſt, is, Firſt, when we are in with Chriſt, and ſo pray, *Iohn* 15.7. As the *Tyrians* firſt made *Blaſtus* the Kings Chamberlaine their friend, and then made their ſuite to the King, *Acts* 12.20. Secondly, when we can truly ſay, not onely that there is an Advocate with the father, but alſo that we have him for our advocate, 1 *Iohn* 2.1. Thirdly, when we doe not only conceipt that we come to God by him, but we come to God by him indeed, *Heb.*7.25. Fourthly, when we can truly ſhew his Ring, that he is our Mediator by promiſe, *Heb.*8.6. Now this Ring is, firſt, effectuall calling, *Heb.* 9.15. Secondly, a good Conſcience; when our heart condemns us not, then we may be confident, 1 *Iohn* 3.21. Thirdly, faith, *Matth.*21.22. Fourthly, the ſaving knowledge of the truth, 1 *Tim.*2.4. for then we may be ſure we have a token from the Mediator, *verſe* 5.

Q.117. *Why is Faith neceſſary to Prayer?*

A. It is neceſſary to bring us to Prayer. Firſt, becauſe we cannot draw neare unto God elſe, *Heb.*10.22. Secondly, becauſe the relation of God as a father, muſt bring us unto prayer, *Luke* 15.18. Thirdly, becauſe the ſence of our wants, and ſinnes, and afflictions, are to fetch us unto prayer, *Pſal.*116.10. Fourthly, becauſe Faith is the feet whereby to come unto God, *Heb.*11.6. againe, Faith is neceſſary to diſcharge Prayer, *Iam* 5.15. Firſt, to pray boldly, *Ehpeſ.*3.12. Secondly, to lift up hands that are holy, 1 *Tim.*2.8. Thirdly, to enlarge thy heart in prayer, 2 *Sam.*2.1. againe, faith is neceſſary

to

to conclude prayer, how elſe can we ſay Amen ? *Revel.* 22.21. or leave out prayers with Chriſt, in whom the Promiſes of God are Yea! and Amen ? 2 *Cor.* 1.20 Firſt, becauſe faith muſt ſet thy heart at quiet after prayer; when *Hannah* had done Praying, ſhe did eat, and her countenance was no more ſad, 1 *Sam.* 1 18. though there were but an inch between *David* and death, yet when he had Prayed, he ſet his heart at reſt, *Pſalm* 3.5. Secondly, faith makes the ſoul wait, and when we have prayed and uſed all the meanes, we have need of patience to wait, *Heb.* 10.36. Thirdly, faith inhanceth prayer the next time, that if it ſpeed not the firſt time, I may riſe higher and higher with all importunity, *Luke* 11.8.

Q. 118. *What ſay you of the differences and diviſions of Prayer ?*

A. Prayer is either, firſt Metricall with muſick, *Acts* 16.1. which is a duty commanded, *Pſal.* 95.1. being very ſutable to ſpirituall mirth, *Jam.* 5.13. and to make us heavenly minded, and therefore profitable every day, 1 *Chron.* 16. 23 It is good to make meditation ſweet, *Pſalm* 104.33.34. and to ſtir up affection, and to put glory upon Gods praiſes, *Pſalm* 66.2. good alſo to ſtir up the ſpirit of Propheſie, or of Prayer, 2 *Kings* 3.15. its a duty that requires much grace, *Col.* 3.16. and great underſtanding, *Pſalm* 47.7. and ſpirit, 1 *Cor.* 14.15. and great modeſty and gravity, it being melody to the Lord, *Eph.* 5.19. the heart not being upon the tune, but fixed upon the ſence, and upon God, *Pſalm* 57.7. not as though we did ſing to one another, but unto the Lord, *Pſalm* 13.6. that we may not onely ſing *Davids* Pſalms, but that we may be ſweet ſingers of them as he was, 2 *Sam.* 23.1. or Secondly, *Profane call*, which is either publique prayer in the Congregation, *Pſal.* 7.7. or private in the family, 1 *Pet.* 3 7. or ſecret alone, *Mat.* 6.6. and all are either ordinary prayer, which is every day, *Pſ.* 145.2. or extraordinary, as at a faſt, *Jonas* 3.8.

Q. 119. *What ſay you of publique Prayer ?*

A. The Miniſter is to performe it, and that with an audible voice, *Nehem.* 9.4. in the publique Sanctuary, *Pſalm* 150.1. which may be in any place now, *Mal.* 1.11. all the Congregation firſt joyning with him with one conſent, *Zeph.* 3.9. as though they were all one man, *Judg.* 20.1,8. Secondly, teſtifying this their conſent by ſaying Amen, 1 *Cor.* 14.16. Amen, Amen, *Nehem.* 8. 6. Thirdly, all praying the ſame prayer with as much uniformity of thoughts and affections as can be, that it may make all one ſound in Gods eare, 2 *Chron.* 5.13. though the perſons praying be many, yet the act muſt be as if it were one act, *Luke* 1.10 and this publique Prayer is neceſſary. Firſt becauſe when it is publique, it is the more glorious, *Pſal* 96 6. becauſe men are ſociable creatures; and therefore as they love to live together, and trade together, ſo they ſhould praiſe God together, *Pſ.* 111.13. its fit to ſtir up one another. O praiſe the Lord with me, *Pſ.* 34.3. Fourthly, the Lord is the likelier to pity, when there be many, *Jon.* 4.11. Fifthly there be many publique ordinances of God, which all have need to be ſanctified by Prayer; there is the adminiſtration of the Sacrament, and that requires Prayer, *Acts* 22.16. and the Word, and that requires prayer; and the cenſures, and they require prayer; and therefore Gods houſe is called a houſe of Prayer, *Mat.* 12.13.

Q. 120. *What more of publique Prayer ?*

A. Publique Prayer is harder then private, though Gods people do more joy in it then in private, *Pſalm* 122 1. for in publique a man is more ſubject, Firſt, to diſtraction what with one thing or another, it ſhould ſeeme *Eutichus* was diſtracted with the ſweltneſſe of the throng, and made drowzy, *Acts* 20. 9. Secondly, Hypocriſie; hypocriſie made the Phariſees willing to pray in their Synagogues, *Mat.* 6.5. Thirdly, to formality, *Mat* 15.8. Meanes to help theſe evils, are, Firſt, pray often in ſecret; learne to pray there, and then thou mayeſt the better pray in publique : *David* bidding us praiſe God in the congregation, *Pſalm* 149.1. he bids us praiſe God in our beds, *verſe* 5. Secondly, pre-

pare thy ſelfe, and fixe thy heart firſt, and then come and pray in publique, *Pſal.*57 7,8,9. I will prepare Bullocks and Goates, ſaith the Pſalmiſt, *Pſal* 66. 15. Thirdly, labour that the ſpirit of God may bring thee into Gods temple, *Luke* 2.27.

Q.121. *How do you prove, that the Maſter of the family is to gather his family together every Morning and Evening, and to pray in his family?*

A. Firſt, becauſe this is made to be one of the reaſons why Husbands ſhould dwell with their wives, that their domeſticall prayers be not hindred, 1 *Pet.*3.7. Secondly, by the example of *Joſhua*, *Joſh.*24.15 and *Cornelius*, *Acts* 10 2. and *Eſther*, *Eſther* 4. 16. Thirdly, becauſe the families of the godly are called Churches, *Rom* 16 5 and therefore they ſhould be as the Temple, where Morning and Evening ſacrifice was every day; and it was counted the abomination of deſolation, when it was taken away, *Dan.*11.31. Fourthly, becauſe there is a Promiſe to encourage men to it, though but two or three in the family, *Mat.* 18. 20. Fifthly, becauſe there be family ſinnes, and family wants, and family bleſſings, all which require prayer; and therefore all families ſhould have ſacrifices in them, 1 *Sam.*20.29. Sixthly, becauſe the Lord curſeth ſuch Families as do not call upon his Name, *Jer* 10,25. there is Scripture enough to prove it, though we might ſay of family prayer, as *Paul* does to the godly concerning Love; touching brotherly love, ye have not need that I write unto you, for ye your ſelves are taught of God to love one another, 1 *Theſſ.*4.9. So God taught *Iacob* to ſet up his worſhip in his houſhold, *Gen.*35. 2. and ſo did *Abraham*, *Gen.*18.19.

Q. 122. *What ſay you of extraordinary prayer?*

A. Three things make it Firſt, extraordinary might and fervency, *Ioel* 3 8. Secondly, extraordinary continuance, *Eſther* 4.16. Thirdly, extraordinary aſſiſtance of the ſpirit, and ſtrength of the new nature, *Mat.*9.17. Five things do require it more eſpecially Firſt, a ſpeciall want of ſome bleſſing, *Luke* 2.37. though the bleſſing be but temporall, *Gen.*25.21. Secondly, entring upon a calling, *Matthew* 4.2.17. Thirdly, ones firſt converſion, 2 *Chron.*33.13,18,19. Fourthly, ſome Imminent danger through ſin, *Matthew* 26.75. Fifthly, when we ſee that ordinary prayer will not ſerve turn, 2 *Cor.*12.8. now faſting doth help it, *Acts* 10 30. for faſting, firſt, it pulls down the fleſh, and chaſtens the ſoul, *Pſalme* 69.10 and afflicts it, *Ezra* 8.21. Secondly, its a good help to contrition, when its ſanctified, *Ioel* 1.14. Thirdly being rightly obſerved, its a ſigne of humiliation, *Nehem.*1.4. Again, extraordinary Prayer. Firſt, it requires reſolution of better obedience, *Hoſ.*14.2,3. Secondly, much humillation contrary to pride, *Iob* 35.12. Thirdly, freedome from worldly cares, that we may be given unto prayer, *Pſal.*109 4. Fourthly, watchfulneſſe and great heed-taking, *Mark.*13.33. Fifthly, that we loſe not our quickenings afterwards, leſt we be guilty of holding down our heads like a bulruſh for a day, *Iſa.*58.5.

Q. 123. *What motions are there to induce us to extraordinary prayer and ſeeking of God?*

A. There be ſix motives; Firſt, the Commandement of God when ordinary ſeeking will not find him, now he tels us is a time for extraordinary, *Ioel* 2.12. Secondly, the gracious promiſe that God hath made to it, *Mat.*7.7. Thirdly, the great efficacy of it, *Jam.*5.16. for importunity can do much, *Luke* 18.5. the Iſraelites prayed often and ſped not, but when they cryed then they ſped, *Exod.*3.7. So again, when they cryed to God they did ſpeed, *Judg.*3.15. this poor man cryed, ſayes *David*, pointing at himſelf, and the Lord heard him, *Pſal.*34.6. Fourthly, the glory of God, and the credit of the Goſpel; for what may the world think, if we that ſtand ſo much for praying ſhould not prevaile, *Ezra* 8.22,23 Fifthly, our infinite need, and therefore we ſhould think it is high time to awaken, and to call upon our hearts to awake, *Pſalm* 108 2.

Sixthly.

Sixthly, our laſt refuge is extraordinary ſeeking, we muſt reaſon thus; What hope have we, if we do not ſpeed with God? *Pſal.*39.7.

Q. 124. *May we not pray for the dead?*

A. No, *David* ceaſed praying for his child when once it was dead, 2 *Sam* 12. 3. as for that place in the *Machabes*, *Macch.*12.44. that is not Canonical ſcripture, 2 *Macch.*15.38. Firſt, when people are dead our communion with them ceaſeth, *Iſa.*18 9. Secondly, there is no profit in ſuch prayers, as the tree falleth ſo it lyeth, *Eccleſ.*11.3. When our Saviour ſayth, that the ſinne againſt the holy Ghoſt ſhall not be forgiven, neither in this world nor in the world to come, *Matthew* 12 32. he doth not imply that there may be ſome ſinnes, that though they be not forgiven in this world yet they be forgiven in the world to come; but it is onely a vehement phraſe to ſhew it ſhall never be forgiven, *verſe* 31. for we muſt agree with our adverſary, while we are here in the way with him, *Mat.*5.25. and yet we may pray for the conſummation of ſuch as are dead in the Lord, for that is included in the ſecond Petition, *Thy kingdome come*, *Mat.*6.10. and they without us cannot be made perfect, *Heb* 1.40. Againe, we may give thanks for the glorious victory of the Saints departed; for if one member be preferred to honour, all the members rejoyce with it, 2 *Cor.*12.26.

Q. 125. *Now there be five ſorts of the living that we muſt Pray for, Firſt, for the whole Church of Chriſt. Secondly, for the Miniſters. Thirdly, for them of our own houſe. Fourthly, for them of the place where we live. Fifthly, for our enemies; ſhew me now whether and why we muſt pray for the whole Church of Chriſt?*

A. We muſt pray for all Saints, whether Saints actually already, or elect, which ſhall be Saints, *Eph.*6.18. for theſe Saints make up the Church, 1 *Cor.* 14.33. for, Firſt, they are the dearly beloved of Gods ſoul, *Ier.*12.7. Gods pleaſant portion, *verſe* 10. The city of the living God, *Heb.*12.22. the Lambs bride, *Revelation* 21.9. Secondly, we are moſt bound to the Church, for the Church is our mother, *Gal.*4.26. and therefore we ſhould preferre her before all, *Pſalm* 137.6. Thirdly, we ſhall proſper the better if we do, *Pſal.*122.5. Fourthly, we ſhall the ſooner be heard for our ſelves; *David* when he would fain be heard for himſelfe, he prayed for the Church, *Pſalm* 51. 18. yea all bleſſings that come to us, come to us through the Church, *Pſal.*133. 3. Againe, if the Church be in miſery, good reaſon we ſhould lament for her, *Nehem.*1.4. Secondly, her miſeries are ours; look what evil comes upon her comes upon us, *Dan.*9.13. Thirdly, it is the brand of the wicked not to regard the afflictions of *Ioſeph*, *Amos* 6.6.

Q. 126. *What and why muſt we pray for Gods Miniſters?*

A. That they may be clothed with righteouſneſſe, *Pſal.*132.9. and take heed to their Miniſtry to fulfill it, *Col* 4.17. which is; Firſt, not to Preach themſelves but Jeſus Chriſt, 2 *Cor.*4.5. Secondly, to ſpeak, and exhort, and rebuke with all authority, *Tit.*2.15. in ſeaſon, out of ſeaſon, with all inſtance and long ſuffering, 2 *Tim.*4.2. Thirdly, not to look back from the plough, leſt they be unfit for Gods kingdome, *Luke* 9.62. Fourthly, to be an example to Believers, in word, and converſation, in ſpirit, and in purity, 1 *Tim* 4. 12. Againe, we muſt pray that they may have utterance with boldneſſe, *Epheſ.* 19. For firſt, we cannot look to have a good Miniſter, except we pray for him, *Matthew* 9.38. Secondly, though we have one, we cannot look to keep him, except we Pray for him, *Acts* 12.5. Thirdly, though we do not loſe him, yet he may be ſtreightned, that he ſhall never be able to do us good, except we pray for him, *Coloſſians* 4.3. Fourthly, though he be not ſtreightned, yet our hearts may be cloſed up under his Miniſtry, except we pray for him, 1 *Theſſalonians* 5.25. Fifthly, we have no love of the Spirit in us, except we pray for Gods Miniſters, *Rom.*15.30.

The Lord himſelfe teacheth us how to Pray, *Deut* 33.8.

Q. 127. *How do you prove, that we muſt Pray for all of our houſe, for our Children, and Kindred, and Servants, and for our Parents, and Wife, and Huſband, and Maſters?*

A. Eliazer prayed for his Maſter, *Gen.*24.12. *Eliſha* for his Servants, 2 *Kin.*6.17. *Iacob* for his Children, *Gen.*48.16. and *Job* too 1.5. *Abraham* for *Iſmael*, *Gen.*17.18. Firſt, becauſe we are bound not to peſter the Church with a naughty generation, if ſo be we can help it; when *Seth* had begotten *Enoſh*, then he ſet up Prayer, *Gen.*4.26. Secondly, we are bound to love the glory of God, that our Children may ſtand up to praiſe God, when we are dead and gone; and therefore *David* had a care of a good ſeed, *Pſal.*22.30. and ſo *Abraham* of his houſhold after him, *Gen.*18.19. Thirdly, becauſe we bring forth our Children children of wrath. *Eph.*2.3. Fourthly, becauſe its a great bleſſing to have godly children, *Pſ* 144.12. and we are bleſſed in them much more when they are godly indeed, *Deut.*33.24. Fifthly, becauſe otherwiſe we do but beget them by halves, when once we have gotten them to be wiſe and gracious, then we may be better ſaid to have begot them, *Prov.*23.24.

Q. 128. *How do you prove that we muſt more eſpecially pray for the Towne and place where we live?*

A. The inhabitants of *Jeruſalem* prayed for *Jeruſalem*, *Pſ.*74.2. Firſt, becauſe our ſelves do live there; and therefore we muſt pray for it as *Lot* did for *Zoar*, *Gen.*19.21. and yet he was but about to live there, *verſe* 20. Secondly, becauſe our peace and good conſiſts in the peace and good of the Towne that we live in, *Jer.*29.7. And except the feare of God be among them, we cannot comfortably live by them, *Levit.*29.35 and if we pray for them, God can lay a charge upon their Conſciences not to trouble our reſting place, *Prov.*24 15. Thirdly, we may win ſome of their ſoules to go along with us to heaven, *Gen.*35.2. *David* dwelling at *Gath*, it ſhould ſeeme he converted *Ittai* to the faith, 2 *Sam.* 15.19. Fourthly, becauſe we are bound to do ſuch duties, as do require prayer for them, as for example to exhort them; and therefore *Philip* did ſo to *Nathaniel* his neighbour, *John* 1.45. *Levi* being converted himſelf, got his neighbours to be at his houſe to meet Chriſt, *Luke* 5.29. and ſo did *Cornelius*, *Acts* 10.24. Fifthly, we our ſelves may have a great deale of comfort, if we convert any of their ſoules, *Iam.*5.20. Sixthly, hereby we may be helpers to Gods Miniſters. *Philemon* a great Nobleman was *Pauls* fellow-labourer in this kind, *Philem.*1.

Q. 129 *Why muſt we pray for our Enemies?*

A. God is pleaſed to ſhew them this favour, that though himſelfe do not forgive them, yet he will have us to forgive them, and love them, *Matth.*5.44. there may be more ſelfe-reſpects in praying for them that love us, *verſe* 46. but there is more godly ſingularity in praying for our enemies, *verſe* 47. and more perfection and ſincerity, *verſe* 48. and more proximity to God, *verſe* 45. *David* faſted and prayed for his enemies, *Pſal.*35.13. Firſt, becauſe we are more ſenſible of their enmities and injurings, by reaſon that we feele them; and therefore we may the better pray for them, *Luke* 23.34. Secondly, hereby we have that condition that is required to the forgiveneſſe of our ſinnes, *Mat.* 6.14. for if we do not forgive them, God will not forgive us, *verſe* 15. Thirdly, hereby we may overcome the evil of revenge in our hearts, nay and of malice in theirs, *Rom.*12.19,20. Fourthly, this is that way to commit our cauſe unto God, as the poore godly ſoul doth, *Pſal.*10.14. Fifthly, we ſhall loſe nothing by it, for either our enemies will be mollified towards us, or if they be not, God will reward us, *Proverbs* 25.22. Sixthly, it will be a great comfort to us, we can ſay thus before God, I have ſtood before thee to ſpeake good for them, *Ier.*18.20. Seventhly, this duty being rightly done is a ſigne of a ſanctified heart, *Acts* 7.60.

Q. 130. *What ſay you of Curſing or imprecation, or praying againſt one? it ſeemes it is unlawfull*, Rom. 12.14. *neither can we be called unto it*, 1 Pet. 3.9. *for it proceeds from hatred, now hatred is Man-ſlaughter*, 1 Joh. 13.15.

A. We may not wiſh evil, as it is evil, to any man, but onely as it is good, *Gal.*5.13. Firſt, we may wiſh evil to a man for the mans good, *Pſal.*9.20. Secondly, we may pray againſt a mans ſinnes, *Pſal.*7.9. Thirdly, againſt all the plots, and counſels, and projects of the wicked, that God would curſe them, *Pſal.*59.11,12. Fourthly, againſt the life of offenders; I may wiſh that the Magiſtrate would put them to death, not as it is harme to them, but as it is a good to the Church, or State, or Pariſh, that we live in, *Pſal.*101.8 as for theſe curſing ſpeeches of Plague, and Murraine, and Vengeance, and Devil, that theſe evils might take one, they are the ſpeeches of tongues ſet on fire of hell, eſpecially as they are uſed, *Jam.*3.6. Nay, a man muſt not curſe Satan, as it is in the Apocrypha, *Eccleſ.*21.27 much leſſe the good creatures of God, as people curſe their meat, the weather, or a ſtone that they ſtumble at, *Rom.*3.14 yet we may abſolutely curſe the enemies of the Lord in the generall, becauſe we meane ſuch as are finally enemies, *Pſal.*68.12. and if we had a ſpirit of diſcerning in particular too, 2 *Tim.*4.14. We read of three kindes of Curſing, firſt, optative, *Pſal.*109.6. Secondly, imperative, *Judges* 5.23. Thirdly, indicative or declarative, ſo Gods Miniſters curſe the wicked whenſoever they preach, *Ier.*3.11.

Q. 131. *Is Thanksgiving a part of Prayer?*

A. It is a calling upon God, *Pſal* 105.1. and the very thanking of God for mercies received, is a kind of praying for new mercies, *Col.*1.3. and by our thankfulneſſe for grace that we have, it may be known that we requeſt grace that we have not, *Phil.*4.6. and our maine Thankſgiving is prayer-wiſe, Lord make me thankfull; we muſt ask it of God and call upon him for it, *Pſal.*116.13. Thankſgiving is called by the name of Prayer; the Phariſee prayed thus, God I thank thee, *Luke* 18 11. and if we would perſevere in prayer, a thankfull heart is the beſt to continue it, *Col.*4.2. and yet it is harder then prayer it ſelf. There were ten askers to one thanker, *Luk* 17.15,16. Firſt, becauſe our nature is like the horſleech, ſtill it cryes give, give, *Prov* 30.15. Secondly, becauſe there is more ſelf-love in prayer, but thankfulneſſe is more contrary to ſelf-love, 2 *Tim.*3.2. Thirdly, becauſe our hearts are apt to love the bleſſing more then God the giver of it; the pleaſure more then God the beſtower of it, *verſe* 4 Fourthly, becauſe we are apt to be leſſe and leſſe mindfull of former benefits, whereas thankſgiving is an everlaſting grace, *Pſal* 70.15. Fifthly, we are apt to be diſcontented, if Gods bleſſings doe not every way pleaſe us; now thankſgiving is a chearefull grace, *Iſa* 51.3. Sixthly, there is more holineſſe in Thankſgiving, *Pſal.*97.12.

Q. 132. *What ſay you of Thanksgiving for Gods ſpirituall mercies?*

A. We muſt be thankfull for them, *Epheſ.*1.3. Firſt, for our knowledge, or elſe it is accurſed unto us, *Rom.*1.21. Secondly, for any power againſt ſinne, *Rom.*7.25. Thirdly, for victory over death and hell, 1 *Cor.*15.57. ſo for peace of Conſcience, *Col.*3.17. ſo for ability to ſerve God in our callings, 1 *Tim.*1.12. but we muſt be ſure that we have theſe bleſſings, or elſe we mock God; we muſt have faith, or elſe we cannot thank God for it, *Col* 2.7 When one ſayes, God I thank thee for electing me, and yet does not know it, it is vaine, 1 *Theſ.*1.2,3. none but the redeemed of the Lord can ſay, Lord I thank thee for thine everlaſting mercies, *Pſal.*107.1,2. we muſt be chiefly thankfull for ſpirituall mercies; firſt, becauſe they are mercies for our ſouls, *Pſal.* 16.15,16. Secondly, they are eternall, *Pſal.*100.4 5. Thirdly, peculiar to

Gods elect, as faith, *Tit.* 1.1. and the ſpirit of Prayer, *Luke* 18.7. bowels of mercy and the like, *Col.*3.12. Fourthly, they are rarer, *Matth.* 11.25. Fifthly, they bring with them the bleſſings of this life, 1 *Tim.*4.8. Sixthly, to be thankfull for ſuch mercies is a good antidote againſt ſinne, *Epheſ.* 5.3,4. which a man can never be to any purpoſe, except he can ſay, God is my God, *Phi.*4.

Q. 133. *What temporall mercies muſt we be thankfull for, and why?*

A. Firſt, for covering us in our mothers womb, *Pſal.*139.13. for our life, *Pſal.*63.4. and breath, *Pſal.*150.6. for the continuance of life, *Pſal* 30 3, Secondly, for our food and raiment, *Gen.*28.20. and for our maintenance, whether it be rich or poore, for both is from God, *Prov.*22.2. For the convenience of our dwelling, as it is ſaid of *Juſtus*, his houſe joyned hard to the Synagogue, *Acts* 18.7. Thirdly, for our peace and ſafety, this is another bleſſing of God, 1 *Kings* 4.25. Fourthly, for preſerving us from ill accidents and miſhaps, as fires, inundations, or any evil caſualties, yea for all his benefits, *Pſal.* 116.12. Firſt, becauſe the Lord doth call for it, *Pſal.*107.8. and it is his will; 1 *Theſ.*5.18. Secondly, the Lord is angry when we are not thankfull, 2 *Chron.* 32.25. Thirdly, Gods temporall mercies are graces, *Gen.*33.5. Jeſus Chriſt may be ſeen in the recovering out of any Ague, *Acts* 9.34. Fourthly, we are leſſe then the leaſt of them, *Gen.*32.10. we are nothing, 2 *Cor.*12.11. Fifthly, Thankſgiving is a multiplying duty, *Matth.*15.36. Sixthly, there is goodneſſe in Thankſgiving, *Pſal* 92.1. Seventhly, to be thankfull for temporall bleſſings, is the way to be thankfull for ſpirituall, and if we be not thankfull for them, we will be thankfull for nothing; therefore an unthankfull man and an evil man is all one, *Luke* 6.35. and ſo unthankfull, unholy, 2 *Tim.*3.2. Laſtly, to be thankfull as for meat, is to eat to the Lord, *Rom.*14.9.

Q. 134. *Muſt we not be thankfull to God for his mercies upon others?*

A. Yes, *Pſal.*147.1,2,3. whether a particular perſon, *Philem.*4. or a whole family, 2 *John* 4. or a whole Pariſh, *Phil.*1.3. or the Church, *Acts* 11.18. or good Magiſtrates, 1 *Kings* 10.9. We muſt thank God not onely for ſaving grace that we perceive others have, 1 *Theſ.*1.3. but alſo for common grace, *Phil.*1.18. There was but a little good in the towne-Clark, he did but ſpeak a good word for *Paul*, and *Ariſtarchus*, and *Gajus*, yet *Luke* doth record it as a bleſſing, *Acts* 19.35. *Gamaliel*, a meere civil man, yet when he did but pleaſure the Apoſtles a little, it is regiſtred as a mercy, *Acts* 5.34. The Barbarians making a warme fire for the Apoſtle is related as a kindneſſe, *Acts* 28.2. for God is glorified thereby, when the people did but wonder at the Word as any of Gods works; this is a glory unto God, *Matth* 9.8. and therefore they are wretched, Firſt, who have not grace nor goodneſſe; for we cannot give thanks for them, but rather bewaile them, *Phil.*3.18. Secondly, who though they have mercies and graces, yet they doe not communicate them to others, to occaſion thankſgiving; they are like with-holders of Corne whom the people curſe, *Prov.*11.26. Thirdly, who envy and repine at the bleſſings of others; conſider therefore, firſt, if we envy our brothers good, it doth us no good but harme, *Job* 5.2. Secondly, it is ſafer for us that another ſhou'd have ſuch and ſuch bleſſings then we; for then they muſt give account and not we, *Luke* 16.2. Thirdly, it is better for us too; is it not better that the eye ſhould have the bleſſing of Sight, then the foot or the hand, 1 *Cor.*12.21.?

Q. 135. *Becauſe Confeſſion is to be joyned with Prayer*, Dan.9.20. *and is put for prayer*, Nehem.9.3. *Tell me whether it is neceſſary to prayer, to confeſſe our ſinnes in it?*

A. Expreſſe Confeſſion is not neceſſary alwayes in Prayer, *Acts* 4.24. but implicite is; when the Apoſtles prayed God for boldneſſe, they did implicitely confeſſe their want of it, *verſe* 29. one of theſe two Confeſſions is neceſſary;

for confeſſion it is put for prayer, *Dan.*9.4. Firſt, becauſe Prayer it ſelf does confeſſe our poverty of ſpirit, *Luke* 1.35. and it inferreth humbling of our ſelves, and a ſence of our own inſufficiency; for if we were ſufficient in our ſelves, what need we goe to God? *Iam.*4.10. Secondly, both we and our Prayers are vile and uncleane, *Iob* 40.4. but expreſſe confeſſion is neceſſary, when our Conſcience is fouled with guilt, *Pſal.*32.5. not to informe God; for he knoweth mens ſinnes, 2 *Kings* 19.27. but Firſt, to cleare the Lords juſtice, *Nehem.* 9.31.32,33. Secondly, to obtaine mercy, *Prov.*28.13. Thirdly, to lay hold on Gods faithfulneſſe, 1 *Iohn* 1.9. I doe not meane of every particular ſinne; for firſt, our ſinnes are innumerable and cannot all be reckoned up, *Pſal.*40.12. Secondly, ſome of them we know not, *Pſal.*19.12. but our grievouſer ſinnes; them we muſt particularly confeſſe, 1 *Sam.*15.19. Firſt, becauſe theſe ſhew that we have need of a God of ſalvation, *Pſal* 51.14. Secondly, ſuch ſinnes moſt waſt Conſcience, moſt dead the heart, and moſt hinder us from ſeeking Gods face, *Hoſ.*5.15. ſuch are the roots of many other ſinnes; and if we root them out, many others will the eaſilier fall off, 1 *Tim* 6.10.

Q. 136. *As* Manoah *ſaid to the Angell, how ſhall I order the Child?* Judg.13. 12 *So may I ſay of Confeſſion, how ſhall we order our Confeſſion? how ſhall we make it?*

A. We muſt doe with Confeſſion as Chriſt ſaith of Hearing, we muſt take heed how, *Luke* 8.18. Firſt, the confeſſion of ſinne muſt be naked, without hiding of ought, *Prov.*28.13. though the committing of it be the worſe, the leſſe we doe hide it, *Iſa.*3.9. Secondly, by way of judging our ſelves, 1 *Cor.* 11.31. and inditing our ſelves, 1 *Chron.* 21.8. Thirdly, with grief and ſorrow, and compunction, and ſmiting of our breaſt, *Luke* 18.13. Fourthly, ſhame and confuſion of face, *Ezra* 9.6. caſting our ſpirits and ſelves down, *Ezra.* 10.1. Fifthly, giving over our old company, and ſeparating our ſelves from them, *Nehem.*9.2. Sixthly, accepting the puniſhment of our iniquity, *Lev.*26.40, 41. not onely confeſſing our ſinnes, *Dan.*9.4. but ſetting our hearts to it, *verſe* 3. Seventhly, with Faith, *Acts* 19.18. and with having our ſinnes ever before us, *Pſal.*51.3 Beſides, this confeſſion, before God, in ſome caſes there muſt be a Confeſſion? Firſt, before the Magiſtrate, *Joſh.*7 19. Secondly, before a Brother, 1 *Sam.*26.21. Thirdly, before one another, *Jam.*5. 16 Fourthly, before a Miniſter, *Marke* 1.5.

Q. 137. *Whether are we bound to pray the Lords Prayer, juſt thoſe very words and no other? There be ſome ſuperſtitious people ſay, let us pray for this, and let us pray for that, and let us pray for the eſtate for the whole Church, and let us pray for the King; and for all theſe things, let us ſay the Lords Prayer; doe theſe men doe well?*

A. No; Chriſt when he bids us ſay, *Our Father which art in heaven*, &c. *Luke* 11.2. He does not meane, that we ſhould preciſely keep our ſelves to theſe words, but that we ſhould Pray after that manner, *Matth* 6.9. As Miniſters ſhould preach nothing but the Word, 2 *Tim.*4.2. and yet they may give the ſence in other words, *Nehem.*8.8. Firſt, becauſe the Apoſtles prayed in other words, and did more ſpecialize their Petition, *Acts* 1.24. Secondly, this prayer is diverſly ſet down by the Evangeliſts, one way in one, *Matth.*6. 11. another way in *Luke*, *Luke* 11.3. one way in one, *Matth.*6.12. another way in the other, *Luke* 11.4. Thirdly, who knowes this is all that Chriſt uttered? *Joh.*21.25. we ſee plainely *Matthew* ſets downe more then *Luke* doth; it may be Chriſt ſpake more then either hath expreſſed, *Matth* 6 13. Fourthly, Chriſt himſelf did not uſe theſe very words ever, when he would pray *Lazarus* alive, he did not ſay the Lords prayer over the grave, *Joh.*11.41. when he would pray for his Apoſtles, he did not ſay the Lords prayer over them,

Iohn

John 17.1. Fifthly, our ſpeciall ſinnes and wants doe require that we ſhould pray more ſpecially then ſo, 2 *Kings* 19.15. Sixthly, we read of praying all night, we cannot think that the Lords prayer was ſaid over and over againe and againe, *Luke* 6.12. we are to continue in prayer, what by going over and over the Lords prayer? No, *Col.*4.2. neither is it neceſſary to conclude our prayers with this, *Acts* 4.30. and yet we may if we will, *Luke* 11.2. neither is there any thing againſt it. No, though it be ſcripture, the ſame thing may be ſcripture and the word of God, and yet the prayer of a man, *Pſa.*90.12.

Q. 138. *Why doth our Saviour teach us to call God father in our prayers?*

A. Firſt, to teach us we cannot pray to him except he be our Father, and we have the ſpirit of his Sonne, *Gal.*4 6. Secondly, to aſſure us that he will give us good things, *Luke* 11.13. Thirdly, to call no man father on earth, for he is our own father, *Matth.*23 9. Fourthly, that we may behave our ſelves towards him as a Father, *Deut* 32.6. Firſt, to honour him as a father, *Mal.* 1.6. Secondly, to count our ſelves, ſojourners, as long as we be abſent from him, 1 *Pet.*1.17. Thirdly, to be ſeparate from the children of this world, and to touch no unclean thing, 2 *Cor.*6.18. Fourthly, to be followers of God, ſeeing he is our father, *Epheſ.*5.1. to be obedient children, taking heed of all luſts, 1 *Pet.*1.14. to continue ſo doing to the end, and to overcome; otherwiſe he is not our Father, nor we his Children, *Rev.*21.7. If we deſire that he ſhould be our Father, firſt, we muſt be fatherleſſe otherwiſe, *Pſal.*85.5. Secondly, we muſt receive Chriſt, and then we ſhall have the power of calling him Father, *Joh.*1.12. Thirdly, we muſt get the Lord to ſay to our hearts, *Hoſ.*1.10. Fourthly, we muſt be ſure that we be Peace-makers, *Matth.*5.9. Fifthly, we muſt love our enemies, and lend freely, *Luke* 6.35. Laſtly, we muſt be the good ſeed begotten againe under the Kingdome of grace, *Matth.* 13.38.

Q. 139. *Why our Father, not my Father?*

A. We may pray alſo my Father, *Luke* 15.18. and we are taught to doe ſo in private, *Matth* 6.6. for, firſt, Nature teacheth that the creature ſhould have a particular propriety in God whom it calleth upon, *Jon.*1.6. Secondly, we have need of a particular propriety in God, that we may ſtrengthen our Petition, *Luke* 15.19. Thirdly, that we may come thankfully before him, *Rom.*1.8. Fourthly, that we may come with filiall affections, and never run away from him, *Ier.*3.19. but our Saviour puts it in the Plurall number; firſt, becauſe we are to Pray with others, *Acts* 20.36. Secondly, we are to Pray for others, *Iam.*5.16. Thirdly, to teach us to love one another, and not to deale unbrotherly one with another, *Mal.*2.10. Fourthly, to ſhew us that God is univerſally a Father to all his elect, and he is not like an earthly Father, that hath but one Bleſſing, or few bleſſings, *Gen.*27.38. nay, though all the company that joyne with us in Prayer, be not adopted unto God; yet if two or three by the mouth of the company, may pray, *Our Father*, *Iſa.*63.16. the meeting is denominated a congregation of Saints from them two or three, *Pſal.*149.1. there is a communication of the Phraſes; the mouth of the aſſembly knowing there be ſome wicked, though ſome be not, yet by the communication of phraſes, he may ſay, We have done wickedly, though neither himſelf, nor many of the company have done ſo, *Nehem.*9.33. Beſides, God is in a generall ſence the Father of ſuch as are rebellions, *Iſa.*1.2. and they may equivocally be ſaid to be in Chriſt, *John* 15.2.

Q. 140 *What is the meaning of Heaven in Prayer?*

A. Heaven ſignifies, firſt, the region of the aire, *Ier.*8 7. Secondly, the place of the Sunne, Moone, and ſtarres, *Gen.*15.5, Thirdly, the Church of Jeſus Chriſt, *Rev.*12.7. Fourthly, the bleſſed Angels, *Iob* 15.15. Fifthly, God himſelf, *Dan.*4.26. Sixthly, the habitation of Gods holineſſe, where the glorified Angels are in bliſſe, and enjoy the beatificall viſion of God, and from [illegible] mediat

meant here especially, 1 *Kings* 8.30. which is called the third heaven, 2 *Cor.*12.2. farre above all other created heavens, *Ephes.*4.10. it selfe being a created thing too, *Hebrewes* 11.10. Gods childrens house and home, 2 *Cor.*5.1. Gods holy hill, *Psalm* 24.3. from whence he blesseth his People, *Deuteronomie* 26.15. where he sitteth as a great Prince on his throne, *Psalm* 11.4. and he is said to be in heaven; first, to strike reverence into us, *Ecclesiastes* 5.2. Secondly, to let us understand, he can do whatsoever he will, *Psalm* 115.3. Thirdly, to lift and raise up our hearts in prayer, *Psalm* 123.1. Fourthly, to shew how infinitely he is above us, his thoughts above ours, his motions above ours, *Isaiah* 55.9 Fifthly, to expresse Gods condescending goodnesse, that he being in heaven will deigne to look upon a poore soul, *Isaiah* 66. 1,2. and yet God is not confined to heaven, as though he were there onely, *Psalm* 139.7, 8. No, he fills heaven and earth too, *Ieremiah* 23.24. and the whole world is not able to contain him, 2 *Chron.* 6. 18.

141. *For the first Petition, Hallowed be thy Name; what is the meaning of Name here?*

A. First, the Lord himselfe, his very Person and nature, *Deut.*28.58.for Name is often put for ones person, *Acts* 1.15. so also, *Rev.*3.4. Secondly, Gods attributes, *Exod* 34.5. Thirdly, Gods esteeme that he should have in all the world, *Psalm* 8.1. Fourthly, Gods worship, *Gen.*4.26. Fifthly, any of Gods works or word, or any thing whereby he is known, *Exod.*20.7. His name is *Jehovah* the Lord, *Isaiah* 42.8.or I am that I am, *Exod.*3.13,14. As Christ said of himselfe, before *Abraham* was, *I am*, *John* 8.58. The most High, *Psalm* 9.2. *El-shaddai*, or the Almighty, or the All-sufficient, *Gen.*17.1. He hath sweet names in the new Testament, the God of Peace, *Romans* 15.33. the God of Patience and Consolation *verse* 5. the father of Mercies and the God of all Comfort, *Corinth.*1.3. &c. Indeed Gods name is unutterable, no word is able to expresse who he is, *Proverbs* 30.4.It is transcendent above all Names, *Phil.*2.9.and Wonderfull, *Isaiah* 9.6. and Secret *Judges* 13.18. and hence is it; First, that no name is able sufficiently to set him forth, *Gen.*32.2.9. Secondly, his name is expressed by negatives, to shew that we can rather tell what is not his name, then what it is Immortall, Invisible, 1 *Tim.*1.17. Unsearchable, *Psalm* 147.3. Infinite, *Psalm* 47.5. Thirdly, his Name is borrowed from his effects, God that made the world, *Acts* 17.24. and from his backparts, *Exod.*33.2. Fourthly, figurative, and not proper, *Exod.*15.3. *Proverbs* 8.10. O then! God being so great, what a condescending goodnesse is in him to take upon him such a poore name as this, *Our God*, the God of *Abraham*? Exod 3 15.

142. *Why Hallowed or Sanctified rather then glorified? why is that word used rather then this?*

A. Because Gods holinesse is the cause why we should glorifie him, *Exod.*15 11. Secondly, because Gods greatnesse most appeareth in his Holinesse, *Isaiah* 12.6 and so doth his might, *Luke* 1.49. and therefore we call Kings Sacred, and the greater a person is the more sacred; and therefore of all creatures the Lord made his Angels most holy, *Luk* 9.26. Thirdly, Gods holinesse is the beauty and lustre of all his Attributes, *Ps.*96.9 nay it is the beauties, *P.*110.3. Fourthly, when the Angels would pick out an attribute to glorifie God most in, they chose his holinesse, Holy, holy, holy not glorious, glorious, glorious, *Isa.*6.3. Fifthly, we cannot glorifie God, except we be holy, 2 *Pet.*2.9. nay, it is rather an obscuring of God glory, when a prophane soul praiseth him, and therefore our hearts, & our tongues, & conversations must be holy, 1 *Pet.*1.15. 16. we must sanctifie him in righteousnesse, *Isa.*5.16. not as though we can

put holineſſe upon God that he had not before; in this caſe we had need that he ſhould ſanctifie us, 1 *Theſſ.* 5.23. but we muſt make his Name to appeare to be holy by our doings, *Iſa.* 29.23.

Q. 143. *For the ſecond Petition, thy Kingdome come; what ſay you of that?*

A. God hath a four-fold Kingdome. Firſt, the kingdom of his Power, whereby he is over all, 1 *Chron.* 26.11. and ruleth over all, *Pſal.* 103.19. and regneth in the Kingdomes of men, *Dan.* 4.32. and hath the keyes of hell and death, *Rev.* 1.18. Devils, and reprobates, and all ſhall bow to this Kingdome paſſively, as well as the good Angels and elect actively, *Rom.* 14.11. though they yet ſay he ſhall not reigne over them, *Luke* 19.14. Secondly, the Kingdome of his Goſpel, whereby he reignes over the Chriſtian world, both good and bad, *Matthew* 13.47. which God threatens to take away, when people are unworthy, *Mat.* 21.43. which is called a Kingdome, becauſe it offers men a Kingdome, *Matthew* 4.17. and becauſe by it Chriſt reignes in his Saints, *Rev.* 15.2. and in his enemies too, but in a different manner, *Rev.* 19.15. Thirdly, the Kingdome of his grace, whereby he rules onely in his elect; for this Kingdome is within them, *Luk.* 17.21. conſiſting in righteouſneſſe, and peace, and joy, *Rom.* 14.17. bringing every thought into obedience, 2 *Cor.* 10.5. and making them Kings too, *Rev.* 1.6. and to rule as it were with God, over ſinne and the world, and the Divel, *Hoſ.* 11.12. and this Kingdom is not of this world, *Iohn* 18.36. Fourthly, the Kingdom, of glory, that fleſh and blood cannot enter into, 1 *Cor.* 15.10.

Q. 144. *For the third Petition, Thy will be done; what ſay you to that, why is God will ſet next to his Kingdome?*

A. Firſt, becauſe the greater his Kingdom is, the more he ſtands upon his will; we ſee this in earthly Kings, *Dan.* 11.3. Secondly, becauſe the doing of Gods will is the giving the glory of his Kingdom unto him, *Heb.* 13.21. Thirdly, becauſe by doing of his will we ſhew that he is our God and King, *Pſalm* 143.10. becauſe by doing of his will, we ſhew that we are worſhippers of him, *Ioh.* 9.31. Fourthly, hereby we ſhew that as God is a great God, ſo he is great with us; as *Moſes* was great with the Egyptians, becauſe he could borrow of them whatſoever he would, *Exod.* 11.3. Why did *David* greatly praiſe God, and give him whatſoever obedience he would? becauſe God was great with him, *Pſal.* 145.3. Fifthly, becauſe by doing of Gods will we may enter into Gods Kingdome, *Mat.* 7.21. Laſtly, this is to be men after Gods own heart, when we fulfill the Lords will, *Acts* 13.22.

Q. 145. *Hath God ſuch a will in him, as he calls a conditionall will; as for example, To will all mens ſalvation if they repent?*

A. Properly there cannot be a conditionall will in God. Firſt, becauſe ſuch a will ſuppoſeth a ſuperiour that may hinder, *Acts* 18.21. Secondly, it ſuppoſeth ignorance how things may fall out, as *Abraham* willed his ſervants to fetch a wife for *Iſaac* out of the land of his kindred, *Gen.* 24.4. If ſhe were willing, *verſe* 8. nevertheleſſe improperly it may be given to God, not as though his will can have a condition, for that's the property of a created will, to have a condition of it, *Iam.* 4.15. but becauſe the thing willed of God may have a condition, *Iſa.* 7.9. Now, that the Lord may be ſaid to have a conditionall will in ſome ſence is plain. Firſt, becauſe he is ſaid to will the connexion of things, when he doth not will the things a ſunder; and therefore he wills them onely upon the condition of a connexion; God would have all men to repent, and come to the knowledge of the truth, 1 *Tim.* 2.4. Secondly, becauſe he is ſaid to will the ſalvation of all believers, and true penitent perſons: and therefore if a reprobate do believe, he willeth his ſalvation, 1 *Kings* 11.38. This is true of God towards a reprobate, If thou wilt obey me I will bleſſe thee, *Deut.* 7.12.13.

Q. 146. *What ſay you of Gods ſimple and poſitive will?*

A. God willeth a thing ſimply two wayes. Firſt, by purpoſing and decreeing, *Rom* 9.11. either to be wrought by himſelf, which is his working will *Eph* 1.11. and ſo he willeth his elect to believe, and to be ſaved, *Act.* 13.48. or to be done by another, *Act.* 4.28. and ſo he willeth the hardening of the reprobate, *Rom* 9.17, 18. Secondly, by liking and approving which is the will of his word, *Pſalm* 40.8. which telleth us what is acceptable unto God, *Rom.* 12.2. and thus he willeth every man to repent, 2 *Pet.* 3.9. and all men to come to the knowledge of the truth and to be ſaved, 1 *Tim.* 2.4. even thoſe that finally will not, *Math* 23.37. hither is referred that diſtinction of Gods will either ſecret, or revealed, *Deut* 29.29 Not as though God hath two wills, for it is an imperfection to have two wills, as it is an imperfection to be of two minds, *Iam.* 4.8. it argueth a change, *Act.* 28.6. but it is one and the ſame will, whereof one part is ſecret and unknown, the other revealed, *Heb.* 11.8. the revealed part and all was once kept ſecret and unrevealed, *Rom.* 16.25. and God revealeth it two wayes. Firſt, in his word, whereby Chriſt reveileth the will of his father to his people, *Matth* 11.27. Secondly, in the event of things; as for example, I do not know whether it be Gods will that I ſhall be perſecuted for the truth to morrow, yet it is ſecret; but when I ſee that it is ſo come topaſſe, the event doth reveale it to be the Lords will, 1 *Pet* 3.17.

Q. 147 *What ſay you of Gods ſecret Will?*

A. It is not for us to know it, *Acts* 1.7. nor aske after it, *Iudg.* 13.18 nor pry into it to ſearch it, *Iſa.* 40.28. A man is very chary of his ſecrets; Suppoſe one ſhould know them, yet he taketh ill that he ſhould reveale them, *Pro.* 21.1. wouldeſt thou know when it is Gods will thou ſhalt dye or be ſick? nay ſtay till himſelf is pleaſed to reveale it; who made thee of his counſell? *Rom.* 11.34. when Gods will of command is revealed, it is nothing but unbelief to be inquiſitive what is iſſue and event ſhall be, *Mat* 6.20 nay to be doubting about it, it its unbelief, *Mat.* 14.31. The prying into Gods ſecret will about iſſues, and the ſuffering of thy heart to be queſtioning it, is the cauſe of moſt of thy ſinnes; the Lord had revealed his will unto *Ionas*, that he ſhould go and preach to *Niniveh*, *Ion.* 1.2. Now *Ionas* queſtioning what Gods will was the iſſue ſhou'd be, may be they will put me to death, may be the Lord will ſpare them, and then I ſhall be counted a falſe Prophet; this made him fly away to *Tarſhiſh*, *Jon.* 4.2. nay, it is the cauſe of moſt errours of ſome, when a part of Gods truth is revealed enough for faith and ſalvation, *Ioh.* 20.31 but when people will be tampering beyond, no wonder if they erre, for Gods judgement is unſearchable, *Rev.* 11.33.

Q. 148 *What uſe do you make of God ſecret will?*

A. Firſt, in all our intentions we muſt be carefull to inſert this. If it be Gods will, *Iam.* 4.13, 14, 15. either implicitely, 1 *Cor* 11.34. or expreſſely, *Acts* 18.21. for there may be a thouſand counſels in our hearts, but none of all can ſtand, but that which is appointed in heaven, *Prov.* 19.21. Secondly, we muſt never be over earneſt in our undertakings, leſt Gods will comming forth to the contrary, puts us to diſcontent and vexation, 1 *Kin.* 21.4. Thirdly we muſt labour to be provided for whatſoever may break our purpoſes off, *Ioh.* 11.11 if it be Gods will our purpoſes ſhall never take effect, he hath may wayes to do it, *Iſa.* 59.10. by ſuffering us to be inconſiderate, *Proverbs* 15.22. by taking us away before we effect that we purpoſed, *Pſalm* 146.4. what a pitifull caſe had *Ionathan* been in, if he had not been provided for all? may be he aimed to be next *David*, when he came to the crown, 1 *Sam.* 23.17. but before he came he was dead, 1 *Sam.* 31.2. Fourthly, we muſt beware that we run not againſt Gods revealed will, rather then ſuffer our purpoſes to be fruſtrate; the old Prophet of *Bethel*, when he had a purpoſe to get the Prophet of *Indah* home to his houſe, rather then he would be hindred of his purpoſe, he told a wret-

ched lye, 1 *Kings* 13.18. The unjuſt Steward having a purpoſe to live and make himſelfe friends, rather then he would be hindred of his purpoſe, he would couzen his Lord, *Luke* 16 4. Fifthly, we muſt be ready to ſubmit to Gods will againſt it comes to be revealed what it is, *Acts* 21.4. Sixthly, we muſt remember that even our own hearts cannot will as we liſt, but as God liſt, *Prov* 21.1 nor our tongues anſwer as we liſt, though we have what to anſwer, but as God liſts, *Proverbs* 16 1.

Q. 149. *What pray we for in this Petition, thy Will be done?*

A. Firſt, That we may renounce our own will, *Mat.* 26.39. whether it be our carnall will, called the will of our fleſh, *Eph* 2.3. which muſt be abſolutely renounced, for it is contrary to the will of the ſpirit, *Gal.* 5.17. or our naturall will, whereby we will life and maintenance, and freedom from torment; and this we muſt renounce reſpectively, namely when Gods will ſtands in competition, *Iohn* 5.30. Secondly, we pray that God would make us content with his will, whether it be diſpoſing of our allowance, *Heb* 13.5. or correcting us for our ſinnes, 1 *Sam.* 3 18. Thirdly, we pray that God would enable us to do his commanding will, *Pſalm* 143.10. Fourthly, we may do it, as Gods Angels do, *Pſalm* 103.20. that is, firſt readily, without delay, *Pſalm* 119. 60 Secondly, willingly. *Pſalm* 40.8. that it may be our meat to do it, *Iohn* 4.34. Thirdly, conſtantly, 1 *Chron.* 28.7 Fourthly, faithfully, not picking and chooſing, but all the Lords will, *Acts* 13.22.

Q 150. *What ſay you of the will of Gods word or command, is it the Lords will that men ſhall do it or elſe woe is unto them?*

A. Yes, for that is his will by force of a law, *Rom.* 2.18. and the buſineſſe that he bids men to do, *Luke* 2.49. and what ever prophane wretches think, he will for a certain require it, *Pſalm* 10.13. and if men will not do it, he himſelf will ſee it done one way or other, *Ezek.* 21.28. Gods word muſt needs be his peremptory will, firſt becauſe it is his pleaſure, *Ezra* 10.11. Secondly, becauſe he engages his glory upon it, and therefore he wills it above heaven and earth, *Pſal.* 148.13. he will ſooner let heaven and earth come to nought, then any tittle of his word not be done, *Mat.* 5.18. his wiſdome is engaged upon it too, and therefore it is called his wiſdome, *Prov.* 2.2. his holineſſe is engaged upon it too, and therefore it is called the word of the holy one, *Iob* 6.10. and his power too, and therefore none that neglect it ſhall eſcape, except they be ſtronger then he, 1 *Cor* 10.22. and his greatneſſe too, his greatneſſe is ſtamped upon every jot of his word, *Hoſ.* 8.12. Thirdly, its a ſigne how ſtrongly the Lord willeth his word, by the greatneſſe of the rewards that he propounds to them that keep it, *Pſal.* 19.11. and by the greatneſſe of the plagues that he threatens to them that will break it, *Deut.* 28.59. Fourthly, it appears by the Lords importunity whereby he wooeth us to do it, *Mat.* 23.37. Fifthly, by the coſt he was at to purchaſe his word; he delivered his own Son up unto death to procure us this will and teſtament, *Heb.* 9.16. and therefore how ſhall they eſcape that are ſtubborn againſt it and ſlight it? *Heb.* 2.2,3.

Q. 151. *What motives are there to perſwade us to do the Lords will?*

A. Firſt, if we do the Lords will, the Lord will heare our prayers, *Iob* 9.31: Secondly, if we do the Lords will, we ſhall abide for ever, 1 *Ioh* 2.17. Thirdly, the doing of Gods will puts a great Nobility upon us, *Mark* 3.35. Fourthly, hereby we ſhew our ſelves to be the ſervants of God, *Epheſ.* 6.6. Fifthly, to do the Lords will, is a ſign of one that ſhall enter into heaven, *Mat.* 27.21. Sixthly, by ſo doing we pleaſe God, *Heb.* 13.1. when we do our own will and not Gods, we exalt our ſelves above God, *Dan.* 11.36. We ſaid in our Baptiſme, that we would do the Lords will; and therefore if we will not, we are lying children, *Iſa.* 30.9.

Q. 152. *The fourth Petition is, Give us this day our daily bread; what is meant by Bread here?*

A.

A. Firſt, Bread it ſelf in particular, 2 *Kings* 4.42. which ſtrengthens mans heart, *Pſalm* 104.15 Secondly, that, and alſo any other food, *Gen.*3.19. any meales meat, 2 *Kings* 6.22. even fleſh too, *Gen.*18.5,7. and rayment too, and whatſoever our naturall life needs, *Eccl*, 11.1. even all outward things, *Gen.*40. 20. for not onely food, but rayment, and warmth, and outward comforts do feed us; a man may be ſtarved with cold: and therefore whatſoever helps to ſatisfie the deſire of nature, may be called Bread, *Prov.*20.13. Fourthly, it ſignifies ſpiritually Chriſt too, *Iohn.*6.51. and his Word, *Amos* 8.11. and his Grace, 1 *Cor.*5.8 and his Promiſe, *Matth.*15.26. But this ſpirituall bread is not here meant; we pray for ſpirituall bread in the other Petitions, here only for our daily ſuſtenance, *Luke* 11.3. Indeed it is good to raiſe up our meditations from hence unto ſupernaturall meat, *Iohn* 6.27. Firſt, becauſe man liveth not by bread onely, but by every word of God, *Matth* 4.4. Secondly, becauſe a wiſe man looketh higher then the food of his carkaſe, *Prov.*30.8: neither is the Sacramentall bread here meant; for that we pray for in the fifth Petition, it being the ſealing of the forgiveneſſe of our ſinnes, *Mat.*26 28.

Q.153. *What doth this teach us, That our Saviour bids us pray for Bread, and not for dainties and abundance?*

A. To teach us, that having food and rayment, therewith to be content, 1 *Tim.*6 8. Firſt, becauſe our life does not conſiſt in abundance, *Luke* 12.15. Secondly, becauſe there is danger in abundance, eſpecially when we are eager to have it, *Prov.*30 8. An eſtate may be too great, as a ſhooe may be too bigge, or armour may be too great, and then it hindereth one in the uſing of it, 1 *Sam.*17.39. Riches accidentally make it harder for one that goes to heaven, *Matth.*19.24. Thirdly, if we be not content with ſuch things as we have, be they never ſo little, we will never be contented, but covet more and more, *Heb.*13.5. Fourthly, we are citizens of heaven, and ſtrangers here below; and therefore it doth not become us to be having and having, *Heb.*11.9,10. If we can ſay, *The Lord is my portion*, we have a goodly heritage, *Pſal.*16 6. and therefore we ſhould pray onely for the things that are neceſſary, *Matth.*6.32. Now thoſe things are neceſſary, that are neceſſary, firſt, unto nature; nature requires ſome food or rayment, or elſe it will pine, *Lam.*4.4. Secondly, unto our vocation, as Books to a Schollar, inſtruments to a Carpenter, meaner meanes to people that are of a meane calling, greater to Lords and to Kings; give me not poverty, ſayes the King, becauſe his calling called for more meanes then ſo, *Prov.*30.8. Thirdly, neceſſary to our charge, whether it be a great charge or ſmall, 1 *Tim* 5.8. Fourthly, that which is apparently neceſſary for time to come too, 2 *Cor.*12.14. when *Joſeph* fore-ſaw a great famine, he laid up afore-hand, *Gen* 41.48.

Q. 154. *Why muſt we pray for temporall things, or for the creatures of God?*

A. Firſt, becauſe rayment is good, and food is good, and every creature of God is good, 1 *Tim.*4.4. Secondly, they are uſefull to many duties, and to the duty of hoſpitality, *Rom.*12.13. of owing nothing one to another, *Rom.* 13.8. of honouring God, *Prov.*3.9. Thirdly, they are neceſſary with neceſſity of need, *Mat.*6 3?. and with the neceſſity of convenience, *Prov.*30.8 Fourthly, the want of them is great temptation to many ſinnes, *Prov.*30.9. and the very Lyons, *Pſal.*104.25. and the Ravens teach us to call upon God for them, *Pſal.*147.9. For though we love them too well, 1 *John* 2.15. and are too apt to labour for them, *John* 6.27. and to pray carnall prayers for them, *Heſ.*7.14. yet we had rather get them any way then by Prayers; as by cares, *Luke* 21.34. by taking thought, *Matth.*6.25. by unlawfull and unrighteous courſes, *Luke* 16.9 Firſt, becauſe as long as we think we can help our ſelves, we love not to be beholding to another; and therefore the Apoſtle is faine to exhort us to pray to him, *Phil.*4.6. Secondly, becauſe we cannot abide to ſtand to Gods allowance, as we muſt if we would get them by prayer, *John* 15.4.

Thirdly, becauſe prayer is too holy a courſe for our corrupt nature to come by them, 1 *Tim.*2.8. Fourthly, becauſe God indents with us to glorifie him, if he give us any thing by prayer, *Pſal.*50.15. but we ſhould pray for them, *Gen.*38.10. Firſt, becauſe that is the way to have it ſanctifiedly, 1 *Tim.*4.5. and ſecondly, without falling into temptation about them, *Matth.*26.41. And thirdly, moſt honourable, for it is the honour of our maintenance, as it was of Chriſts, if they come down from heaven, *Joh.*6.33.

Q. 155. *The text ſaith our bread, it ſpeaketh of a title we have to the Creatures; what ſay you of that?*

A. There is a two fold title to the Creatures. Firſt, a ſpirituall title, whereby they are ours, if they be ours by being in Chriſt, 1 *Cor.*3.22. Secondly, a civil title, as by deſcent of inheritance, as *Nabothis* vineyard was his, 1 *Kings* 21.3. Or by purchaſe, as the field of *Ephron* was *Abrahams*, *Gen.*23.16,17. or by honeſt labour, and covenant between man and man, as the party-coloured Sheep were *Jacobs* ſheep, *Gen.*30.40. The wicked have not a ſpirituall title unto them, becauſe he whom they are without, is heire of all things, *Heb.*1.2. They onely have title to them which have faith to overcome, which the wicked have not, *Rev.*21.7. Title unto the creature is not founded upon Nature, *Gen.*1.29. but upon the Image of God in righteouſneſſe and true holineſſe, which the wicked have not, *verſe* 26. and yet, Firſt, they have a gift of Providence; though they have forfeited Gods creatures, yet God does not preſently ſeize upon the forfeiture, but continueth the old gift in *Adam*, *Pſal.*115.6. Secondly, a co-gift as it were, by reaſon of cohabitation with the godly, *Deut.* 32.14. Thirdly, a ſufferance rather then a gift, to be as rods for the righteous, *Jer.*27.6. Fourthly, a conditionall gift, upon condition that they will repent and believe in Chriſt, otherwiſe the creatures will turne to a curſe to them, *Ieb* 20.14. if they doe eat, they ſinne becauſe they cannot eat with faith, *Rom.*14.23. if they doe not eat, they ſinne too, becauſe then they ſhould murder themſelves, which they muſt not, *Acts.*16.34. As *Simon Magus* if he ſhould pray he ſhould ſinne, by praying without the ſpirit, if he ſhould not pray he ſhou'd break the commandement of prayer; and yet *Peter* bid him pray, *Acts* 8.22.

Q. 156. *It ſeemes then that the Anabaptiſts, conceipt is moſt falſe, that all things are common, and that we cannot ſay this is ours, and that is yours; Give us this day our dayly bread.*

A. Yes, for firſt, the Law ſayes thou ſhalt not ſteale, *Exod.*20.15. Secondly, the Lord ſayes we muſt work, and earne and eat our own bread, 2 *Theſ.* 3.12. Thirdly, the Scripture ſpeakes often of proprieties, a good Biſhop rules well his own houſe, 1 *Tim* 3.4. *John* took *Mary* into his own houſe, *John* 19.27. Fourthly, the action of buying and ſelling does alſo prove it; Chriſt bid his Diſciples to buy meat, *John* 4.8. Fifthly, the Goſpel relates divers rich men, if there were a community, no one ſhould be richer then another, *Joſeph of Arimath a* was rich, *Matth.*27.57. the Eunuch was rich, *Acts* 8.27. *Paul* does not adviſe rich men to make all away they have, but not to truſt in their riches, 1 *Tim.*6 17. Sixthly, the duty of being liberall ſuppoſes a propriety; for then is a man liberall, when he gives bountifully of his own, 2 *Cor.*9.6. when one beggeth of us, and we let him have, we are ſaid to give, *Matth.*6. 42. Firſt, becauſe ſo is Gods inſtitution at the firſt, *Acts* 16.27. and a diviſion of goods and inheritance is Gods Ordinance, *Deut* 32.8. Secondly, ſo is Gods providence, he maketh rich as poore. *Prov.*22.2. Thirdly, it is not mans ſinne when he counts his goods his own, or his houſe his own; *Simon* had a houſe of his own, *Acts* 10.6. *Mary* a houſe of her own, *Acts* 12.12. *Philip* had a houſe of his own, *Acts* 21.8. It is true, firſt, we are all one in Chriſt, in regard of ſpirituall life, but not in civill life, *Gal.*3.28. for ſome are Maſters, and ſome ſervants, *Epheſ.*6.5. ſome rich, ſome poore, *Mat* 26.11. Secondly, there

there muſt be a communion of charity, but not ſuch a communion as is contrary to all propriety, *Heb.*13.16. nay this kind of communion ſuppoſes a propriety, *Prov.*5.16 17. Thirdly, the Goſpel commands a readineſſe to forſake all that we have when we are called, but not alwayes an actuall forſaking of all, *Luke* 14.33. Fourthly, the Church may ſtand in need of a community of good, *Acts* 2.44. and that all goods ſhould be common, *Acts* 4.32. and yet that doth ſuppoſe, firſt, that our goods are our own, and in our own power to make common, *Acts* 5.4. Secondly, not a neceſſity but a freeneſſe of giving, 2 *Cor.*9.7. Thirdly, it was onely by accident, in regard of the multitudes of poore Believers, *Luke* 12.33.

Q. 157. *Why pray you not for weekly or yearely bread, but give us this day our daily bread?*

A. That we may not be ſolicitous for to morrow; for firſt, this day will afford us buſineſſe enough to doe, we had not need to preoccupate for the morrow, *Matth.*6.34. Secondly, if we be carefull for the morrow to day, we ſhall be forced to care for it twice, and therefore let us take care for to day, and to morrow, for to morrow *Matth.*6.34. Thirdly, we need not to morrow, till to morrow is come; it is onely this day that is the ſeaſon of our need, *Pſal.*145.15. Fourthly, it is the act of Faith to live from hand to mouth, and it is againſt faith to be thoughtfull for to morrow, *Matth.*6.34. not, but we may provide for to morrow, *Gen.*30.30. When the Lord giveth us this day a ſurplus for to morrow; faith alloweth this, 1 *Tim.*5.8. Againe, the Lord teacheth us to pray every day, for every dayes bleſſing; for firſt, Gods mercies flow not from him all at once, but ſome to day and ſome to morrow, *Pſal.*68.19, for they flow from him as water from a fountaine *Pſal.*36.9. ſome grace to day, and new to morrow, *Zach.*13.1. Secondly, the covenant of Grace requireth that we ſhould ſue to it continually, 1 *Theſ.*5.17. Againe, to ſhew the fickleneſſe of our life; for what is it? *Jam* 4.14. *Joſhua*, though now well, yet lookt upon *this Day* as the day of his death, *Joſh.*23.14. for firſt, we may dye to day, we doe not know when, *Gen.*27.2. Secondly, if we doe not dye to day, yet if we be plodding now for to morrow, it will make us the more unwilling to dye to morrow, *Jam* 4.13. Thirdly, the not thinking of Death as a thing preſent, makes one the more ſubject to ſinne, *Amos* 6.3. Againe, to teach us to look out for heaven, which is not for a day, nor for a yeare, but for ever, *Iohn* 6.27. an Immortall inheritance, 1 *Pet.*1.4.

Q. 158. *If our daily bread be ours, why doe we beg it? and if we beg it, how is it ours?*

A. It is the gift of God, *Pſal.*146.7. though the materiall cauſe of it be from below, yet the efficient cauſe is from above, *Jam.*1.17. nay, if we be his children, firſt, it is the gift of his everlaſting mercy, *Pſal.*136.27. Secondly, as an appurtenance together with Chriſt, *Rom.*8.32. as an addition to the Kingdom of God, *Matth.*6.33. Indeed he would have us make it ours, firſt, by believing in Chriſt, 1 *Cor.*3.22. Secondly, by honeſt labour, 2 *Theſ.*3.10. and yet though we get it by gifts from friends, or by our own induſtry and labour, yet it is he doth give it unto us, *Deut.*8.17,18. and then doe we acknowledge it to be his gift, when we doe ſhew it by our Practice, and our dependance upon him, uſing it to his glory, *Hoſ.*2.8. and becauſe that givers among men never want beggers, we ſhould be ſutors unto him for theſe things, for he is the hearer of Prayers, *Pſal.*64 2. Againe, if he be a giver, we muſt not have an evil eye, though he give others more, us leſſe, *Matth.* 20.15. againe, if he be the giver, we ſhould not lay out his gifts upon that which will not profit us, but uſe them to our good, *Iſa.*55.2. Againe, if he be the giver, we ſhould ſay of every thing that we have, this is Gods mercy of of every morſell of bread; his is Gods mercy, of every nights ſleep, this is Gods mercy; the Lord curſeth people when he renders them their deſerts;

Pſal.

*Pſal.*28.4. again, if theſe be his gifts, then they cannot help our needs further then his influence is in them. *David* had clothes, and did uſe them, and yet could not get warmth, 1 *Kings* 1.1. and though we have them, yet we have need to pray for them as though we had them not; for without him they are and they are not, *Prov.* 23.5.

Q. 159. *Forgive us our debts; why are ſinnes called debts?*

A. Not becauſe they are debts that are owed, for ſo good works are debts; as to love one another, *Rom.*13.8. not to live after the fleſh, *Rom.*8.12. to publiſh the Goſpel, *Rom.*1.14. but becauſe they are debts owed and not payed, *Matth.*18.27. Firſt, they are called debts, becauſe God is the creditor, *Luke* 7.41. Secondly, becauſe we are indebted to his Juſtice to pay the utmoſt farthing; *Matth.*5.25. and therefore it is a miſery to be a ſinner, 1 *Sam.*22.2. for, firſt, he loves not to come into Gods preſence, except he be brought, *Matth.*18.24. Secondly, he loves to be ſhifting with God, as the unjuſt Steward and the debtors were ageeed to cozen their maſter, *Luke* 16 5. Thirdly, he is apt to leave the ſurety in the lurch, *Prov.*22.26. Fourthly, he is ſubject to be arreſted of Gods juſtice, as a debtor is of mans, 2 *Kings* 4 1.

Q. 160. *What is Sinne?*

A. It is the tranſgreſſion of Gods law, 1 *John* 3.4. whether by omitting of what is commanded, *Matth.*25.42. or by committing of what is forbidden, *Jer.*2.13. or by failing in manner of doing it, for in every thing we doe, be it materially never ſo good, we doe ſinne, *Gal.*7.20. whether it be in eſſentialls, as *Jehu's* obedience is called murder, *Hoſ.*1.4. or in ſome circumſtantialls, as *Rebeckahs* deſiring that *Iacob* might have the bleſſing, there was a lye cleaving to it, *Gen.*27.15. whereby the perſon becomes guilty, *Ezek.*22.4. both with the guilt of offence, 1 *Cor.*11.27. the ſinne being laid to his charge, *Acts* 7. 60. and with the guilt of death and damnation, *Rom.*1.18. by which two guilts as with chaines, the ſoul is bound in heaven and in earth, *Matth.*16.19. and the Conſcience defiled, *Tit.*1.15. which can never be purged again but by the bloud of Chriſt, 1 *John* 1.7. beſides, ſinne leaves a blot and an uncleanneſſe behind it, upon the ſoul and all the whole man, *Matth.*15,11.

Q. 161. *Are any ſinnes ſo ſmall, that they are veniall, and doe not deſerve hell?*

A. No, *Matth.*5.19. though it be but the leaſt breach; but of one jot of Gods Law, *verſe* 18. or but an idle word, *Mat.*12.36. or but a luſt, *Rom.*7.7. though it be but in the leaſt thing *Gal.*3.10. the Lord does not ſay, the wages of a great ſinne, but ſinne is death, *Rom* 6.23. he does not ſay, Thou ſhalt not ſteale a pound, or a ſhilling, but thou ſhalt not ſteale, though it be but a farthing, *Matth.*19.18. It is a curſed ſpeech, Is this ſuch a matter? be the matter never ſo little, that is not it, but the littleneſſe of the will, *Matth.*26.41. muchneſſe of will aggravates any ſinne exceedingly, *Heb.* 10.26. When people ſay, we will not doe thus and thus, or we will doe thus and thus, *Ier.*6.16. for againſt whom doſt thou ſinne? *Iſa.*57.23. even againſt an infinite God, *Pſal.*145.3. and thou art nothing to him, *Dan.*4.35. and leſſe then nothing in his hands thy breath is, *Dan.*5.23. and yet ſinnes are not all equall, *Luke* 12.47,48. and though all ſinnes be mortall, yet by reaſon of Gods mercy; all ſinnes are not unto death, *John* 5.16. namely when a man is in Chriſt, then no ſinne can damne him that he hath committed, *Rom.*8.1. again ſome ſinnes are little in compariſon of other ſome, *Ezek* 16.48.

Q. 162. *How comes ſinne to be ſaid to be ours?*

A. Firſt, Actuall ſinne comes to be ours by committing of it, *Ier.*16.10. or by being acceſſary to anothers committing of it, *Nehem.*13.17. by teaching others to ſinne, *Ier* 28.16. or by commanding others to ſinne, 2 *Sam.*13. 28. or by ticing others to ſinne, 1 *Kings* 21.25. or by giving others a ſinfull example, *Gal.*2.14. or by conniving, 1 *Sam* 2.29. or by remiſſeneſſe of reproving ſinne, ſo as the reproved is never the more reſtrained, 1 *Sam.*3.13.

or

or of too little preaching to the Conſcience, *Ezek* 33.6. or by keeping company with them that doe ſinne, *Rom.*1.32. or by being anothers inſtrument in ſinning, 1 *Sam.*22.18. or by feeding upon ſinnes of others, *Hoſ.*4.8. Secondly, originall ſinne is made ours, by being conceived in it, *Pſal.*51.5. and born of the fleſh, *Iohn* 3.6. not by imitation onely, for Firſt, ſinne entred into the world by one man, and not by every man, *Rom.*5.12. and we were all dead in *Adam* before we could imitate him, 1 *Cor.*15 22. or ſinne after his ſimilitude, *Rom.*5.14. Secondly, originall ſinne is before actuall, for Firſt, we are uncleane before actuall iſſue from us, *Iob* 14.4. Thirdly, we are ſinners from the womb, and therefore before we doe actually imitate our Parents, *Pſal.*58.3. Indeed the actuall ſinnes of our parents are not made ours but onely by imitation, *Ezek.*18.14. and yet even they too thus farre are ours, as that we are to be ſpecially humbled for them, *Ier.* 3.25.

Q.163. *Forgiveneſſe of ſinne being there put by a Synecdoche, the part for the whole, the whole being Iuſtification, tell me what is Iuſtification?*

A. Firſt, it is a free act of God, *Rom.*3.24. Secondly, looking at his own grace, and not at any good works in man, *Rom.*11.6. Thirdly, whom he conſidereth as formally a ſinner, or ungodly, *Rom.*4.5. Fourthly, whereby he freeth him from the Law, and from ſinne, and from death, *Rom.*8.2. and maketh him righteous in his accompt, 2 *Cor.*5.25. Fifthly, for Chriſt his ſake, *verſe* 19. Sixthly, apprehended by faith. *Rom.*5.1. and therefore juſtification conſiſteth of two parts, *Zach.*3.4. The firſt is the not imputing of ſinne, *Rom.* 4.8. the ſecond, is the imputing of righteouſneſſe, *verſe* 6. for Chriſt hath done two things; Firſt, he hath made reconciliation for ſinne; and ſecondly, he hath brought in everlaſting righteouſneſſe, *Dan.*9.24. And therefore the Scripture doth not meane that Juſtification is onely by Chriſts paſſive obedience, when he ſaith, *It is by his bloud*, Rom.5.9. but it is alſo by his active Obedience, *verſe* 19. whereby he fulfilled all righteouſneſſe, *Matth.*3.15. and the Law, *Rom.*10.4. being made under the law for that purpoſe, *Gal.*4.4. he fulfilled not the law for himſelf, for the qualification of his Perſon, that he might be a holy Sacrifice for ſin, for he was originally holy, being *Jeſus Chriſt* the Righteous, 1 *John* 2.1. himſelf had no need to be turned over to the Law; by reaſon of his hypoſtaticall union, he was holy from the womb, *Luke.*1.35. and therefore he put himſelf under the Law to fetch Righteouſneſſe from thence, for his redeemed ones, *Gal* 4.5. he did all that he did for them, and ſuffered all that he ſuffered for them. Nay, he was born for them, as well as Crucified for them, *Iſa.*9.6. and he ſanctified himſelf for them, *John.*17.19. and as he dyed for them, ſo he lived for them too, *John*14.19. His Incarnation, Birth, Circumciſion, Baptiſme, his life and converſation, and death, from the womb to the Croſſe, all was for them, yea, ſelfe and all was for them, *Gal.*2. 20. Yea alſo he he roſe again for them, *Rom.*4.25. & now liveth in heaven for them *Heb.*7.25. and ſo well may he be called, *The gift of God*, Joſh.4.10.

Q.164. *Who is the Author of forgiveneſſe of ſinne?*

A. God, even God onely, *Iſa.*43.25. Firſt, becauſe this is his glory; when *Moſes* would fain ſee the Lords glory, *Exod.*33.18. The Lord told him he was the forgiver of ſin, *Exod.*34.7. Secondly, he onely can forgive ſinne; if one do forgive ſinne that hath not a power to do it, it is nothing, *Marke* 2.7. Thirdly, ſin is committed onely againſt God, *Pſal* 51.4. Fourthly, he onely can give the Conſcience peace, *Rom.*5.1. Though all the world ſhould ſay, ſuch a one is an honeſt man, ſuch an one hath his ſinnes forgiven him, his Conſcience will miſgive him for all that; except the eternall ſpirit ſet it on, *Heb.* 9.14. Forgiveneſſe of ſinnes is in Chriſts name onely, *Luke* 24 47. and through his Bloud, *Matth.* 26. 28. when God himſelfe puts away a mans ſinnes by it, *Iſa.*44.22. Indeed in a treſpaſſe are two things, firſt the obliquity or evil that is in it; Secondly, the hurt or detriment that redounds unto man by

it; as it is an obliquity, it is an aberration from Gods law; ſo onely God can pardon, it for it is he that pardoneth all ſinne, *Ier.*33.8. as it is a hurt unto man, ſo farre as it concerns him, he may and muſt forgive it, *Mat.*6.14. and whereas it is ſaid, that Gods Miniſters may forgive ſinnes, *Ioh.*20.23. That is onely declaratorily, as *Iohn* declared unto them whom he wrote his Epiſtle to, *That their ſinnes were forgiven them*, that is, of God, and not of him, 1 *Ioh* 2.12. As *Nathan* ſaid to *David*, 2 *Sam* 12.13. Men cannot get the pardon of their ſinnes as they liſt, *Act* 8.22. Let men feare to ſin againſt God, leſt he ſay in his wrath, he will never forgive them, *Ier.*14.12. if people were ſure of a pardon when they have ſinned, it were another matter; but when they preſume upon a pardon, and ſo ſinne, the Lord ſaith he will diſappoint them, *Deut.*29. 19,20.

Q.165. *Who be they that are the proper ſubjects of forgiveneſſe of ſinne; I meane who are they that this article belongs to?*

A. Not all but many, *Mat.*26 28. namely, the remnant of Gods heritage, *Micha* 7.18. The city of God, thoſe that dwell therein ſhall be forgiven their iniquities, *Iſa*33.24. Indeed forgiveneſſe of ſinne muſt be preached in Chriſts name among all Nations, *Luke* 24.47. according to the riches of his Grace, *Epheſ.*1.7. for Chriſt is the Lambe of God that takes away the ſinnes of the world, *Iohn* 1.29. The Goſpel is to be propounded to every creature, and it may ſo be, *Mark* 16.25. but if any would partake of the forgiveneſſe of ſin, Firſt, he muſt repentantly confeſſe his ſinnes, *Iob* 33.27. Secondly, he muſt be ſenſible of his ſpirituall captivity, for the acceptable yeare of the Lord is for Captives onely, *Luke* 4.18,19. Thirdly, we muſt hungerly attend upon God in all his ordinances; and take heed of wilfull hardneſſe of heart, leſt God take an order with him that he never be forgiven, *Mark* 4.12. Fourthly, he muſt not onely be Baptized, but alſo with the Baptiſme of repentance, *Mark*.1. 4. Fifthly, he he muſt give the godly good encouragement, that they may comfortably pray for him, *Iam.*5.15. Sixthly, he muſt be a meek and a patient man to forgive ſuch as treſpaſſe againſt him, *Mark* 6.14.

Q.166. *Who is the meritorius cauſe of forgiveneſſe of ſinne?*

A. Chriſt, in whom God reconcileth his people to himſelf, 2 *Cor.*5.19. for their ſinnes were laid upon him, *Iſa.*53.5,6. He is the true hyſope whereby their ſinnes are purged away, *Pſal.*51.7. He is the fountain ſet open for their uncleanneſſe, *Zach.* 13.1. He is the Mediatour of forgiveneſſe, 1 *Tim.*2.5. not onely by way of ſupplication, *Iohn* 17.9. as *Ioab* and the woman of *Tekoah* was to *David* for *Abſalom*, 2 *Samuel* 14.2. not onely by way of interceſſion, *Hebrewes* 7.25. as *Blaſtus* to *Herod* for the Tyrians, *Acts* 12.10. not onely by way of ſatisfaction, *Hebrewes* 12.24. as *Paul* to *Philemon* for *Oneſimus*, *Phil* 18. but alſo an advocate to plead it, and ſue it forth for them, 1 *Iohn* 2.1. Indeed forgiveneſſe of ſinne to us is an act of grace, if God take our ſinnes, he doth it graciouſly, *Hoſ.*14.2. yet in regard that Chriſt hath made ſatisfaction, it is an act of juſtice, 1 *Iohn* 1.9. but firſt, our ſinnes muſt be overwhelming burthens to us, and we muſt be ſenſible of our infinite need of a pardon, *Iſaiah* 40.2. otherwiſe when we make mention of a Mediatour in our prayers, it is not in truth, *Iſa.*48.1. Secondly, we muſt be effectually called, *Heb.*9.15. Thirdly, we muſt be in Chriſt, for pardon floweth from union, and being in Chriſt, *Coloſ.*1.14. the effect whereof is a new Creature, 2 *Cor.*5.17. Chriſt in one is the hope of glory, *Col.*1.27. Fourthly, we muſt have Faith, *Acts* 13.38,39. we muſt behold the Lambe of God, *Iohn* 1.29. A Mediatour is not a mediatour of one, but ſuppoſeth two parties, and a conſent on both ſides, *Gal.*3.20. which is on Gods ſide by giving of Chriſt, and on ours by believing in Chriſt, *Iohn* 3.16. and receiving of him by Faith, *Iohn* 1. 12.

Q. 167. *What are the comforts of forgiveneſſe of ſinnes?*

A.

A. Firſt, it is a comfort that there is ſuch a thing that when we have ſinned, propitiation is poſſible, 1 *John* 1.2. Secondly, that it is not onely poſſible, there being ſuch a thing, but that it may be applyed unto us, if we come to take it at Gods, termes, 1 *Joh.* 1.9. Thirdly, that it is univerſall of all ſins, *Iſa.* 38.17. and all kinds of ſins, *Exod.* 34.7. yea though they be ſcarlet ſins, or crimſon ſins, *Iſa.* 1.18. Fourthly, that it is accompanied with the healing of ſin too, *Pſalme* 103.3. and the ſubduing and killing of it, *Micha* 7.19. with the changing of ones mind and diſpoſition, and making him repent that ever he committed it, *Acts* 5.31. Fifthly, that where the ſinne is forgiven, the puniſhment is forgiven alſo, and the man that hath it may know his own ſalvation, *Luke* 1.77. and therefore he may be of good cheare, *Mat* 6.3. Sixthly, that where ſinne is once forgiven, it can never return to be unforgiven, or to be laid to ones charge more, or remembred againſt him any more, *Ier.* 31.34. it is a debt quite blotted out that can never be demanded more, *Iſa.* 43.25. Indeed it may ſeeme to return upon the Conſcience by doubtings and temptation, and recidivation into ſinne again, then the conſcience may be foul again with it, and cry guilty afreſh, becauſe the man hath blotted his Evidence; and therefore he muſt pray for the renewing of it again, *Pſalm* 32.5. Again, a conceipted pardon may be repealed, as we ſee by the debtor in the Parable, *Mat.* 18 34. whom his Maſter had ſeemed to forgive, *verſe* 27. but that Parable doth not imply the repealing of any true pardon, but onely the conſtancy of that rule; That whoſoever would have God to forgive them, muſt forgive one another, *Mat* 6.15. For when a man is forgiven indeed, though afflictions come to ſeek out his ſins, yet they ſhall not be found, *Jer.* 50.20.

Q.163. *Seeing God ſaith, It is abominable to juſtifie the wicked.* Prov.17.15. *What is the meaning then of the Apoſtle, who ſaith, That God juſtifieth the ungodly?* Rom.4.5. *Will God do that which is abominable to him?*

A. Firſt, God may juſtifie an ungodly man, and yet do it with righteous judgement; he is the Law-maker, and therefore he may pardon what law-breakers he will; becauſe mercy and forgiveneſs belongs to him to diſpenſe it where he will, *Dan.* 9 9. But if officers and Magiſtrates juſtifie the wicked, they ſinne, becauſe they do it without warrant, for love, or for reward, *Iſa.* 5.23. Secondly, God juſtifies no other ungodly ones but onely his elect, whoſe ſins Chriſt dyed for, *Rom.* 8.33.35. Thirdly, God can juſtifie an ungodly man, becauſe he can make him godly and purge his ſpirit from guile, *Pſalm* 32.2. As he openeth the eyes of the blind, the man is not blind afterwards, *John* 9.25. The Lord never cleareth any man that goeth on ſtill in his guiltineſſe, *Exod.* 34.7. And therefore it is no act of injuſtice in God; whereas if a man ſhould juſtifie the wicked, it is injuſtice in him, becauſe he cannot make the man godly; and therefore he muſt juſtifie none but the righteous, and condemne none but the wicked, *Deut.* 25 1. Fourthly, God juſtifieth the ungodly, not wallowers in ſin and ungodlineſſe, but ungodly, that is formally ſo conſidered as ſinners, 1 *Tim.* 1.15. Now then is a man formally a ſinner, when, firſt, he looks upon himſelfe as a ſinner, when he ſeeth his ſinnes in their own colours, not tickled with any righteouſneſſe of his own, *Mat.* 9.13. Secondly, when he carrieth himſelf ſo before God in his looks, and thoughts, and affections, and mind, as becommeth a ſinner in his caſe to do, *Luke* 18.13. Thirdly, when his impudence is gone, and confuſion of face is put on, *Dan.* 9.8. Fourthly, when he hath no ſquint lookings, or any merits of congruities, or condignities, or preparatives, or fitneſſes, but; magnifieth mercy, *verſe* 18. Fifthly, when he is truly reſolved upon turning to God, as abhorring the contrary to the pit of hell, *Iſa.* 55.7. Sixthly, when a man is in truth willing to take up Chriſts croſſe and follow him, *Luke* 9.23.

Q.169. *Seeing the Lord Jeſus teacheth us to pray plurally, Forgive us our ſinnes; muſt we not pray that God would forgive others?*

A. Yes, all that have wronged us, *Acts* 7.60. yea all that we have communion with, 2 *Chron.* 30.18. yea all that live in the Church, *Exod.* 32.11. and others too, *Gen.* 20.7. For first, we have a command for this duty, *Jam.* 5.16. Secondly, we have a promise of hope of speeding, *verse* 15. Thirdly, there have been blessed effects of Gods servants prayers in this kind. Namely, the Lord hath forgiven others, upon their intreaty, *Num.* 14.20. Fourthly, we do our selves good hereby; yea though God have purpose to forgive one, yet sometimes he stayes till his servants intreat for him, *Job* 42.8. Therefore first, we should take notice of other mens sins, yea though they do not know they have sinned, yet we should pray the Lord to forgive them in case they have, *Job* 1.5. Secondly, we should begge one anothers prayers, 2 *Thes.* 3.1. Thirdly, we should labour to be such as Gods people may have encouragement to pray for us, as *Paul* was encouraged by the *Ephesians* faith and forwardnesse in the duty of love, *Ephes.* 1.15. to pray for them *verse* 16. for the good things that are to be seen in us, *Phil.* 1.5. make them pray for us with joy, *verse* 4. Though *Simon Magus* intreated *Peter* to pray for him, yet having no encouragement, we do not read that he did, or if he did, he could not do it with any confidence, *Acts* 8.24. Again, first, let us pray for our selves, 2 *Kings* 20.1. if we would have others to pray for us, *verse* 4. Secondly, we must not dissemble with the children of God, when we pray them to pray for us, *Ier.* 42.20. Thirdly, we must not live in any known sinne, lest the Lord say to his people, do not pray for such, and lock up their hearts, *Ier.* 7.16. Fourthly, we must humble our selves to them, if we have thought evil of them in our hearts, *Numb.* 21.7. consider, First, if we be Saints, the cause may be such that God will not pardon us, except other Saints joyne, *Deut.* 9.20. Secondly, the Saints of God are marvellous willing to do it for us, 1 *Sam* 12.23.

Q. 170. *Whereas our Saviour teacheth us to say, As We forgive them that trespasse against us; What is it to forgive one another?*

A. It included four things; first, to forbeare one another, withholding our selves from revenge, *Col.* 3.15. which is no pusillanmity, but a victorious grace, *Rom* 12.21. It is to overcome our selves, which is more then to take a City, *Prov* 16 32. and to overcome the malice of our enemies, and to mollifie their hearts, 1 *Sam.* 24.17. and to overcome the right way, which is by patience and not by rendering *quid* for *quo*, *Prov.* 24.29 Secondly, to root out all desire of revenge; not onely to tolerate for want of a handsome opportunity to revenge, but to do it from the heart, *Mat.* 18.35. for it must be with love, which proceeds not onely from the heart; for so we see Drunkards will forgive one another but also from a pure heart, 1 *Tim* 1.5. Besides we must forgive and forget when people say, *I forgive but I cannot forget*, this is a silly forgivenesse like *Ephraim*, a silly Dove without a heart, *Hosea* 7.14. Again, we must do it with earning bowels, as *Ioseph* forgave his Brethren, he wept and melted towards them, *Gen.* 50.17. Thirdly, to be ready notwithstanding to performe all offices of love, *verse* 21. To blesse them that curse us, and to pray for them that spite us, *Mat.* 5.44. for God is good to his enemies, *verse* 45. and hereby we shew that he is our Father, *ver.* 48. Publicans can love them that love them, *verse* 47. Besides, if that be all, we have our reward, and can looke for none from God *verse* 46. Fourthly, to forgive universally all wrongs to our persons, *Acts* 7.60. to our names, 2 *Sam.* 19.23. and debts too, when the debtor is not able to pay, and yet submits, *Philem.* 18. Nay the greater the wrong is the greater is our glory to forgive, *Num.* 12.13.

Q. 171. *Seeing a Souldier may kill his Enemy in a lawfull warre, and yet love him as farre as the Law binds in such a case; so may a man go to law with his Brother, without breach of Charity or the duty of forgiving, when his ends are right: Tell me then What these ends be, that may stand with love?*

A. First to demand ones right, when one is called to demand it, *Luke* 18.3.

Now

Now right is contrary to love, but agreeable unto judgement, *Iſa.* 10. 2. Secondly, to amend and humble the party nocent; and therefore the Magiſtrate is ſaid to be a Miniſter for good, *Rom.*13 4. That others may hear and fear, and may not do the like, *Deut* 19.20. Fourthly, that the party damnified, and others too, may live in peace; and this is the reaſon why we ſhould pray for Magiſtartes, 1 *Tim.*2.2. but provided, firſt, that it be done in love, 1 *Cor.*16.14. and not with recompencing evill for evill, *Rom.*12.17. Provided, ſecondly, it be done without offence, 1 *Cor.*6.1. Provided, thirdly, the party wronging be able to make ſatisfaction; as for example in Debts, for if the party be not able, and yet ſubmits, it is cruelty to uſe the law againſt ſuch a one, 2 *Kings* 4.1. Provided, fourthly, that going to law be our laſt and utmoſt remedy, when people will preſently go to law, refuſing to take wrong, or be tried by private agreements; this is unchriſtian, 1 *Cor.* 6. 7. Provided, Fifthly, that the wrong be not fit to be put up; in this caſe *Paul* appeals to *Ceſar*, Acts 25.11. for as the Apoſtle ſayes in another caſe, ſo we may ſay in this, *The law is good if a man uſe it lawfully*, 1 Tim.1.8. Private revenge is wretched: Firſt, *becauſe vengeance is mine*, ſayes God, *Heb.* 10 30. *and the Lord is the avenger*, 1 Theſ.4.6. Secondly, wherefore ſerves the Magiſtrate? he is ordained of God to puniſh evill doers, 1 *Pet.*2.14. Again; Firſt, it is ones excellency to forgive, *Mich.*7.18. Secondly, it is a note of a bleſſed man, *Matth.* 5. 7. Thirdly humane ſociety cannot well be without it; for we are apt to wrong others, and have need that they ſhould forgive us, and therefore ſhould be ready to forgive them, forgive and ye ſhall be forgiven, *Luke* 6.37. Fourthly, it is neceſſary to reſiſt our wicked heart; now not to forgive, proceeds from the wickedneſſe of ones heart, *Matth.*18.32.

Q.172. *What is the meaning of that As; as we forgive them that treſpaſſe againſt us?*

A It doth not ſignifie a pattern or a rule, or direction, as it doth in the third Petition, *Mat.*6. 10. for we would be glad that God would forgive us better then we can forgive one another: There be no works like unto his works, *Pſal.*86.8. neither doth it import that we can forgive one another, before God hath forgiven us, *Matth* 18.32. For Gods forgiving of us, Firſt, is an enabling cauſe of our forgiving one another, as Gods love to us enables us to love him, 1 *John* 4 19. Secondly, it is a motive cauſe too, *Mat.*18.33. Thirdly, it is evidenced unto us by our forgiving one another, as a cauſe by the effect. *Mat.*6.14. And yet we muſt, firſt, forgive one another, before we can intreat the Lord to forgiveus, *Luke* 11.4. but this ſame *As* doth imply that there muſt be a reſemblance between Gods forgiving us, and our forgiving one another, *Eph.*4.32. that is, Firſt, we muſt frankly forgive, *Luke* 7.42. Secondly, alwayes, as often as we pray, *Mark* 11.25. which muſt be continually, 1 *Theſ.*5.17. nay, though they be our enemies, and do not yet repent of their wronging of us, *Luke* 23.34. how much more if they do repent? *Luke* 17.3. Yea, we muſt forgive others, as Chriſt hath forgiven us, whatever the quarrell be, *Col.*3.13.

Q.173. *Why doth our Saviour teach us to pray, Lead us not into Temptation, immediately after praying for the Forgiveneſſe of our Sins?*

A. For two reaſons, Firſt, becauſe forgiveneſſe of ſin and grievous temptations are inſeparable companions, a true penitent perſon is moſt baited by Satan; he needs not trouble impenitent perſons, for he hath them ſure enough already, & therefore commonly he lets them be quiet, *Lu.*11.21. *Sergius Paulus* no ſooner believed, but the Devil ſtirred up *Elimas* againſt him, *Acts* 13.8. When a man begins to turn unto God, the Devil ſuſpects he is one of Chriſts ſeed, and therefore he labours to bruiſe his heele, that he may not go on, *Gen.* 3.15. and to devour him, *Rev.*12.4. he hath experience of prevailing againſt divers good beginners, *John* 6.66. and *Paul* was afraid he had prevailed againſt

the *Corinthians*, 2 *Cor.*11.3. Again, the ſpeciall providence is in it to humble the ſoule; and therefore he made *David* rore before he would forgive him, *Pſ.* 32.3. And therefore, it is a ſigne when people know not what grievous temptations mean, the Devil holds them captive at his will, 2 *Tim.*2.26. for he deſires to ſift all that have got out of his clutches, *Luke* 22.31. Again, when people are not ſmitten in conſcience and tempted, it is a ſigne the Word does not work, for if it work it cuts like a ſword, *Heb.*4.12. Secondly, becauſe forgiveneſſe of ſin and yeilding to temptations cannot ſtand together, *Cant.*5.3. For firſt, the grace of forgiveneſſe teacheth a man not to yeild to ſin, *Tit.*2. 11,12. Secondly, pardon of ſin and grace not to goe on in ſin are couppled together in the Covenant of grace, *Jer.*31.33. Thirdly, they are coupled together in reaſon, *Pſa.*41.4. Fourthly, forgiveneſſe makes one love God, and ſo not be tempted away from him, *Luke* 7.42. Nay, fifthly, God will not forgive nor acquit upon other termes, but that we ſhall labour againſt temptations to ſin, *Job* 10.14. When we labour for forgiveneſs, except we mean to be godly, our labour is in vain, *Job* 9 29 God will not hear, *Iſaiah* 59.2.

Q.174. *What is Temptation, and how many-fold?*

A. Temptation is a proofe, *Pſal.*95.9. or a tryall to ſee what is in one, or what one will do, 1 *Pet.*4.12. Temptation is of different nature according as it is uſed, ſometimes good, *Gen.*22.1. ſometimes bad, 1 *Corinth.*7.5. Firſt, God is ſaid to tempt, to try what is in a mans heart, *Deut.*8.2. what grace is in man, *Pſalm* 105.16. what corruption, 2 *Chron.*32.31. Nay ſometimes he tempts a man in his juſt judgement to ſinne, 2 *Sam.*24.1. This he does in a righteous manner, for otherwiſe he cannot be ſaid to tempt any, *Iam.*1.13. properly it is a mans luſt that doth tempt him to ſinne, *verſe* 14. Secondly, the Devil is ſaid to tempt, *Mat.*4.1. by putting motions into the heart, *John* 13.2. by thruſting of importunate thoughts and itchings, which provoke unto ſinne, 1 *Chron.* 21.1. by preſenting of objects before one, *Luke* 4.5. and egging to take them, *verſe* 6. by ſetting a diſcouraging look upon ones afflictions, 1 *Theſſ.*3.5. by preſenting occaſions, *Mat.*4.3. ſpeaking in the mouths of friends, *Mat.*16. 23. Thirdly, men are ſaid to tempt too, *John* 8.6. Firſt, they tempt God, either upon good ground to help their Faith, *Judges* 6.37. And *Ahaz* ſinned becauſe he would not tempt God thus, *Iſa.*7.12. or in a wicked wiſe, *Acts* 5.9. As when a man diſtruſts God, and uſeth unwarrantable means, *Mat.*4.7. And when a man ſins in any other kind, 1 *Cor.*10.9. either againſt God or his Meſſengers, *Exod.* 17.2. Secondly, men tempt themſelves either well, by a warrantable proving what is in them, 2 *Cor.*13.5. or ill, by putting themſelves upon danger, *Mat.*26.58. Thirdly, men tempt others, and that either well, to prove a brother whether he be the man that he ſeemes, *Revelation* 2.2. or ill, to draw him into ſinne, *Gen.*39.7. or inconveniences, *Matth.* 22.18.

Q.175. *What is a Temptation to ſinne?*

A. There be four things that concurre in it. Firſt, it ſuppoſeth flexibleneſs in the party tempted, when the party is idticeable, *Iam.*1.14. And therefore a frigid man cannot be tempted to Adultery, but one that hath luſt in him, *Matthew* 5. 28. The bleſſed Angels cannot be tempted to ſinne at all, becauſe they are confirmed in Grace, and ſo was Chriſt as man too; and yet there is an intrinſecall flexibleneſſe in every Creature, and in that reſpect the beſt creature may be capable of a temptation, *Mat.*4.1. but God is not at all, *Iam.*1.13. Secondly, it ſuppoſeth a baite to take the party with, *Prov.*6.25. When a man hath ſome booty by ſinne, either the getting of ſome ſeeming good, as in allurements; as *Judas* got thirty pieces of ſilver, *Mat.*26.15. or prevention of ſome evill, as in temptations of feare or ſhame, or the like, *Gal.* 6.12. when a man ſinnes without a baite, he does not ſinne out of temptation, and therefore his ſinne is the worſe, *Ezek.*16.34. much more when a man

loſes

loſes by his ſinne, *Acts* 23.12. Thirdly, it ſuppoſes a trying what the party will doe, 2 *Chron.*32.31. When a man layes a baite before one, as for example, a ſhilling or ſo, in a corner where a theeviſh ſervant may ſee it, and conceive it is forgotten, to try whether he will ſteal it; as the Prieſts offered the Souldiers money to try whether they could get them to bely the diſciples of Chriſt, *Matth.* 8.12. Fourthly, it ſuppoſeth a wicked mind or intention in the temper; and therefore God cannot tempt any, *Jam.*1.13. but the Devil, *Mat*4.1. or ſinfull men,ſuch onely tempt, *Heb* 11.37. Wherefore temptation, are ſhrewd things to us, *Gal.*6.1. for firſt, they may move us to ſinnes though otherwiſe we would never have committed it; may be *Jacob* would never have told a lye, but being tempted of his mother, he did, *Gen.*27.14. Secondly, they may move us to ſinne, when we have vowed and ſtrongly purpoſed not to yeild; how many ſinnes was *David* tempted and drawn to commit, and yet he had ſworn he would not? *Pſal.*119.106.

Q.178. *What uſe do you make of this,that Temptations are ſo dangerous?*

A. Firſt, to teach us not to tempt any, *Prov.*16.29.Secondly, to be carefull we do not conſent when we are tempted, *Prov.*1.10.Thirdly,to keep our heart with all diligence, *Prov.* 4 23. for ſin doth eaſily beſet us, and tempt us, *Heb* 21.2.Firſt, we muſt give the tempter a peremptory deniall at firſt, *Mat.*4.10. Secondly, we muſt back our denialls with reſiſtance, *Iam* 4.7. Thirdly, and what though we have reſiſted again and again? we have not reſiſted unto bloud, *Heb* 12.4. and therefore we muſt continue reſiſting with ſtedfaſtneſſe, 1 *Pet.*5.9.Fourthly,we muſt look upon temptations as warriours againſt our ſouls, that ſo we may abſtaine from yeelding to them; counting our ſelves ſtrangers upon the earth, and ſuch as have nothing to do to be paddling in the world, *Pet.*2.11. Fifthly, we muſt give no advantage to Satan, 2 *Cor.*2.11. neither by giving him matter, 1 *Cor.*7.5. nor occaſion, *Gal.*5.13. nor any pretence, *Exod.*10.26.nor by want of obſerving his houre, *Rom.*3. 10. nor by making proviſion for the fleſh, *Rom* 13.14. Sixthly, we muſt take unto us the whole armour of God, *Eph.*6.13. knowing the Devil hath many wiles,*verſe* 11.having on us the girdle of truth, the breſt-plate of righteouſneſſe,*verſe* 14. the preparation of the Goſpel of peace, *verſe* 15. the ſhield of faith, *verſe* 16. the helmet of ſalvation, and the ſword of the ſpirit, *verſe* 17. praying with all prayer, *verſe* 18. and humbling our ſelves, and in particular for our originall corruption; *David* went to that, when he ſaw he had bin tempted to Adultery and Murder, *Pſalm* 51.5. keeping our ſelves from vain company, *Pſalm* 119.115. taking heed of melancholy, labouring to be chearefull, *Prov.*17.22.not to be too ſolitary, *Eccl.*4.10.

Q. 177. *Is a man naturally under the power of Temptation?*

A. Yea, the fleſh is too weak to reſiſt it, *Mat.*26.41. and ſo is the heart, *Ezek.*16.30. an inticing word is able to enforce us, *Prov* 7.21. Firſt, becauſe our will is naturally ſtrong ſet to the things of this life, as eaſe,and credit, and friends, and riches, &c. 1 *Tim.*6 9. yea and to ſinne it ſelfe, naturally we cannot ceaſe from it, 2 *Pet.*14. Secondly, becauſe naturally we do not love the commandements of God, nor any ſaving truth; and therefore the leaſt temptation that comes to draw us from it is ſtrong, 2 *Theſſ.*2.10,11. Thirdly, our minds naturally are without knowledge of the danger, *Prov.*9.18. and therefore temptations are ſweet to us, *verſe* 17. from hence we may ſee, that woe is them that are in the fleſh, becauſe they are ſo ſubject to pleaſe their own ſelves, that they cannot pleaſe God, *Rom.*8.8. Again, the Saints hence ſhould labour to get their natures healed more and more, becauſe they have ſtill ſome remainders of bruitiſhneſſe, whereby they are ſubject to be tempted by ſenſe, *Pſal.*73.22. ſigns of perſons under the power of temptations, are firſt, to be uſually ſtirred up by them, 2 *Kings* 21.25. Secondly, when the Devill and his inſtruments can undertake to overcome them by temptations, 1 *Kings* 22.21.

Thirdly,

Thirdly, when the Devil like a ſtrong man can doe it with eaſe, without any a doe, he can lead them hand-ſmooth, *Luke* 11.21. Fourthly, when they can endure the firſt itchings of temptations without rooting of them out, 2 *Tim.*4.3. Fifthly, when they can pray with eaſe, and heare with eaſe, and be in company with eaſe and alone with eaſe, they are not put to it, whereas *Paul* went groaning up and down, *Rom.*7.24.

Q.178. *Is it any excuſe, to ſay we were tempted?*

A. No, for firſt, the Commandement calleth for obedience, though we be never ſo much tempted to diſobey it; temptations do not weaken the bond of Gods law, *Prov.*1.10. Secondly, the firſt leſſon of the Goſpel telleth us, we are not for Chriſts turne, except we will deny all temptation, yea though ſelfe doe tempt ſelfe, *Luke* 6.23. Thirdly, ſin is of a damning nature, though all the temptations in the world concurre to egge us to it, though feare, though ſhame, &c. *Luke* 9.26. Fourthly, there's no thanke in that obedience that we have no temptations to draw us from, but bleſſed is he that endureth temptation, *James* 1.12. Fifthly, what excuſe can that be, when the very temptations themſelves come from our own luſting hearts? *James* 1.15. or elſe we put our ſelves upon temptations; as firſt, by not marrying in the Lord, 1 *Kin.*11.4. Secondly, by being idle and out of our callings, as *David* was upon the rooſe of his houſe, 2 *Sam.*11.2. Thirdly, by putting our ſelves upon dangerous callings, as keeping of an Inne, or an Ale-houſe; in this caſe we ſhould ſay as Chriſt ſaid, who made me a Judge? *Luke* 12.14. Fourthly, by going about actions without warrant, as *Dinah*, *Gen.*24.1. or by being in tempting places without ground, as *Peter*, *Mat.*26.69. Fifthly, by not keeping the communion of Saints when we may; what tempted *Thomas* to unbeliefe but his abſence from the ſociety of his fellow Apoſtles? *John* 20.24. Sixthly, by doing that which another may lawfully do, yet as things ſtand, we may not lawfully do it. *Abraham* might look towards *Sodom*, *Gen.* 19.28. but *Lot* might not, *verſe* 27. God does not forbid every man the comming neare the houſe of a whore, for ſome can go cloſe by her doore without any temptation to go in, but ſome he does, *Prov* 5.8. But if a man have a calling to a ſtation full of temptations he is in Gods way, which is ſtrength to the upright, *Proverbs* 10.29. the Angels take charge of the Saints, while they are in their way, *Pſ.*91.11. Though *Ahabs* houſe were a houſe full of temptations, yet *Obadiah* having a calling to be there, feared the Lord greatly, 1 *King.*18.3.

Q.179. *Why doth God permit men to be tempted?*

A. That he does permit men to be tempted, is plain in the example of *Eve*, 2 *Cor.*11.3. and of *Hezekiah*, 2 *Chron.*32.31. and ſpecially of the wicked, *Act.*14.16. and the reaſons are, firſt, becauſe he is not bound to keep men from being tempted, he made man upright, *Eccl.*7.29. Secondly, becauſe he may juſtly do ſo, ſeeing men have ſinned againſt him; as when Iſrael had ſpared the *Canaanites* contrary to his command, he left them to be tempted by them, *Judge.*3.1. Chriſt left *Peter* to be tempted by a damoſell, for he preſumed of his ſtrength, *Mat.*26.33. and therefore, Firſt, let us pray, *Lord, leave us not*, *Pſalm* 27.9. If we be foiled at any time, we may thank our own ſelves, for he hath made us a promiſe not to ſuffer us to be tempted above what we are able, 1 *Cor.*10.13. and therefore we wrong our own ſoules, if we do not flye to it and ſue it forth; for if we be his, he hath ſaid, He will not ſuffer our foot to to be moved, *Pſalm* 121.8. Again, ſecondly, let us watch, *Mat.*26.41. If he do but leave us to be tempted, and grapple with temptation, we are gone; if he ſhould but ſuffer our feet to ſlip, they will ſlip for certain; and therefore let us watch towards him, who hath ſaid, he will not ſuffer them, *Pſalm* 66.6. Thirdly, let us beware leſt we provoke God to permit us to temptation; let us take heed we be not joyned to a luſt,

for

for then God will ſay, Let them alone, *Hoſ.*4.17. Fourthly, this is a comfort, that we cannot be tempted except God permit; No, not by Satan, *Job.* 1.12 God hath Satan in a chaine, *Iob* 2.6. he can doe nothing except Chriſt give him leave, *Marke* 5.

Q. 180. *How ſhall we know, whether a temptation flow from our ſelves or from Satan?*

A. This queſtion is ſomewhat dangerous, for any evil, yea Blaſphemy it ſelfe may proceed from our own heart: *Mat.*15.19. and yet it is ſome ſigne it is from Sathan; firſt, when a man is tempted to that which he is naturally averſe from, *Mat.*4.6 Secondly, when the temptation is ſuddain, like a flaſh of Lightning, *Luke* 4.5. Thirdly, when the temptation comes without any coherence with that which one was thinking upon, Sathan cares not what he moleſteth one with, for he ſtands at ones right hand there ready for the nonce, *Zach.*3.1. Fourthly, when a temptation is in a hurrying manner, skipping from one thing to another, when it is with importunity, like ſummer Flies upon a ſore, or a Bald-head when it is as though it would never have done, *Luke* 4.2. Fifthly, when it is with the deluſion of the ſenſes, *Mat.*4 8. Now the way to beat the Devil off, is not to rayle at him, *Jude* 9 but firſt by Faith, 1 *Pet.*5.9. Not by a naked quoting of Scripture, for he will quote Scripture himſelf, and put a falſe gloſſe upon the ſame, *Luke* 4.10. but Secondly, by ſo quoting it, as to cleave by obedience unto, it, *verſe* 12. not by making of croſſes on our breſt, for how can that drive him away, when Chriſts own bodily preſence did not feare him away? *verſe* 9. but thirdly, by a ſtout and peremptory deteſtation of his motions to abandon him, *verſe* 8. and fourthly, by conſidering that Chriſt was in all points tempted as we are, ſinne onely excepted, *Heb.*4.15. and fifthly, though the Devil can find a great deale of matter for him in us, yet he could find nothing in Chriſt, *John* 14.30. Sixthly, by looking at the end that the Lord will make, *Jam.*5.11. for though Sathan be not under our feet, yet he ſhortly ſhall, *Rom* 16.20.

Q.181. *Whether do theſe two clauſes, Lead us not into temptation, but deliver us from all evill, make but one Petition?*

A. Firſt, it matters not much whether they make but one or no; for it is a ſigne of Pride to ſtrive about words, 1 *Tim.*6.4. Secondly, 'tis more likely that they make but one Petition, and that is, as our Saviour ſummes both the clauſes up in one, that our heavenly Father would keep us from the evil, *John* 17.15. For firſt, the one clauſe is Negative, and the other Affirmative; now the Negative and Affirmative make but one truth As we ſee in this paſſage *Thou ſhalt dye and not live*, Iſa.38.1. Secondly, our Saviour does not put them down copulatively, *Lead us not into temptation, and deliver us from evill*; for then they mought have ſome colour of being two; but he unites them with a *But*, as though the firſt were not a whole Petition without the ſecond, *Lead us not into temptation, but deliver us from evill*, *Luke* 11.4. Thirdly, it is enough to ſay, it is one Petition conſiſting of two parts. The one for preventing Grace, to prevent us from falling into evil, the other for recovering Grace; that at the furtheſt, if we fall into evil, yet howſoever the Lord would deliver us out, according to that of the *Pſalmiſt*, *Pſal.*37.24. Fourthly, that conceipt of the Papiſts to make ſeven Petitions in the Lords Prayer, according to the number of the ſeven Graces of the Spirit, is but frothy, for there be many more graces of the Spirit. His grace is manifold, 1 *Pet.*4.10.

Q.182. *Becauſe this laſt clauſe ſheweth that we are naturally under the power of evill, whereof the Devill is the Captain; ſhew me then, how that naturall men are under the Power of the devil?*

A. He hath his Shop-houſe in all the children of diſobedience, and he worketh in them, *Eph.*2.2. yea, he reignes and rules in them; for the Devil hath his Kingdome, and in whom hath he it, if not in them? *Mat.*12.26. For

first, the Lord the just Judge turnes them over to the Devil, because they will not be ruled by him, therefore the Devil shall have them to rule over them; yea he shall be their God, though they be blind and see no such thing, 2 *Cor* 4. 4. and he gives the Devil charge over them, as he gives the good Angels charge over the godly, *Ps* 91. 11. Secondly, because the Devil can find none that will do his workes but onely them, *Joh.* 8. 44. and therefore great is their misery; for first, they are his Slaves, and he holds them captive at his will, 2 *Tim.* 2. 26. Secondly, they are so tyrannized over and kept under by him, that he will not let them look after Heaven, or any good to any purpose; he doth oppress them *Act.* 10. 38. Thirdly, he hath power over their death, that they shall never dye well, though they seem to dye never so well, *Heb* 2. 14 Fourthly, he leads them, though they little think it; he that lyeth, little thinks he that the Devil filleth his heart, and yet he doth, *Act* 5. 3. Idle persons and tatlers, 1 *Tim.* 5. 13. little think they that they turn after Sathan, and yet they do *verse* 15. he that committeth sin, littles thinks he that he is of the Devil, and he is, 1 *Joh* 3. 8. enemies of righteousnesse, they little think that they are the children of the Devil, and yet they all be, *Act.* 13. 10. For first, the Devil is a Spirit, and therefore he can be in the wicked, and they never spy it, *Rev.* 16. 14. Secondly he can transforme himselfe into an Angel of light; and therefore he can make them believe, he is a good Spirit, 2 *Cor.* 11. 14.

Q. 183. *Are there no more evils that we have need to be delivered from?*

A. Yes, the whole world is full of evils, *Joh.* 17. 15. we can walk in no way but there be many evils attending upon it to defile us, and happy is he that is undefiled with them, *Psal.* 119. 1. We cannot tread one step, but there be evils ready to have dominion over us, except the Lord deliver us therefrom, *verse* 13. 3. First, in our outward callings, as we are in danger in being overmuch, or not enough in them, of savouring them too much, so that we cannot savour the word, the Sacraments, and Sabbaths, for fleshly feare and distrust; grasping too many things, Improvidence, hampering our selves with the wicked, so that happy is he whose God is the Lord, for he is faithfull to keep one from the evil, 2 *Thess.* 3. 3. Secondly, in Prosperity, we are apt to think we shall dye in our nest, *Job* 29. 18. hoping it will not end yet nor yet; we are apt to be vain, and delicate, and tender, and unhardy, to forget the afflictions of *Joseph*, to be selfe-confident, to prize heaven the lesse, to be the unfitter for humiliation, and the other irksome duties of Mortification; such evils wise *Agar* saw in being full, *Prov.* 30. 9. Thirdly, in adiversity to be impatient, discontented, to be moping, to use unlawfull means, to be Pusillanimous and base, to be dead to good things, *David* himself in his affliction found a want of quickening, *Psal.* 119. 107. Fourthly, in our eating and drinking, as the *Israelites* minds ranne upon their Onyons and Garlick, and flesh-pots, their soul loathed the Manna; when we drink, we are ready to be caught with the redness of the Wine, when we eat as *Esau* with the redness of the Pottage, at feasts we are subject to forget feare, we are in danger of Intemperance, curiosity, pleasure; and therefore blessed is he that hath Faith in Gods word, to pray that his meat may be sanctified, 1 *Tim.* 4. 5. Fifthly, in our delights and recreations to be too jesting, and light, and tickled, immoderate, unseasonable, over-long, to be unfitted thereby to graver and seriouser things, which are great evils, for they do exceedingly dead us towards Christ, 1 *Tim.* 5. 6. Sixthly, in our company to be infected some way or other, and carried away, *Gal.* 2. 13. Seventhly, when we are alone, *Eccl.* 4. 10. though the more Grace we have, the lesse we are alone when we are alone, *Joh.* 16. 32. Eightly, when we are about godly duties, there be evils about us too, and therefore we had need to take heed, *Luke* 8. 18.

Q. 184. *It appeares then, GOD is the onely deliverer?*

A. Yes, *Psal.* 70. 5. for first, he is strong enough; Kings and Princes are not able to be deliverers, 2 *Kings* 6. 27. He onely is our Rock, and therefore our onely

onely deliverer, 2 *Sam.*22.2. Secondly, in him onely may we truſt for deliverance, *Pſal* 144 2. and therefore, Firſt, we ſhould fly onely to him for deliverance, *Pſal.*50.15. Secondly, this condemnes them that fly to any other for deliverance; It is a heavy curſe when a man is given up to ſuch a reprobate ſenſe as to goe any where elſe, *Judg* 10.14. if we be delivered at any time, let us take notice that our deliverance cometh from him, and let him have a ſong of Praiſe, *Pſal.*32.7. Fourthly, let us labour to be ſuch as he may be willing to deliver; as firſt, let us ſee our ſelves utterly undone without him, 2 *Chron.*20.12. Secondly, let us climbe up to mount Sion, deliverance dwells there, *Ioel* 2.32. Thirdly, let us ſet our ſelves to be holy, *Obad* 17. Fourthly, let us be importunate with God not to tarry long before he deliver, *Pſal* 40. 17. and yet Fifthly, wait too till he is pleaſed to deliver, *Lam.*3.26. Sixthly, let us look to the Holy one, *Iſa.*31.1. Seventhly, if any deliverance be offered any other way, let us not accept it, *Heb.*11 35. the Lord doth deliver, Firſt, by keeping away the evil, *Iob.*33.17. Secondly, by removing it away when it is come, *Pſal.*51.14. Thirdly, by diſanulling the force of the evil, *Dan.*3.27. or the hurtfulneſſe of it, *Marke* 16 18. Fourthly, by altering of the nature of it, and turning it to good, *Gen.*50 20. Fifthly, by taking one away from the evil, 2 *Kings* 22.20. which few men doe conſider, *Iſa.*57.1. And therefore firſt, God hath more wayes to deliver his people then one, *Pſal.*44.4. Secondly, though never ſo many wayes of deliverance be blockt up, yet let Faith ſay, God hath another way yet, *Eſther* 4 14. for God is skilfull and well verſt in delivering his, 2 *Pet.*2.9. Thirdly, let our Faith be indifferent; may be God will be with us in trouble, and that is a deliverance, *Pſal.*9.15. may be God will keep us in it, and that is a deliverance, *Pſal.*25.20. may be he will keep us from ſinking, and that's a deliverance too, *Pſal.*69..14.

Q. 185. *What doe you learne from theſe words, For thine is the Kingdome, the Power, and the Glory?*

A. That prayer is to be preſſed with arguments, as *Moſes* his Prayer was, *Exod.* 32.11,12,13. ſo was *Aſa's*, 2 *Chron.*14.11. Firſt, becauſe God is a God of infinite underſtanding, and therefore when we ſpeak unto him, we had need to ſpeak reaſon, *Iob* 13.3. Secondly, becauſe Prayer is a pleading, which muſt be full of good reaſons, *Iob.*23.4. Thirdly, becauſe Prayer is a main part of Gods ſervice, which is reaſonable, *Rom* 12.1. for even a mortall man ſtands much upon reaſon, *Iob* 32 11. much leſſe hath the wiſe God delight in fooles, *Eccleſ.*5.4. Therefore firſt, we ſhould well ponder our Prayers; before we doe pray them, *David* calls his Prayers his meditations, *Pſal.*5.1. we muſt ponder upon what ground we come to God, otherwiſe he will ſend us away without hearing, *Iudg* 10.14. we muſt ponder what correſpondency we have with him, otherwiſe he will indite us of Impudence, for our comming into his Courts, *Ier.*11.15. when we Pray to him rightly, God ſayes, *Come let us reaſon together*, Iſa 1.18. Secondly, hence we ſee that wicked men, be they never ſo learned, and gifted in Prayer, yet they cannot Pray, for lack of Spirituall reaſon, they are unreaſonable men, 2 *Theſ.*3.2. That is a comfort to good Chriſtians, that have the Lords attributes all on their ſide, for God will be ſure to heare ſuch, *Ioh.*9 31. Hence it is that they doe not faint in Prayer, as others doe, becauſe their reaſons are never exhauſt, they have ſtill more and more reaſon, *Luke* 18.17. *Iacob* had ſuch reaſons that he would not let the Lord goe, *Gen.*32.26. The Prophet *Iſaiah* his mouth could never be ſtopt, he had ſtill more and more to ſay and preſſe the Lord with, *Iſa.*62.1. and therefore, firſt, when we have a good argument, we ſhould lie a tugging with it, and follow it hard, as *Ioſhua* did, *Ioſh* 7.6.9. Secondly, when our arguments ſeeme to be anſwered, we ſhould recover them againe, *Mat.*15.22,23,24.

FINIS.

Part 5

Hidden Manna:

OR,

The MYSTERY of Saving Grace.

WHEREIN

The peculiarity of Gods especiall Grace to the Elect is asserted and proved, and divers Objections of *Pelagians* and *Arminians*, about the power of the Will of man to supernatural good, are fully Answered and Confuted.

By that Reverend, Learned, and Faithfull Minister of Gods VVord, W. Fenner, B.D. *late of* Rochford *in* Essex.

Perfected many years since by the Author, whilst hee was Preacher at *Willingsworth* in *Staffordshire*.

JOHN 14. 22.

Judas *saith unto him (not* Iscariot*) Lord, how is it that thou wilt manifest thy self unto us, and not unto the world?*

Imprimatur, Edm. Calamy,

LONDON,

Printed for *R. I.* and are to bee sold by *William Gilbertson* at the Bible in Gilt-spur street. MDCLVI.

TO THE

Worſhipfull my very loving friends, Mr. *John Wollaſton* (now Sir *John VVollaſton* Kt. and Alderman of the City of *London*,) and Maſter *Thomas Parkes* Eſquire.

Grace and Peace from our Lord Jeſus Chriſt.

He will of man is more wilful, than the underſtanding blinde; The Prophet, ſpeaking of the Learned Scribes and Doctors, ſaith, They have known the way of the Lord, but they have altogether broken the yoke, *Jer.* 5. 5. *more wilful than blinde; yea, the very Pagans,* When they knew God, they glorified him not as God, *Rom.* 1. 21. *Yea,* They were haters of God, *verſ.* 30. Who knowing the Judgement of God, that they which commit ſuch things are worthy of death, not only do theſame, but have pleaſure in them, and do them, *ver.* 32. *The reaſon why I ſay a wicked man ſins more out of wilfulneſs, than blindeneſs, is threefold; the firſt is taken* à cauſâ, *from the cauſe, becauſe his wilfulneſs is the cauſe of his blindeneſs:* For fools hate knowledge, *Pro.* 1. 22. or at leaſt they regard not to know it, *Prov.* 29. 7. *Neither is this only true of thoſe people that have preaching, who actually refuſe inſtruction, and will not learn amendment of life, of whom the Pſalmiſt ſpeaks;* They know not, neither will they underſtand, *Pſal.* 82. 5. *But it is true alſo of thoſe blinde ſouls, that live under blinde guides, they do potentially, and* innato habitu, *reject the Doctrin of newneſs of life, of whom* Salomon *ſpeaks;* Speak not in the ears of a fool, for hee will deſpiſe the wiſdome of thy words, *Pro.* 23. 9. *The ſecond is taken* ab effectis, *from the effects, becauſe the effects ſhews his wilfulneſs, more than his blindeneſs; Hee knows that drunkenneſs, and company keeping is a ſin, yet hee will live in it; hee knows that interloquutory ſwearing is a ſin, and yet hee will continue in it; That worldlineſs, or pleaſure-hunting is a ſin, yet hee will go on in it; like* Ovids *Medea, that knew the good, and yet would not do it; his ſin is not ſo much ignorance of the ſin, as hatred of good:* The wicked ſhall bee caſt away for his malice, *Pro.* 14. 32. *and therefore* Moſes *calls the ſin of the wicked,* A root of Gall and Worm-wood, *Deut.* 29. 18. *they are ſharp and piquant againſt purity, and bitter againſt the power of godlineſs; they are ſaid to walk after the ſtubbornneſs of their heart,* verſ. 19. *all*

Ε'κουσὶ πλημμελοῦντες. *Chryſ.*

Video meliora proboq; deteriora ſequor

IRREGULAR PA

TO THE

Worſhipfull my very loving friends, Mr. *John Wollaſton* (now Sir *John Wollaſton* Kt. and Alderman of the City of *London*,) and Maſter *Thomas Parkes* Eſquire.

Grace and Peace from our Lord Jeſus Chriſt.

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Ε'κουσὶ πλημμελοῦντες. *Chryſ.*

AR PAGINATION

Video meliora proboq; deteriora ſequor

ctis, from the effects, becauſe the effects ſhews his wilfulneſs, more than his blindeneſs; Hee knows that drunkenneſs, and company keeping is a ſin, yet hee will live in it; hee knows that interloquutory ſwearing is a ſin, and yet hee will continue in it; That worldlineſs, or pleaſure-hunting is a ſin, yet hee will go on in it; like Ovids *Medea, that knew the good, and yet would not do it; his ſin is not ſo much ignorance of the ſin, as hatred of good:* The wicked ſhall bee caſt away for his malice, *Pro.* 14. 32. *and therefore* Moſes *calls the ſin of the wicked,* A root of Gall and Worm-wood, *Deut.* 29. 18. *they are ſharp and piquant againſt purity, and bitter againſt the power of godlineſs; they are ſaid to walk after the ſtubbornneſs of their heart,* verſ. 19. *all*

TO THE

Worſhipfull my very loving friends, Mr. *John Wollaſton* (now Sir *John Wollaſton* Kt. and Alderman of the City of *London*,) and Maſter *Thomas Parkes* Eſquire.

Grace and Peace from our Lord Jeſus Chriſt.

He will of man is more wilful, than the underſtanding blinde; The Prophet, ſpeaking of the Learned Scribes and Doctors, ſaith, They have known the way of the Lord, but they have altogether broken the yoke, *Jer.* 5. 5. *more wilful than blinde; yea, the very Pagans,* When they knew God, they glorified him not as God, *Rom.* 1. 21. *Yea,* They were haters of God, *verſ.* 30. Who knowing the Judgement of God, that they which commit ſuch things are worthy of death, not only do theſame, but have pleaſure in them, and do them, *ver.* 32. *The reaſon why I ſay a wicked man ſins more out of wilfulneſs, than blindeneſs, is threefold; the firſt is taken* à cauſâ, *from the cauſe, becauſe his wilfulneſs is the cauſe of his blindeneſs:* For fools hate knowledge, *Pro.* 1. 22. or at leaſt they regard not to know it, *Prov.* 29. 7. *Neither is this only true of thoſe people that have preaching, who actually refuſe inſtruction, and will not learn amendment of life, of whom the* Pſalmiſt *ſpeaks;* They know not, neither will they underſtand, *Pſal.* 82. 5. *But it is true alſo of thoſe blinde ſouls, that live under blinde guides, they do potentially, and* innato habitu, *reject the Doctrin of newneſs of life, of whom* Salomon *ſpeaks;* Speak not in the ears of a fool, for hee will deſpiſe the wiſdome of thy words, *Pro.* 23. 9. *The ſecond is taken* ab effectis, *from the effects, becauſe the effects ſhews his wilfulneſs, more than his blindeneſs; Hee knows that drunkenneſs, and company keeping is a ſin, yet hee will live in it; hee knows that interloquutory ſwearing is a ſin, and yet hee will continue in it; That worldlineſs, or pleaſure-hunting is a ſin, yet hee will go on in it; like* Ovids *Medea, that knew the good, and yet would not do it; his ſin is not ſo much ignorance of the ſin, as hatred of good:* The wicked ſhall bee caſt away for his malice, *Pro.* 14. 32. *and therefore* Moſes *calls the ſin of the wicked,* A root of Gall and Worm-wood, *Deut.* 29. 18. *they are ſharp and piquant againſt purity, and bitter againſt the power of godlineſs; they are ſaid to walk after the ſtubbornneſs of their heart,* verſ. 19. *all*

Ε'κουσὶ πλημμελοῦντες. *Chryſ.*

Video meliora proboq; deteriora ſequor

ὅτι δίδλας τὰ πρακτέα.

ſhewing, that they are more wilful than blind. What wilt thou ſay now, ſaith S. Chryſoſtome? thou knoweſt not what things are to bee done? thou both knoweſt them, and willingly refuſeſt to walk in them. The third is taken; ab experientiâ, from experience, experience tells us, that the wicked are more wilfull than blind! wherefore elſe could Elias, that was a Prophet thirty years, and Eliſha that was a Prophet in his room ſixty years, wherefore could they do no more good upon the people? Wherefore does St. John after his ſo many ſcores of years teaching, break off with this ſpeech? Hee that is filthy let him bee filthy ſtill, *Rev.* 22. 11. *The Drunkard hears us preach againſt drunkenneſſe, and hee will not obey; the Blaſphemer hears us preach againſt Blaſphemy, and hee will not bee reformed, the Church-ſleeper, hath heard his Church-ſleeping condemned, and yet hee will not mend it.* If Nero could not endure Veſpaſian, becauſe hee ſlept at his muſick, how can God endure ſuch as ſleep at his Word? yet no reſtauration.

Hierom & Nicephorus.

Whence wee ſee, that the will is more corrupt by wilfulneſs, than the underſtanding by blindneſs; The heart is deceitful above all things, *Jer.* 17. 9. Above all things; *That is, the heart is corrupt above all things, namely, the will above all things elſe, and therefore above the underſtanding.* The heart of the wicked is like an Oven, as hot as fire, *Hoſ.* 7. 6. *That is, the will is like a red hot Oven, where all ſinnes are baked with the heat of Concupiſcenſe. And therefore wicked men are very oft ſaid to walk after the ſtubbornneſſe of their heart,* Jer. 9. 14. Jer. 11. 8. Jer. 13. 10. Jer. 18. 12. Jer. 23. 17. Eccl. 11. 9. *There bee three reaſons why the will is more corrupt of the twain.*

1 Ratione Originis, *becauſe the Will was it that firſt rebelled againſt God, for the Serpent could not have deceived the underſtanding of* Eve, *unleſs ſhee would; the underſtanding as long as it was in innocency could not be deluded by the Devils guile, unleſs it would; for otherwiſe God had made the underſtanding imperfect with a ſinful ignorance; the underſtanding it ſelf like a natural agent, underſtands, and works,* ad ultimum virium, *as well as it can, and it ſuſpends not its conſideration it ſelf; now it is the Will only that is eſſentially free, and a free worker of its own works; and now freely itching to ſinne by its private influence into the underſtanding, ſuſpends it, not to conſider, and* libertate participatâ, *by participated freedome, not to obſerve Satans policy. Thus* Adam *and* Eve, *willingly guld, ate the forbidden fruit, and firſt ſinning willingly, they and wee are moſt puniſhed in the will, moſt corrupted in will. And therefore all ſinne is devolved upon the heart, as the firſt inward cauſe thereof. The Atheiſm of the Atheiſt is caſt upon the heart;* The fool hath ſaid in his heart there is no God, *Pſal.* 14. 1. *The miſcheif of the miſchievous is turned upon the heart,* But miſchief is in their hearts, *Pſal.* 28 3. *the Iniquity of the vain man is truly fathered upon the heart;* His Heart gathe-

reth

reth iniquity to it ſelf, *Pſal.* 41. 6. *Our Saviour Chriſt ſets all corruption upon the hearts ſcore*; Out of the heart proceed evil thoughts Murthers, Adulteries, Fornications, Theſts, Falſe Witneſſes, Blaſphemies, *Mat.* 15. 19. *St.* Chryſoſtome *addes more, Reviling, touchy, teaſty words, filthy talking, &c. And I may adde, Out of the heart proceeds drunkenneſſe, and company keeping, &c. That is, out of the Will, for the heart is commonly put for it.* Λοιδορία ἢ ῥήματα ῥυπαρὰ &c.

2 Ratione Reatus, *becauſe the will is it that indeed is guilty of all the evil in the ſoul, yea of all the ſaid errors, and ignorance of the underſtanding, and therefore ſaith God of the wicked*; They do always erre in their heart, *Pſal.* 95. 10. *Errour is not in the heart, but in the minde, and underſtanding*; *but ſays the Text*, They do err in their heart; *becauſe they do erre, and they would err.* They walked in the Counſels and Imaginations of their evil heart, *Jer.* 7. 24. *Counſels and imaginations are properly in the underſtanding and minde, and not in the heart*; *but ſayes the Text*, They walk in the Counſels and Imaginations of their evil heart. *For the underſtanding, as it ſayes the ſin is delightfull, and gainfull to fleſh and bloud*; *ſo it would ſay alſo, that it is forbidden by God, and puniſhed with death*; *but the will gives ear to that word, the pleaſingneſs and the profit of ſinne, but will hear no more, or elſe bridles the underſtanding, that it conſiders no further. And therefore theſe broken Counſels, the imaginations by halves, as interrupted ones of the heart, are of the heart. Hereupon it comes to paſs, that as the will is free by native diſpoſition, and the underſtanding free by participation*; *ſo is the underſtanding blinde, and ignorant, and deceived ſubjectively by innate errour, and the Will by a circular communication. And ſeeing the Will is guilty of all the evil in the Soul, all the blame God layes upon the will, and plagues it with the ſoreſt ſpiritual plagues, that it is moſt wilful.*

3 Ratione ipſius, *In regard of it ſelf, becauſe the will was beſt while it was good, now it becomes worſt when it is bad. As a good King is the beſt of men, ſo a wicked Tyrant is the worſt of men. A good heart is Gods*; My Sonne give mee thy heart, *Prov.* 23. 26. *A wicked heart is the devils*; Satan hath filled thy heart, *Act.* 5. 3. *Every conceit of the underſtauding is not evil*; But every imagination and thought of the heart is onely evil continually, *Gen.* 6. 5 *The heart is the fountain*, Jam. 3. *And when God would curſe all the rivers and ſtreams, hee curs'd the fountain, the heart. Now as in a corrupt fountain, the nearer yee come to the fountain head, the more corrupt the water is, ſo the nearer the heart, the more corrupt. And therefore the outward actions being corrupt, the outward members are more corrupt, they being corrupt, the fancy is worſe corrupt*; *that corrupt, the underſtanding is worſe corrupt*; *that being corrupt, the affections are ſtill worſe and worſe corrupt*; *and they being corrupt*; *the heart is worſt of all corrupt*; *for that is the fountain. Out of the abundance of the heart the minde thinketh, the ſenſe remembreth, the fancy imagineth, the mouth ſpeaketh, the hand work-* Corruptio optimi, peſſima. Τὸ περισσὸν τοῦ ἐνδόλου. Chryſ.

eth

eth, the foot walketh, out of the abundance of the heart; ſo that that which is at all in the other faculties and members of the man, is in abundance in the heart.

Whence again wee ſee that the will doth not alwaies follow the underſtanding; for the Wiſe-man preſuppoſeth that a mans underſtanding may bee right, and yet the will not follow it; and therefore hee ſaith, Bee yee wiſe, and refuſe it not. *Prov.* 8. 33. *Thus how many thouſands, their own knowledge, yea and their own conſcience haling them from, yet will run upon ſin: The envious, revengeful, malicious man, his own knowledge teſtifies againſt this ſin, and yet hee will revenge; his own conſcience reproves him for this ſin, and yet hee will bear malice. The lukewarmling, and the civiliſt, his own knowledge in the Scripture tells him, hee muſt live holier and ferventlier, his own conſcience checks him for not living better, and yet hee will not live better; like the knowing Phariſees,* Yee are of your Father the Devil, and the luſts of your Father yee will do, *Joh.* 8. 44. *Indeed its true, that the will muſt needs follow one dictate or other in the underſtanding, for it cannot ſee its object but by the underſtandings ſpectacles. Nevertheleſs the underſtanding having nothing but a political or ſuaſive power over the will, it can but tender the diſ-junction, and leave the aſſumption to the wills choice, for any imparative power that it hath. As for example, worldlineſs, true, it is a gainful ſin, you may bee better to live to the eye of the World, that you may get by it: but then it is a dangerous -- ſayes the underſtanding. Let mee have it, let mee have it, ſayes the will; I will cark, I will care for the World, &c. This I will do, I* will *pull down my barnes, and I* will *build greater, and there will I beſtow all my fruits, and my goods,* Luk. 12. 18. *and then I* will *ſay to my ſoul, &c.* ver. 19. *I grant likewiſe, that an inordinate act of the will preſuppoſeth an errour in the underſtanding too; I ſay, an errour in the underſtanding, but not alwayes an erring underſtanding; it preſuppoſeth* errorem materialem, non ſemper formalem, *in caſe the will immediately before this inordinate act were an incorrupt will, and the underſtanding an inlightened underſtanding, as the* Angels, *and* Adam *before their fall. It is a goodly Apple, fair to ſee to, ſweetly likely to taſte on, and the Serpent tells mee I ſhall not dye, ſayes the underſtanding: Well, I will put it to the hazard, I will eat it, ſayes the Will. Theſe were the ſeeds of an errour, but not an errour it ſelf, till by the wills intervening itch, the underſtanding began to bee darkened in a moment. Now that the will, will not follow the underſtanding alwayes, may appear by theſe reaſons:*

1. *Becauſe the bleſſed Angels, albeit extrinſecally they bee confirmed in grace, and by the vertue of extrinſecal actuating, are finally, and infallibly, and intrinſecally ſettled in their wills upon grace, yet they have an inbred radical mutability of will poſſibly to depart from the grace revealed.*

2. *Becauſe, if the will muſt needs follow the underſtanding, then there could bee no ſin in the will againſt knowledge, much leſſe the*

diſtinct

diſtinct and illuminate knowledge, which is to bee ſeen in the ſin againſt the Holy Ghoſt, wherein the wilfulneſſe of the will, lifts up the heel againſt the very face of more ſpecial knowledge. And although there bee ignorance, yea the myſticalleſt and devilliſheſt ignorance of all ignorances, admixt with that knowledge, yet that ignorance is not the cauſe, but a concomitant of the wilfulneſs, eſpecially quatenus, *as it is a ſin againſt the Holy Ghoſt.*

3 *Becauſe the will is ſo far from following the Underſtanding, that the more the Underſtanding is in goodneſs, the ſtouter the will is, as is evident by the wicked, who the more they grow learned, and Doctorly, the further they are from the maſtery of their corrupt Wills. Some of the deepeſt heads, that could anſwer all the Objections in their brains, by their extracted Science out of the Word of God, that any carnal man can bring to perſwade them to live in any one ſin, and declare that they muſt live ſo and ſo, if they themſelves mean to be ſaved, yea and in this particular, at this particular time, together with all the circumſtances of Preſſe knowledge, yet notwithſtanding, have unſanctified hearts, and therefore* Salomon *having charged us to be wiſe in underſtanding, hee chargeth us alſo to be wiſe in heart,* Prov. 8. 5. *yea, the good Saints of God, the more knowledge they have, the more their wills grow reſty from zeal, or from the ſtrength of zeal that they had before, notwithſtanding that grace hath abated the violence of their reluctant wills, and given it a mortiferous blow. I know that learning and knowledge puffeth up, and caſts a miſt before the eyes of the underſtanding, yet this doth not hinder the truth of the poſition, that the heart is more wilful, then the minde is blinde; bee it that the minde is blinded, yet the wilfulneſſe growing upon the knowledges ſtature, ſheweth plainly, that it is the more wilful of the two, the knowledge of ſaving Grace being not ſo adverſe to the fleſh as the practiſe thereof, and therefore* Salomon *having bidden us get Knowledge, hee commands us to love it with our heart,* Get underſtanding, *Prov.* 4. 5. And love her, and ſhe ſhall preſerve thee, *verſ.* 6.

4 *Becauſe the argument of them which hold the will muſt needs follow the laſt dictate of the underſtanding, may be retorted upon themſelves, They ſay, it muſt and does: becauſe the Sinner never ſins a ſinne, which his underſtanding knows is a ſinne, and that a perilous ſinne to his own ſoul, and at this time too, but the Will goes further, and tells him, That it is a delightful profitable ſinne, and there is hope that God will not bee ſo ſtrict with him, as to damn him for it; O! Chriſt dyed for our ſinnes, and God is merciful, and at what time ſoever a ſinner doth repent him, &c. and therefore I may do the ſin; I ſay, this may be recoyled back upon them, becauſe this is but a begg'd dictate, which the will would fain have, and therefore to gratify its luſts, the underſtanding like a partial judge, and a fee'd Counſeller, and a crafty Lawyer, or elſe Fury, pleads, Judges, and counſels, and gives verdict according as the importunat Will would have it.*

For

For the underſtanding and will, are ſomewhiles like Simeon *and* Levi, *brethren in euil, ſworn brethren in wickedneſs. The Will will yeild to the Underſtanding in ſome things, and the Underſtanding to the Will in other things, for they are two wicked brats of a wicked parent ſoul. Otherwhiles the Underſtanding and the will are like two diſagreeing hounds in a collar, that neither the Underſtanding will do as the Will would, for ſometimes it is made to underſtand a thing againſt the Will, or ere the Will bee aware of it, nor the Will do, as the Underſtanding preſcribes it. Sometimes the Will deals with the underſtanding, as* Nahaſh *would with the Gileadites, pluck out its right eye, or draw it ſome other way, or ſhut it ſelf that it may not look upon this or that lust, with Scripture looks, or Bible-glaſſes, but view it only with the left eye, with reſpect to what gain it will bring in, what pleaſure it will afford, what credit it will yeild, what conformity it hath to ſelf-love.*

Thus the ſinner will minde the ſin, will conceive the ſin, will invent reaſons to maintain the ſin, why? he would fain commit the ſin: Thus the Will gives the underſtanding its queue, and prompts it, what it would have ſaid, and then follows the advice when it hath done. Lewd things are in his heart, hee imagineth evil at all times, Prov. 6. 14. *He imagineth, how ſo? becauſe lewd things were before in his heart. So that now wee may ſee the deſperate eſtate of the corrupt Will: It is not onely* ſtupens voluntas, *a will in a ſwoun, but dead; ſhew all the light to a dead man, whats hee the wiſer? neither is it enough that the will have a* poſſe, *a power of willing grace vouchſafed it, for the will is more wilful, then impotent. It is well obſerved by St.* Auſtine. *The Apoſtle doth not ſay, it is God that worketh in you the* poſſe, *but the Will: It is not ſaid, God worketh in you the power to will,* But it is God that worketh in you the will and the deed, Phil. 2. 3. *It is not ſaid,* I will put my Spirit into you, and cauſe you to bee able to walk in my Statutes, *but* Ego faciam ut faciatis, *ſaith the ſame father,* I will make you to do it, Ezek. 36. 27. *The will of it ſelf, the more reaſon it hath to be turned, the more it is wilful, it hinches and winches, and ſnuffes againſt it:* For ſinne taking occaſion by the [*known*] commandement works all manner of concupiſcence, *Rom.* 7. 8. Nitimur in vetitum, ſemper cupimuſque negata. *Like the running torrent, that having nothing to ſtay it, runs the ſlowlier,* at ab obice ſævior, *but being hindred, runs the fiercelier.*

Behold then here, what a ſecret the grace is, that converts this profligat will, which I here preſent you with, and ſo much the rather, you, Loving Sirs, *becauſe I would have you have a* depoſitum *of our Countries thankfulneſs unto you, and ſuch as you are in that famous City, that have like ſo many* Joſeſes, *brought your mony and laid it down at the Apoſtles feet, to the plantation of the Goſpel in our ignorant coaſts. The bleſſedeſt project that ever could come into any Chriſtian heart; for as the people might go to Gods houſe when the word of the Lord came from Jeruſalem,* Eſa. 2. 3. *ſo may our people hear it; For the word of the Lord is come forth of your* Jeruſalem *and proſpers, Bleſſed be our* Lumen Angliæ, *our* Columna literarum, *that ſtands in our Country as a Beacon to all, by whom, as a worthy inſtrument,* Deus nobis hæc otia fecit. *Accept of this poor mite, as a gratulatory Schedule, from my ſelf in ſpecial to the one of you, and from the Country in general to the other of you. And I pray God to move the hearts of more ſuch as may help forward the Work of the Lord.*

December 29. 1626. from *Willingſworth.*

Your loving Friend, and poor Labourer in Chriſts Vineyard,

W. F.

Hidden

HIDDEN MANNA:
OR,
The Myſtery of Saving Grace.

Pſal. 25. 14.
The ſecret of the Lord is with them that fear him, and hee will ſhew them his Covenant.

SAving Grace is a ſecret, that no man knows but the elect, and the elect cannot know it neither, without ſpecial illumination;

1 Special ſhewing, *Shew mee thy ways O Lord*, ſaith *David*.

2 Barely ſhewing will not ſerve the turn, but there muſt bee a ſpecial teaching, *And teach mee thy paths*, verſ. 4.

3 Bare teaching will not avail neither, but there muſt bee a ſpecial incalcutive teaching; *Teach me in the ways*, to verſ. 8.

4 Inculcative teaching will not do the deed neither, but there muſt bee a ſpecial directive teaching, *Guide in Judgement and teach*, verſ. 9.

5 Directive teaching will not bee ſufficient neither, but there muſt bee a ſpecial manu-ductive teaching, *Lead me forth in thy truth, and teach me*, verſ. 5.

6 Manu-ductive teaching will not be effectual, but there muſt be alſo a ſpecial choice teaching, a determinating of the very will; an elective teaching, *Him will he teach the way that he ſhall chuſe*, verſ. 12.

And what ſecret is this? not common grace, for that is not the ſecret of the Elect, but ſpecial and peculiar Grace.

1 The ſpecial grace of prayer, *Unto thee, O Lord, I lift up my ſoul*, verſ. 1.

2 A ſpecial grace of Faith, *My God, I truſt in thee*, verſ. 2.

3 A ſpecial grace of Repentance, *Remember not the ſins of my youth*, &c. verſ. 7.

4 A ſpecial grace of hope, *My hope is in thee*, verſ. 21.

5 A ſpeciall grace of continual living in Gods ſight, and dependance upon God, *Mine eyes are ever toward the Lord*, verſ. 15.

6 Which is the root of all Gods ſpecial and eternal favour and mercy; *Remember O Lord thy tender mercy, and thy loving kindneſſes, for they have been for ever*, verſ. 6. even Gods ſpecial mercy to him in particular, verſ. 11.

This is the ſecret, *The ſecret of the Lord is with them that fear him, and he will ſhew them his covenant*; That is, the ſecret favour and grace of the Lord is with them that fear him, and not only with them, but with none elſe, as *Kimchi* ſpeaks, The Greek tranſlates it, ἐρατοὶς μοι. The Lord is a ſtrength to thoſe that fear him; but as a reverend divine notes upon סוד out of the Hebrew, *The ſecret of the Lord is with them that fear him, for God hath hid theſe things from the wiſe and prudent, and hath revealed them unto babes*, Whence wee gather this point of doctrin, *That ſaving Grace that the children of God have, is a ſecret that none in the world know beſides*; ſo ſaith the Wiſe man, *Froward people are abomination to the Lord, but his ſecret is with the righteous*, Prov. 3. 32. even the ſecret of heavenly grace, which hee hath hid from the wiſe and prudent, ſaith St *Hierome*, yea the very badge of this ſecret, *Job* calls a ſecret, *The ſecret of God was upon my tabernacle*, Job. 29. 4. this is the hidden Manna that the godly eat, *Rev.* 2. hidden in a pot of gold in the Ark, that is, Chriſt; *Heb.* 9. This is the white ſtone, and a new name written in it, which no man knows of, ſaving him that receiveth it, *Rev.* 2. 17. whereby the children of God are abſolved from the wrath to come; a phraſe taken from the Heathen, that uſed to condemn malefactors with black Stones, and for others with white Stones, as *Ovid* ſpeaks, this therefore is that ſame ψῆφος σαξσα that ſaving pardoning ſecret that no man knows, but hee that receiveth it, and therefore the Children of God are called, Gods ſecret ones, *Pſal.* 83. 3. This ſecret is called a ſecret three ways.

לא יבלה כי אם ליראיו

Mors erit antiquis niveis utriſq; lapillis
his damnare reos, illis abſolvere culpa
l. 15. metam.

1 Secret to the eye of ſole nature, and thus it is not meant; for ſo the grace of Chriſt is a ſecret only to Heathens, and ſuch as are as blind as they, for common Chriſtians know it, the rinde of it.

2 Secret to the eye of taught nature, nor thus is it meant; for ſo the grace of Chriſt is a ſecret only to the ignorant ſort of Chriſtians, many Carnal Goſpellers that ſit under a good Miniſtery know it, and the barke of it.

3 Secret to the eye of inlightned nature, and thus it is meant: for ſo the grace of Chriſt is a ſecret to all unſanctified profeſſors, whether learned or unlearned, namely, the pith of it: for though great Doctors and profound Clerks, and deep ſtudied Divines unconverted, know the Doctrin of Grace, and the truth of Grace, though they can diſpute of Grace, and talk of the glory of Grace, yea and taſte a little the good word of Grace, yea and underſtand it generally, it may bee as well as Saint *Paul*, and St. *Peter*, as *Judas* did, yet the ſpecial and the ſpiritual knowledge thereof, for all their dogmatical illumination, is a ſecret unto them, thus *The ſecret of the Lord is with them that fear him, and hee will ſhew them his Covenant*. And that for three reaſons

The firſt reaſon is taken *a naturâ rei intelligendæ*, from the nature of this ſecret, and therefore it is called a myſtery, a myſtery kept ſecret, *Rom.* 16. 25. The wiſdome of God is a Myſtery, even the hidden myſtery, 1 *Cor.* 2. 7. The myſtery of God, 1 *Cor* 4. 1. The myſtery made known unto mee, *Epheſ.* 3. 3. The myſtery of Chriſt, verſ. 4. The myſtery hid in God, verſ. 9 The myſtery hid, *Col.* 1. 26 a rich glorious myſtery, verſ. 27. The myſtery of Faith in a pure conſcience, 1 *Tim.* 3. 9. Yea the Goſpel, though fleſhly men may learn and preach it, yet the ſaving knowledge of it is a myſtery that none but Gods Saints knows, the myſtery of the Goſpell, *Eph.* 6. 19. Yea though the Trinity be known unto the wicked, yet none but Gods children know it *piâ cognitione*, piouſly, and therefore that is called a myſtery, the myſtery of God, and the Father, and Chriſt, *Col.* 2. 2. Yea Chriſtian religi-

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on though the wicked notional understand it, assentingly beleeve it, yet indeed it is a secret that none but the godly perceive, and therefore called a mystery, even the mystery of Christ, *Col.* 4. 3. The articles of faith, albeit the wicked can say them by rote, and credit them universally, as for example; the Resurrection, yet none but the holy ones truly beleeve it, and therefore it is called a mystery, 1 *Cor.* 15. 51. The Judgements of God, though the wicked feel them, and perceive them, yet none but the Heirs of Heaven truly enjoy them, and therefore they are called a mystery, *The mystery of God shall be finished*, Rev. 10. 7. Popery, howsoever the wicked Protestants some of them know it, and the policy of it, yet none but Gods marked ones see it, to avoid the mystery of it; and therefore that is called a mystery, the mystery of iniquity, 2 *Thes.* 2. 7. the very Devil himself that would be worshiped as God, would have his mysteries too, τελητὰς ἀπορρήτους saith *Dionysius Halicarnasseus*, unutterable mysteries. Saint *Chrysostome* compares the mystery of Christ, in regard of the wicked, to a written book, that the ignorant can neither read nor spell, hee sees the cover, the leaves, and the letters, ὃτι ὅισθεν ἄπερ ὁρᾷ hee understands not the meaning of what hee sees; hee compares the mystery of grace to an indited Epistle, which an unskilful Ideot viewing, hee cannot read it, χάρτην εἶναι μέλαν hee knoweth it is paper, and Ink, but the sense hee perceiveth not; so the wicked, never so learned, they perceive the bark of the mysterie of Christ, but not the inward sense of the spirit, as *Theodoret* said of the Philosophers, Εἴπασι τῶν ὠδίνων ὀρνίθων, &c. they are like singing Parrots, that can imitate mans voice, but they skill not the meaning; so the wicked can speak gracious things by rote, and understand not what they speak; no, that is a secret; *The secret of the Lord is with them that fear him, and he will shew them his Covenant.*

The second reason is taken, *a modo intelligendi*, from the manner of perceiving the secret of Grace, which is spiritual; the natural man receiveth not the things of the spirit of God, neither can hee know them, for they are spiritually discerned, 1 *Cor.* 2. 14. and hee that doth know the minde of the Lord, that is, the secret, hee must have the minde of Christ, vers. 16. Indeed the wicked that have learning, may perceive and know these things of the spirit, but they know them in a carnal manner, not in a spiritual wise; and howbeit they may reform their outward courses, and cut off many acts of sinne, and like Grace somewhat in their hearts, thus farre, and further may the Carnal man go, being but changed, not renewed. Now they cannot spiritually discern Grace, for in regard of spiritual discerning they are in the dark, even as eyes, saith the same Father ἐαν βόλονται χώρις φοτὸς ὁρᾶν even as eyes, if they would see without light, the eye-sight, and the goodness, and excellency of the ball will not avail to make them see; so the wicked, even the learnedst of them all, they cannot see Grace because they have not the spirit of discerning light, their learning, and their wit, and all their good parts, cannot suffice them to discry this secret; they see it indeed, *But seeing see not, and hearing hear not; and perceiving understand not*, Mat. 13. 13. Why the knowledge of this secret is not given to them, but only to Christs Disciples, vers. 11. and therefore it is called the Unction of the Holy Ghost; yee have an Unction from the holy one, and yee know all things, 1 *John* 2. 20. That is, you know all the secret, it is called eye-salve, *Anoint thine eyes with eye salve, that thou maiest see*, Rev. 3. 18. This same eye-salve, the Phisitians tells us, is an ointment to purge away all filth and fluxes, and ophthalmies out of the eyes, that they may clearly see. κολλύριον

Its called the opening of the eyes, *Open thou mine eyes, that I may ſee the wondrous things of thy law*, Pſal. 119. 18. Its called the lighting of the eyes, *Lighten mine eyes*, Pſal. 13. 3. Its called ſeeing, becauſe all the wicked are blinde to this ſecret, *And the eyes of the blinde ſhall ſee out of darkneſſe*, Eſa. 29. 18. Alas, the natural walks in the blinde ſhadow of death, and is not acquainted with this gracious light; no, that is a ſecret, *And the ſecret of the Lord, is with them that fear him, and he will ſhew them his Covenant.*

The third reaſon is taken *a ſtatu intelligentis*, from the condition of the party that muſt perceive the ſecret of grace, hee muſt have another ſecret thing to bee made capable of this ſecret, and that is the new creature, *Gal.* 6. 15. which is called the hidden man of the heart, 1 *Pet.* 3. 4. Its called a hidden life; *Your life is hid with Chriſt in God*, Col. 3. 3. and therefore the word of God is cloſed up in the godly, that the wicked underſtand it not, *Dan.* 12. 9, 10. they are like ſcrauled blotted Papers that cannot receive. The law is ſealed up in the godlies heart, and the ungodly, whether learned or unlearned cannot read it, *Eſa.* 29. 11, 12. Seal my Law amongſt my Diſciples, *Eſa.* 8. 16. *A garden incloſed is my ſiſter, my ſpouſe, a ſpring ſhut up, a fountain ſealed*, Cant. 4. 12. That is, *myſterium*, the myſtery ſaith *Ambroſe*; even the ſigned and ſealed myſtery of Faith and Grace; for as a private letter to a friend contains ſecret matter that no man elſe may read, becauſe it is ſealed; ſo is grace ſealed up, it is under the privy-ſeal of heaven, that no man can break open, but the faithfull, to whom it is ſent. *The ſecret of the Lord is revealed to them that fear him, and hee will ſhew them his Covenant.*

My firſt uſe ſhall be for inſtruction.

Is Gods ſecret with them that fear him? then the godly are the friends of God. *Yee are my friends, if you do whatſoever I command you*, John 15. 14. *Henceforth I call you not ſervants, for the ſervant knoweth not what his Lord doth, but I have called you friends, ſo I have made all things known unto you*, verſ. 15. *Myſteriis digni facti eſtis*, ſaith *Theophylact*, I have thought you worthy to bee acquainted with my ſecrets, and *Abraham* was called the friend of God. *Jam.* 2. 23. What ſhall I hide from my friend? *Shall I hide from Abraham the thing that I do?* Gen. 18. 17. μεγίση τὸ θεὸ ἡ συγκατάβασις, ſaith *Chryſoſtome*, Oh! how greatly God condeſcends to the godly! hee ſpeaks to them as a man would ſpeak to his friend; there is no profitable ſecret that hee will not impart unto them, *The ſecret of the Lord is with them that fear him, and he will ſhew to them his Covenant.*

Secondly, *Is Gods ſecret with them that fear him?* then the godly are all one with God: As *Oreſtes* and *Pylades* loved one another ſo well, that they were all one with another: *Oreſtes* was called *Pylades*, and *Pylades* was called *Oreſtes*, ſo are the godly all one with each other: St. *Paul* calls the Godly, Chriſt, yea Chriſt ſaith as much; *That they all may be one as thou Father art in me, and I in thee, that they alſo may bee one in us*, Joh. 17. 21. ὡς ἀνθρώποις δυνατὸν ſaith St. *Chryſoſtome*, ſo farre forth as is poſſible for man to bee one with God; ſo here the honour of the godly, they are admitted to Gods ſecrets to bee one with him. *Tiberius Ceſar* thought no man fit to know his ſecrets, and yet the Lord vouchſafeth the godly to know his own ſecrets, as *Eliſha* could tell the ſecrets that were ſpoken in the Kings bed-chamber, 2 *King.* 6. 12 ſo the godly know the ſecrets of Gods chamber, even of the King of Kings Preſence-chamber. O the honour of the Godly, ſaith a ſweet Father againſt the *Perſians*, none but noble-men, Lords and Dukes

Dukes might bee made partakers of State-ſecrets; they eſteemed ſecrecy a God-head, a divine thing, ſaith *Ammianus Marcellinus*, the godly are heavenly Lords, and Nobles, and the Privy-ſtates men of heavens Court, *Such honour have all his Saints*: for the Kings ſecrets are the glory of the ſubject that is in favour, ſaith *Caſſiodore*, and the Lords ſecrets are the glory of the godly. *The ſecrets of the Lord is with them that fear him, and he will ſhew them his Covenant.*

My ſecond uſe ſhall be for Refutation.

Away then with *Pelagians* and *Semi-pelagians*, and *Arminians*, what ſhall I call them? *Scabioſum teſſerula far poſſidet.* Their griſt is all muſty that ſay, God gives no ſecret thing to any one man more than another, that riſle up all Gods ſecrets, and would have all men ſo many *Tireſiaſes*, that ſwallow up St. *Pauls* ὦ βάθος as it were a depthleſs depth. St. *Paul* cryes out, *Oh how unſearchable*! Rom. 11. 33. Oh how ſecret are theſe things! and theſe *Numicians*, *Coſmongers*, picklock Gods ſecret cloſet; and expoſe his hidden treaſures. St. *Paul* hee admires, τίς ἔγνω, *Who hath known*? verſ. 34. who hath known theſe ſecrets, *Armenius vel Commagenus Aruſpex pectora divorum rimatur, & exta*, as *Juvenal* the Satyriſt ſpeaks; let mee tranſlate it: *Arminius* and his company ranſack all Gods ſecrets, divulge and communicate them to the ſeed of the woman, and of the ſerpent all alike, they make Gods eternal love of election, no ſecret, but a vulgar Idea, they make the myſtery of Chriſt, and him crucified, no ſecret, but like an Apothecaries drug. Catholical, they make the eſpecial grace of God, no ſecret, but a common quality; Faith no ſecret, but a generall vertue, repentance and the new creature, no ſecret, but an univerſal gift, no ſecret favour to St. *Peter*, but make God a party *ante*, not to love St. *Peter* more then *Judas*, no ſecret intent to any one perſon more then another; but that Chriſt might have died for all him, and never a man ſaved, no ſecret working of the Lord in any more than other, but for any thing that either God the father hath done by creating, God the Sonne by redeeming, or God the Holy Ghoſt by ſanctifying, all the world were left to their ſcrambling, take it, if you will, if you will not, chuſe; they ſay God would have men to bee ſaved, but that hee will not work it for his own part, rather for this man, or that man determinately that hee bee ſaved, as *Stilpo* ſaid that ἄνθρωπός ἐϛι μεδεὶς ὅτε γὰρ ὅδε, ὅτε ὅδε, man is no man, an univerſal is never a man, for its neither this man, nor that man, for why not this man, as well as that man? ſo ſay they, Chriſt died for man, that is indeed for no man, not this, nor that man, for why rather this man, than that man, or that man, more than this man? *Abraham*, *Iſaac*, and *Jacob*, *Paul*, and *John*, and all the * Saints might have been damned for all God: and *Eſau*, and *Ahab*, and curſed *Herod*, might have been ſaved, and, not they, for all him; no ſecret reference to God in this man, rather than that man, but bleſſed *Lazarus* in heaven, is no more bound unto God, than damned *Dives* in hell, *Num quis te diſcrevit*? No ſecret putting a difference betwixt Angel or Devil, but if *David* bee better than *Saul*, hee may ſacrifice to his own net: Thus theſe Heretical Opinioniſts, ſchiſmatical Quodlibetiſts, ſo I may call them, are worſe than the Roman blabs that *Paulus* the Lawyer ſpeaks of, that diſcloſed ſecrets, for they cut all Gods ſecrets at one blow. But we beloved wee, let us hold this as a foundation, *For the foundation of God remaineth ſure, and hath this ſeal the Lord knoweth who are his*, 2 Tim. 2. 19. The foundation is faith, as St. *Ambroſe* ſpeaks, and as a foundation is ſecret under God, ſo is faith ſecretly grounded in the hearts

*Man in regard of Gods Grace, is like Pontilian, Sepæ ſalutatus nunquam prior ipſe ſalutas, ſic erit æternum Pontiliane, vale. Martial. l. 5. Ep. 67. Hee was often ſaluted firſt, but hee never began firſt, ſo that he gave a continual farewell. So God often prevents man, but man never prevents him firſt, and were it not for God he would give an eternal farewel to all grace.

hearts of thoſe that are Gods. This ſeal is Gods confirming grace, ſaith *Chryſoſtome*, and as a ſeal is ſet upon ſecrets, ſo is this grace ſecretly radicated, and abiding in them; this knowing, the Lord knoweth who are his; In the ſecret Election of God, ſaith *Haymo*, as if the Apoſtle ſhould ſay, though *Hymeneus* and *Philetus*; and ſuch like were ὡσφραγίστοι, without ſeal, and erred concerning the faith, and fell off from what they ſeemed to have. Nevertheleſs Gods ſecret is with his, the foundation of God is ſure, and hath this ſeal, the Lord knoweth who are his; *For the ſecret of the Lord is with them that fear him, and he will ſhew them his Covenant.*

My third Uſe ſhall be for Conſolatio.

Oh! what incomparable comfort is this to Gods people! Gods ſecret is with them, God hath and will reveal his ſecret myſteryes unto them, God hath given them a proſpective Chink to look by into his ſecret things, they are Gods friends, and as they turn my Text in meeter, they know Gods ſecret intent, they are ſo honoured with the Lord, that God hides no good thing from them which is neceſſary for their ſalvation. All the earth is Gods, but ſuch as obey Gods voice are Gods peculiar treaſure, *Exo.* 19. 5. Gods ſpecial jewels, *Segullah* it is in the Original, that is Gods proper ones. or Gods ſecret ones that he keeps in ſtore for himſelf, and for eſpecial uſe, κειμήλιον, as the Greek turns it, like a jewel which the King delivers not into the hands of any of his officers, but keeps himſelf in ſecret, ſaith *Rabbi Menahim*, hee hath choſen them to bee a ſpecial people to himſelf, above all people that are upon the face of the earth, *Deut.* 7. 6. that is a ſecret people, *A choſen generation, a royall Prieſthood, a holy Nation, a peculiar people*, 1 Pet. 2. 9. that is a ſecret Nation, his peculiar pearl, *Pſal.* 135. 4. that is his ſecret gem, all ſhewing for their comfort, that God gives them ſome ſpecial peculiar ſecret grace, that hee gives to none elſe in the world but to them. Chriſt hath given himſelf for them *That hee might redeem them from all iniquity, and purge to himſelf a peculiar people, zealous of good works*, Tit. 2. 14. that is a ſecret generation. God loves a περιπόιησις, and a ſpecial claim to them, as *Syneſius* uſeth the word, for to them alone hee maketh known the myſtery of his will according to his good pleaſure *Eph.* 1. 9. even his ſecret will, and hidden pleaſure. They are Gods portion, *Deut.* 32. 9. The lot of his inheritance, as a great Inheritor reſerves in ſome ſecret box, or ſome ſecret cloſet, his bonds and writings, hee keeps them ſecretly under lock and key; ſo are the godly. Oh! what a bleſſed and happy eſtate is the eſtate of all that fear God! Doſt thou ſerve God in thy family? Doſt thou ſerve him in thy calling? Doſt thou ſtand to his truth openly, and indear it above all riches privately? Doſt thou make conſcience of every of Gods commandements? fear not, the Lords ſecret is with thee, there is no evill ſhall ever hurt thy ſoul. *For in the time of trouble hee ſhall hide thee in his Pavillion, in the ſecret of his Tabernacle; ſhall hee hide thee, and ſhall ſet thee upon a rock*, Pſal. 27. 5. Do the proud inſult over thee? Do the wicked Tongues nickname thee? *God ſhall hide thee in the ſecret of his preſence from the pride of man, God ſhall keep thee ſecretly in a pavillion from the ſtrife of Tongues*, Pſ. 31. 20. Gods grace is a ſpeciall grace to ſuch as you are, and ſuch as you are only. Chriſt Jeſus is your Saviour, for hee will ſave his people, *Mat.* 1. 21. His ranſom is a ſpecial ranſom, a ranſome not for all, but for many; *Mat.* 20. 28. His bloud-ſhedding was not ſpecial bloud-ſhedding, not for all, but for you many, *Mat.* 26. 28. Sanctification is a ſpecial ſanctification, not of all, but of you, *Joh.* 17. 19. Juſtification is a ſpecial juſtification, not of all, but of you only, his elect

elect, *Rom.* 8. 33. Intercession is a special intercession, not for all, but for you alone, *vers.* 34. Christ is the head, a spiritual head, not to all, but to you his Church, *Eph.* 1. 22. Christ his purchasing was a special purchasing, not of all, but of you his church, *Act.* 20. 28. Christ his prayer is a special prayer, not for all, but for you, *John* 19. 9. Christs redemption was a special redemption, not of all, but of you that are his Sonnes, *Gal.* 4. 4. Christ is the author of a special salvation, not to all in general, but to all you that obey him, *Heb.* 5. 9. *Specialiter*, saith *St. Ambrose*, especially for you, whom hee hath made with himself, co-heirs of salvation. It is a secret that God hath given you, none of the wicked in all the world know it, it is a secret favour that he hath vouchsafed you, no covetous, nor drunkard, scrape-penf, nor swearer, nor any ungodly man, or woman in the earth partaketh of it with you.

Bee comforted, then whosoever thou art, that hast given over thy wicked wayes, and betaken thy self to newnesse of Life. *For the secret of the Lord is with them that fear him, and he will them shew his Covenant.*

But thou wilt say, Alas, thou canst not pray, thou canst not beleeve, thou canst not serve God.

I Answer, Though these things do not openly manifest themselves: yet Gods seed may abide in thee, 1 *Ioh.* 3. 9. Seed is secret in the ground, and seems to bee hid, yet it sprouts out in its time, and groweth; so grace may bee as hidden seed in thy heart; secretly sown in thy soul.

But thou wilt object again, Alas, I cannot feel any such matter!

I answer, what if thou canst not, it may bee secret as from others, so from thy own sense and feeling, *The secret of the Lord is with them that fear him, and he will shew them his Covenant.*

My fourth use shall be for terrour to the wicked.

Here's horror to all the ungodly, they are strangers from God, they are not admitted unto Gods secrets. The godly are signed with the Spirit, saith *St. Ambrose*, a secret *obsignatum*, Gods spirit is their Sigil, saith *Theodoret*, a secret seal, they are his Sonnes, and sealed with his Spirit, saith *St. Chrysostome*, a secret Son-ship. But the wicked have neither secret sign, nor secret Seal, nor secret Son-ship, nor any secret special or peculiar thing of God, they are aliens from God; *Reveal not thy secrets to a stranger*, saith *Salomon*, God reveals not his secrets to such as are strangers to him. As *Aristotle* said of his *Acroamaticks*, , that they were ἐκδεδομένα set out, but not ἐκδεδομένα set forth; so may I say of the Law, and the Gospel in regard of the wicked, it is expressed, but not expounded to them; now when they rebelliously reject all obedience, hee will close their eyes, and hoodwink both wicked Ministers and people, *Esa.* 29. 10. Yea the Psalmist curseth them that their eyes bee darkned that they see not, Psal. 69. 23. *Pour out thy indignation upon them, and let thy wrathful anger take hold of them*, vers. 24. As if hee should say, *ipsissimam perditionem*, saith *Marlorat*, let them bee damned, and all with damnation it self, for Gods ways are kept secret from them, and not with them. Art thou a drunkard, and hast not Gods secret to keep the from drunkennesse? here thou seest thou art in the state of damnation? Art thou a worldling, and hast not Gods secret to keep thee from worldlinesse? thou art in the state of damnation: Art thou malicious and a hater of thy brother, and hast not Gods secret to keep thee from it? thou art in the state

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of damnation? Art thou a Swearer, a lyar, or a luke-warmling, &c. and haſt not Gods ſecret to keep thee from thy ſinnes? thou art in the jaws of hell and vengeance, *brutus ſtupor*, as *Calvin* ſpeaks, a brutiſh ſtupidity poſſeſſeth thee, the ſecret of the devil is with thee, thou haſt thy ſecret too, but it is the devils ſecret, thou keepeſt the Devils counſell, *O my ſoul, come not thou into their ſecret.* Gen. 49 6. Well may ſome bee called the Devils ſecret, for the Devil hath power over the wicked ſecretly, and they perceive it not; the ſecret counſel of the wicked, *Pſal.* 64. 2. The ſecret of mockers, ſo it is in the original, *Gen.* 15. 17. as for the ſecret of the Lord, that is with them that fear him, *nemini niſi*, ſaith *Muſculus*, with none elſe, *The ſecret of the Lord is with them, that fear him, and he will ſhew them his Covenant.*

Is the grace of Gods children ſuch a ſecret that none in the world knoweth beſides them? then let mee commit this to the *Arminians* conſideration; what miſchief hee doth to his own Soul; God ſaith this grace is a ſecret thing, only revealed to his ſecret ones; God ſaith, it is a myſtery opened only to thoſe that are his; God ſaith, it muſt bee ſpiritually diſcerned, and without a ſpecial eye-ſalve can never bee perceived; God ſaith, it is a fountain ſealed up from the men of this world, a book claſped up, that nor learned, nor unlearned can read, but onely they to whom it is eſpecially given from above; God ſaith, it is a depth; it is unſearchable, and a peculiar treaſure, a peculiar pearl, a ſpecial gift; but the *Arminian* looks for no other grace but what is not ſecret, not peculiar, not ſpecial, but common grace; hee looks for no other grace ſave that which God vouchſafeth to all, even reprobate and all. Oh! what and if this Metaphyſical grace they hazzard their ſouls upon, ſhould prove uneffectual, I beſeech theſe men to chew upon this point; I do not ſay they do debarre themſelves from Salvation, but if they would ruminate this thing ſerionſly, I think they would not dye as they do for ten thouſand worlds, let them hear a little, and I pray let their Conſciences intently ponder.

1 Muſt it bee a ſecret grace of God that the world hath not, if a man bee the child of God? Oh then (I quake to think of it) how do they look to bee the Children of God only with their univerſal grace?

2 Muſt it bee a ſpecial redemption that a man muſt have if he bee redeemed? how do they look to be redeemed with a general?

3 Muſt God give faith in a ſpecial manner, or elſe a man cannot beleeve? how do they look for faith by an univerſal gift?

4 Muſt a man have a peculiar grace, or elſe he cannot bee of the redeemed of the Lord? how do they look for it that do not ſo much as pray for it by their tenent?

5 Muſt a man bee beholding to God in a ſpecial manner; if hee bee choſen out of the world? Oh! how do they look to be vouchſafed, that profeſſe themſelves not ſo much as to conne God any thanks for it?

6 Muſt a man bee determinately converted to God in his will of God, or elſe hee cannot bee converted? how do they look for it that profeſſe they do not look for it from God, but from their own freedome?

7 Muſt Chriſt pray in a ſpecial wiſe for thoſe that are his, that their wills may bee quickned, how do they look to have the will and the deed, that profeſſedly maintain, that they will not bee beholden to Chriſt for his prayers no further, but to have the power of will; yea, and that Chriſt muſt pray them, if hee mean to have the will it ſelf, that do even diſpute the caſe, contend, and give out in effect, that there

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They ſalute God with thanks by the halves, like as Apollonius ſalured Decimus by the name of Quintus, Mar. l. 4. Epig. 22. As Martial called Cinna, Dominus, when hee meant no ſuch matter, 5 Ep. 58 ſo theſe men call God Lord, whereas they mean no ſuch matter, but themſelves Lords over their own hearts.

is no ſpecial prayer, nor ſpecial quickning, they will not acknowledge any ſecret matter in it, yea they write, and bitterly do they reaſon it too, that if God do no more to them *a priori* than to the vileſt damned Caſt-away, give them meerly the Catholique *poſſe* without any ſpecial *eſſe*, yet they can bee ſaved. They ſay that they can beleeve, that they can repent, that they can bee converted, is from God; but that they beleeve, that they do repent, that they are converted, is from the liberty of their own wills, *But what haſt thou that thou haſt not received? and if thou haſt received it, why boaſteſt thou as if thou hadſt not received?* 1 Cor. 4. 7. Well, I will tell thee, if thou boaſteſt thus, ſure I am thou haſt not received it; but thou wilt ſay, as *Cornelius à Lapide*, That I do beleeve, that I do repent, that I am converted, is from mine own will, but I received the power of God, and I do it by the vertue of that grace which I received of God. Nay, but oh man! the very eliciting and drawing of this act from that which thou haſt received, cannot bee without a ſpecial act of God; for the wicked that have received ſo farre, yea having received further, even this ſecret too, do not beleeve, do not repent, are not converted. Thou beleeveſt thou repenteſt, and not *Judas*, and not *Elimas*, Doſt thou? well then, either St. *Paul* is a lyar, or thou muſt have received more than an univerſal grace, or elſe thou art a lyar, thou beleeveſt not; thou repenteſt not, thou art not converted; Of what boaſteſt thou ſaith *Theodoret*, of thine eloquence? but God gave it thee: of thy knowledge, but God conferred it on thee; he might go on of thy power of beleeving, but it is the gift of God; of the deed it ſelf, but it is the work of God; of any one ſtock of good that God ſhould joyn with thee upon it, but that was the effect of God too. Saint *Peter* thou ſayeſt hath Free-will, and *Judas* hath the ſame: Saint *Peter* had power of God to beleeve, and *Judas* hath the ſame; Thus farre God goeth along (thou ſayeſt) with *Judas* as well as with *Peter*. St. *Peter* doth beleeve, and hath faith it ſelf, and *Judas* hath not; and what now ſay I (and yet not I, but Saint *Paul*) hath St. *Peter*, that hee hath not received? and if hee have received it? how can Saint *Peter* boaſt, that hee hath not received, no more then *Judas*, that hath not received at all, Saint *Peter* and *Judas*, have both free-will of God, there they agree; Saint *Peter* and *Judas* have both power of God to beleeve, there they agree too, thou ſayeſt, *Judas* doth not beleeve, St. *Peter* doth, there they differ; And who made thee *Peter* to differ from *Judas*? Certainly when Saint *Paul* asked the queſtion, *Who hath made thee differ from another?* 1 Cor. 4. 7. hee never thought the queſtion could, or ſhould bee ſo anſwered, that thine own will made thee differ from another. Take heed, O man, ſhall a Beggar ſtand at the door and tell thee, hee doth not ſtand in need of this, or that alms, but can help himſelf well enough, without receiving ought from thee; wouldſt thou help him? I trow not to ſuch a boaſting beggar. Alas poor Mendicant! and how doeſt thou look for the τὸ *credere*, the τὸ *reſipiſcere*, for the Alms of actual faith, and repentance at Gods mercy gate, and bee at theſe tearms with God? This is to deal with God as concerning grace, as the *Egyptians* for the watering of their Country, they ſaid they were not bound to the gods for it, but to *Nilus*. So thou ſayeſt, by this opinion thou art not bound to God for it, but to the freedome of thy will; no, the Pſalmiſt reads us another Lecture, *The ſecret of the Lord is with them that fear him.* Tremble then, O duſt and aſhes; to diſanul Gods ſecrets, ſhouldeſt thou make ſome mens ſecrets no ſecrets, but ſhouldſt commonly ſpread them, ἐκτέμνεσθαι τὴν γλῶτταν, ſaith *Diodorus Siculus*, Thou ſhouldeſt have

Like Fabulla that having gotten anothers hair, ſwore it was her own hair, Martial. l. 6 Ep. 12. like Fidentinus, that repeated Martials books for his own, l Ep. 30

have thy tongue cut out; O what a fearful sinne doest thou run into, if thou dost display the secrets of the Lord of Heaven on this fashion? Dost thou not read of Gods special grace every where in scripture, before thou canst read of any good in any man or woman? As it was said of *Pherecides*, that hee got his learning by the *Phœnycean* secrets, so thou mayest finde in Holy Writ, that all the elect got all that they had from Gods special secret, even his special and secret grace: *Adam* and *Evah* were faithfull, but was it not first said of God; *The seed of the woman shall break the Serpents head*? Gen. 3. 15. not -- him, so as *Adam* and *Evah* might, if they would break the Serpents head; no, hee shall break it, is a word *de facto*, *He shall break the Serpents head*; *Seth* was faithful, but was it not first said, *God had appointed him*, Gen. 4. 25. and not *Cain*? *Noah* was faithful, but was it not first said, before hee heard one syllable of good in *Noah*, Noah *found grace in Gods sight*, Gen. 6. 8. and not others? *Abraham* was faithful, but had not God first called him, *Gen.* 12. 1. and not the rest that were in *Ur* of the *Chaldees*? *Isaac* was faithfull, but was it not first said, *In* Isaac *shall thy seed bee called*, and not in *Ishmael*? *Jacob* was faithful, but was it not first said, *I have loved* Jacob, and not *Esau*? Rom. 9. *David* was faithful, but was it not first said, *The Spirit of the Lord came upon David*? 1 Sam. 16. 13. *Iob* was faithfull, but doth not the very Devil acknowledge Gods special blessing to him first? *Job* 1. 10. &c. Wherefore serves all this, but to teach thee how to beware; lest thou sinne against Gods special secret, O the Lord will not suffer this indignity at thine hands, as to abuse his secrets; even the Devils in Hell, that are called Gods Apes, among the *Paynims*, they would have their secrets inviolably preserved.

Pherecydes.

Dionisius Halicarnassens tells us of the *Pharii Arcanorum custodes*, that looked to the secrets: and verily the sacred Lord of unsearchable glory is tender of his secret. Consider how wretchedly thou wrongest thy Maker, in saying, the reason why one is converted and not another, is from the free arbitrement of the will, for thou robbest God of his secret jewel, *The secret of the Lord* saith the Psalmist, the secret of the will, so it should bee, sayest thou; that is, the secret cause why this man is converted rather than some other. I beseech thee quake, and dare not so great audacity. Is not mans will said every where to bee passive, and all to magnify this secret? Are not the children of God said to bee elected, called, converted, redeemed, justified, adopted, sanctified? Are not their wils said to bee turned, mollified? All passive, all to shew, all to bee from this secret. Thou that art an Universaller of grace answer mee, Why was *Jonas* sent to *Niniveh*, and not to *Tarsus*? Why was *Elias* sent to the Widow of *Zareptah*, when there were other widows in *Israel* as well as shee? 1 King. 17. was it not of this secret? Why was *Paul* commanded to go to *Macedonia*, and not to *Bythinia*, Act. 16. 7. was it not from this secret? Why hath such and such Countries means of Salvation, and others again for many hundred; nay, thousands of years not? was it not from this secret? Why are some Asses and tools, like beasts in knowledge to their dying day, and others not, is it not from this secret? Again, answer me, Wherefore were all almost that were converted in Scripture then converted, when their own wills were about no such matter, but rather the clean contrary, but only to set up this secret? *Pauls* will was to persecute grace, then did hee light upon conversion of grace, *Act.* 9. was it not from this secret? *Levi*, when he was sitting at the grating receipt of Custome, then he rose to the receipt of

Ionas. 1

Grace,

grace, *Mark.* 2. 14. was it not from this ſecret? Were it from the liberty of the Will? then Converſion ſhould bee when the Will is moſt intent upon it; wherefore was the man poſſeſſed with a Legion of devils, turned in the inſtant, could that bee from the firſt choice of his own Will? *Mar.* 5. 2. nay, hee cryed out againſt Chriſt, verſ. 7. but even then was hee converted, verſ. 13. was it not from this ſecret? Wherefore are Publicans and Harlots oftner ſaved than other orderlyer people, is it not from this ſecret? wherefore was that ſame παλλακὶς τῦ Νέρωνος as *Chryſoſtome* calls her, and not *Seneca?* was it not ſtill from this ſecret? Again anſwer mee, why is not every bleſſing of God univerſal, if Saving grace were to bee univerſal? God doth not give ſtrength to all, nor beauty to all, nor wit to all, nor riches to all, nor houſes to all, nor learning to all, nor any left hand favour to all, and will hee give ſaving Grace to all? Shall wee deny that to God, which wee account an injury to offer a denial of to the meaneſt of Gods Creatures? May not a mother love one child more than another; yea while they are conſidered in themſelves both alike? May not a Maſter love one of his ſervants more then another, though reſpected alike? May not a Prince raiſe up a favourite out of the reſt of the people, though circumſtantiated alike? Yea very fowls love ſome young one more than another, though qualified alike; yea the very viper will affect one of her brood more than the reſt, though ſhaped alike; The Sunne doth not ſhine upon all places alike, nor the Moon upon all corners alike; the mother Earth doth not feed all her plants alike but ſome more, ſome leſſe, ſome not at all. And wilt thou ſay that God gives univerſal grace alike, and deny him to do with his own whatſoever hee pleaſeth? The Pſalmiſt here teacheth ye better Divinity, *The ſecret of the Lord is with them that fear him, and hee will ſhew them his Covenant.* O remember, it is the part of a ſlanderer to diſcover ſecrets, *Prov.* 11. 13. *Prov.* 20. 19. and verily thou ſlandereſt Gods wiſe and hidden Counſels, that thus broacheſt all his ſecrets, yea, thou takeſt part with mockers, that revile the Saints, who ſay to the godly; Oh, forſooth, what ſecret have you? Oh, belike you are of thoſe ſpecial ones; even as *Eliphas* abuſed *Job*, *Haſt thou heard the ſecret of God? and doſt thou reſtrain Wiſdome to thy ſelf?* Job 15. 8. *What knoweſt thou that wee knew not? What underſtandeſt thou that is not in us?* verſ. 9. *With us are both the gray-headed, and the aged men, much elder than thy father*; ver. 10. *Is there any ſecret thing in thee?* verſ. 11. yes mocker, there is a ſecret with them, and God reveals it to his babes, and leaves the wiſe and the aged many times in their folly, and it is Gods glory to conceal this ſecret from them, *Prov.* 25. 1. not as if the godly can, or may pry into Gods ſecret Ark, but this ſecret is the knowledge of their own vileneſs, which *Zophar* calls the ſecret of wiſdome, *Job.* 11. 6. This is a ſecret that God reveals to them alone. *The ſecret of the Lord is with them that fear him, and he will ſhew them his Covenant.*

Nero's harlot.

Seeing the grace of Converſion is a ſecret; how comes it about then, that the wicked, that have not this ſpecial ſecret afforded them, are bound to be converted, and ſhall be judged for not being converted?

For anſwer hereunto, I muſt needs uſe a little extravagancy: The Prophet *Jeremiah* ſaith, *Woe bee unto thee, O Jeruſalem, wilt thou not bee made clean?* This is a plain queſtion, and therefore ἢ ναὶ ἢ οὐ ὑποκριτέον, the people ſhould anſwer yea, or no; ſuppoſe they anſwer down-right no, we will not bee made clean; then their wilfulneſſe plainly appears, they will not bee made clean: ſuppoſe they anſwer Yea, wee will be made clean; then their wilfulneſs appears to bee

double, for they are not only wilful, but lyingly wilful; wee will bee made clean, but when ſhall it once bee, ſaith God? they do but dally with him, ſo that hee is fain to denounce a woe, *Woe unto thee, O* Jeruſalem; and queſtion again, as being not yet ſatisfied, When ſhall it once bee? It is evident then that they were wilful in their impenitency; *They kept not the Covenant of God, and refuſed to walk in his law*, Pſal. 78.10. that is, neither did they, nor would they: *The wicked refuſe to do Judgement*, Prov. 21. 7. *They would not hear*, Eſa. 28.12. *Children that will not hear the Law of the Lord*, Eſa. 30.9. *And they would not*, verſ. 15. *They would not walk in Gods ways, neither were they obedient to his word*, Eſa. 42. 24. *They would not bee ashamed, they would not receive correction*, Jer. 5.3. *They refuſe to return*, Jer. 8.5. *They refuſed to hearken, and pulled away the ſhoulder, and ſtopped their ears that they ſhould not hear*, Zach. 7. 11. So that here wee ſee the wicked are wilful againſt Converſion; That they are wilful, may be gathered,

Buxtorf. 1 From the corrupt nature of their will; their heart is deſperately wicked, *Jer.* 17. 9. אנוש that is deadly wicked, ſaith *Buxtorfius, Bonorum expectatio nuſquam apparet*, ſaith *Tremellius*, There is no good to bee expected in it; and therefore as it wills ſinne, ſo it will will ſin, and Will will not bee converted. *The carnal heart is enmity againſt God, for it is not ſubject to the law of God; neither indeed can bee*, Rom. 8. 7. that is, it doth not barely not do good, but it is an enemy of God, it doth not onely not obey, but οὐ δύναται it cannot obey, and why can it not? *Quia non vult*, as *Haymo* ſpeaks, becauſe it will not, for [becauſe it can not] is not put as a reaſon of its not obeying, but as a parentheſis, as if he ſhould ſay, It is not ſubject to the Law of God, becauſe it is an enemy, it will not, indeed it is true it cannot, but that's not the reaſon, for it rebels againſt it, *Rom.* 7. 23. it will not bee made clean. That they are wilful, may be gathered,

Secondly, from the abominable ſpawn of hideous conditions in the heart, for a wicked heart is πανσπερμία κακῶν an alſeminary of ſinnes, an univerſal roe, or ſeed-plot of rebellions. Tell it of new obedience, it ſimply wills not, *They would not conſider his ways*, Job. 34. 27. urge it, it perverſely wills not, *The ungodly man ſcorns judgement*, Prov. 19. 28. urge it further, it ſtrongly wils not, *A fool rageth, and is careleſſe*, Prov. 14. 16. preſſe it yet more, not only outwardly by preaching, but alſo inwardly, by the ſtrange motions of Gods Spirit, it ſtubbornly and contumaciouſly wils not, *They reſiſted the Holy Ghoſt*, Act. 7. 51. winde into it, and excite it, it maliciouſly, and deſperately wils not, *Hee hath done deſpight unto the ſpirit of grace*, Heb. 10 29. their will is the very tunnel of hell it ſelf, ſo that the Sinne againſt the Holy Spirit is in the bottome of the heart, and the reaſon why all do not break forth into it, is, *becauſe God doth not follow and preſs all the wicked hearts alike with grace.*

That they are wilful, may bee gathered, Thirdly, from the Father of their corrupt heart, the Devil, *For the Devil worketh and ruleth in the children of diſobedience*, Epheſ. 2. 2. It is the devil that poyſoned the heart, and what poyſon hath hee brought into the heart? even like a Serpent, the poyſon that hee hath in himſelf, namely willingneſſe to diſobey, and wilfulneſſe (either actually or radically) in diſobeying, and therefore a wicked heart is wilful upon ſinne, *It is dead in treſpaſſes and ſinnes*, Epheſ. 2. 1. But what death is that that the Apoſtle tells us, a luſtful deſiring, ſelf-minded wilful death, verſ. 3. ἐπιθυμίαι καὶ νοήμασις τῆς διανοίας ἡμῶν, ſaith St. *Chryſoſtome* this death is an elective death, dead the will is, and dead would bee, *My people love to have it ſo*

ſo, Jer. 5. 31. whence I deduce this ſure concluſion, *That the reaſon why wicked men are not converted, and do not repent, is not becauſe they cannot, but becauſe they will not.* The Lord doth not ſay, Canſt thou not bee made clean, but wilt thou not? Indeed a wicked man cannot repent; *For, no man can come unto mee except my father draw him*, Joh. 6. 44. *No man can come unto mee except it bee given to him of my Father*, verſ. 65. that is, beleeve in mee ſaith St. *Auſtine*; Hence it is, ſaith the ſame Father, that the preaching of the Croſs is *pereuntibus ſtultitia*, to them that periſh fooliſhneſſe, but unto them that are ſaved, it is *virtus Dei*; every wicked man is like *Lazarus* dead in the grave, faſt bound, and a ſtone upon him, ἀδύνατος πράγμαλος it being an impoſſible thing to raiſe himſelf again: as a foundered horſe cannot but limp, ſo a wicked heart cannot but be impenitent: *Chryſoſt.* there is a neceſſity, though not a violent, yet a cruel neceſſity, as *Avitor* cals it, not as fatal, yet a willing miſtree neceſſity, as *Bernard* calls it; So that *Luther* gives the free will of a wicked man in regard of grace, a good title, *Res de ſolo titulo*, A naked titular thing, no ſuch matter. Yet notwithſtanding, albeit the wickeds will cannot but be impenitent; the cauſe why it is impenitent, is not becauſe it cannot be other, but becauſe it will not be otherwiſe penitent, it doth not repent, and it will not, *Sic volo, ſit at pro ratione voluntas* ſo I will, this will is the reaſon.

Thou wilt ſay, thou wouldeſt repent, although thou bee a wicked man, I would if I could, but alas I cannot, though I would. *Object.*

I anſwer three wayes;

Firſt, Haſt thou a will in thee to repent? many will boaſt every one of his own goodneſs, *Prov.* 20. 6. It may bee ſaid to thee, as *Seneca* ſaid to his friend, of a wicked yongſter, that ſaid hee would bee good; I do not ſay, ſayes hee; hee lyes, but *putat ſe cupere*, he thinks hee wills, but hee wills not. Thou ſayeſt thou haſt a will to repent, whom may I beleeve ſaith *St. Bernard*? truly, I dare not beleeve thee, if thou liveſt in wicked courſes, thou haſt a will to live in them, *Thou art a ſcorner and wilt hear no rebuke*, Prov. 13. 1. Thou art ſo, and thou wilt bee ſo, thou wilt not be made clean.

Secondly, I anſwer, thou ſayeſt thou art offended with thine own iniquities, I do not deny it, what damned devil is not? *Homines vitam ſuam, & amant, & oderunt*, wicked men hate their own lives, and love them both at one time, their own conſcience gripes them, and ſo they muſt needs finde fault with themſelves, but then their corrupt deſires tranſport them: Thou doſt not will to bee wicked, and yet thou doſt will to be wicked, like old wife *Akko*, that ſaid ſhe would not, and yet ſhee would; like a Whore that would bee ſtrange, forſooth. Oh! ſhee will not, and yet it is becauſe ſhee may cogge the more the love of her Paramours. Thou wouldeſt repent, and thou wilt go on in ſinne, thou haſt a ſetled will to ſinne, but a ſorry would, or a months mind to repent; The truth is, thou calleſt for mercy, thou prayeſt, thou repenteſt, for a faſhion to humor thy Conſcience, and ſinne the freelier; *For the Soul of the wicked wiſheth evil*, Prov. 21. 10.

Thirdly, Thou ſayeſt thou wilt repent: the glutton when hee feels his head to pain him, his panch to burden him, his belches to annoy him, hee will not bee ſuch a glutton again; what ſaith the Stoick? *Stomachum illi fecit luxuria, cito tamen redibit in gratiam*, his gluttony hath turned his ſtomach a little, hee'l bee friends with his ſinne next time again. The wicked Iſraelites they ſought God, and enquired early after the Lord for a while, *Pſal.* 78. 34. but how long did it hold? Alas, *Their heart was not right within them, they would not abide his Covenant*,

nant, verſ. 37. Wicked *Ahab* now hee is faſting and humbling himſelf in ſack-cloath, 1 *King.* 21. 27. A man would have thought *Ahab* will now become a new man, but preſently the byas was turned, by and by hee is as bad as ever he was, hee hates Gods Miniſters, 1 *Kin.* 22. 8. So that ſtill the truth is infallible, that a wicked man, the reaſon why hee doth not give over his ſins, is not becauſe he cannot, but becauſe hee will not.

1 Becauſe hee will never indeed try whether hee can or no, but hee is like *Salomons* ſluggard, *vult & non vult*, as the vulgar tranſlates it, hee wils, and hee wils not, Prov. 13. *The Soul of the ſluggard deſireth; and* [*hath*] *nothing*, *verſ.* 4. There is never a wicked man ſhall be able to ſay to God at the day of judgement, Lord, I would have repented, I did what ever I could to repent, but alas, thou Lord thou knoweſt, I could not: No, *The ſluggard lets his field bee overgrown with thorns and nettles, and the wall battered down*, Prov. 24. 31. Happily his field is barren ground and cannot bear fruit; but is that the reaſon that it hath no fruit? Indeed if hee did hedge it, and dung it, and plow it, and harrow it, and weed it, and then it would not bring any increaſe, it were another matter, *Cupiunt conſequi non & ſequi*, the wicked would arrive in heaven, but he doth not ſtrive to his power for heaven.

Secondly, a wicked man doth not, not repent, becauſe he cannot, but becauſe he will not, for if he truly and fully would, he could; for the will is the miſtreſſe of all the powers and faculties of ſoul and body: He that would be ſober, might bee ſober, unleſs hee would gagg his mouth, and pour in liquor as into a barrel; He that would ſpeak holyly, may ſpeak holy words, unleſs hee were dumb, or one ſhould ſow his lips; Thou wouldeſt leave thy company at the Tavern, thou lyeſt unto God, there is no man hales thee into it, as a Calf to the Shambles with a rope, thou art not tyed there by a chain, as a Bear by the noſe at the ſtake; No, thou wilt not, *Non velle in cauſa eſt, non poſſe prætenditur*, I will not, is the cauſe, I cannot is pretended: *No, the ſcorner will not go to the wiſe*, Prov. 15. 12.

Thirdly, A wicked man doth not, not repent, becauſe he cannot, but becauſe hee will not, becauſe hee ſhews hee hath ſtill in every action more Can-does, then Wil-does; *Eſau* could weep for repentance when hee ſaw hee had loſt his Fathers bleſſing, *Heb.* 12. but hee runs a hunting and ranging at other times, is not this a will not? *Simon Magus* could pray *Peter* to pray for him one while, *Act.* 8. and at other times play the Sorcerer, and ſeduce the people, and not look after his own, nor *Peters* prayer; is not this *A will not*? *Saul* could ſacrifice to God, and confeſſe his ſinnes now, but anon hee will not obey God, but malice *David*: Is not this *A will not*; Wicked ſwearers ſay they cannot leave their oaths, and yet in ſuch and ſuch company they will forbear; was not that *A will not*? Wicked drunkards ſay that they cannot but be overcome ſometimes, yet they can abſtain while they are about their worldly profits: Was not this *A will not*?

Fourthly, A wicked man doth not, not repent, becauſe hee cannot, but becauſe he will not; for his Can-not, is a willing Can-not; he ſaith, hee cannot but ſinne, but might not hee in the loyns of his firſt parents have kept him out of ſinne if hee had would? but that is paſt alas! hee cannot now chuſe, οὐδεὶς ἑκὼν πονηρός, There is no man willingly wicked; *Ariſtotle* the very heathen can confeſſe, he falſifies with God, and the carnal Phyloſophy of man cannot help them. Well, to let paſſe the Original Will-not, there is a new actual Will-not, *E.g.* the Spend-

Spend-thrift, hee ſaith, hee hath not wherewithal to give to the poor, hee cannot give; but hee hath willingly ſpent his mony upon potting, or apparrel, or pleaſure, or vanity, and therefore a willing Can-not. Many cannot remember the leſſons of the word preached, to repeat them in their houſholds, but their minds have willingly roved in that interim, a willing Can-not. He cannot repent, but hee willingly lyes in ſinne, that debarres him from repentance, this alſo is a willing Can not.

Quod eſt voluntarium a parte ante, illud eſt voluntarium, Axiom.

Fifthly, A wicked man doth not not repent, becauſe hee cannot, but becauſe he will not; for when the means to remove or abate his Can-not are lent him, he willingly refuſes them. Holy conference is a means; and he willingly refuſes it; Powerful preaching is a means, and he willingly miſlikes it; to bee reproved of his ſinnes is a means, and hee willingly repines at it. So that the reaſon why a wicked man doth not repent, is not becauſe he cannot (though he cannot) but becauſe he will not.

Qui tollit media voluntarie, voluntarie tollit finem.

Now then for anſwer, do ye ask, Why is a man invited by the Miniſtery to repent, and turn unto the Lord, when he hath not Gods ſecret, but cannot? becauſe the reaſon why he doth not repent is, becauſe hee will not, nor he cannot.

Yea, but thou wilt ſay, Preachers cannot bid him, as for example; Hee cannot command *Judas*, or *Cain*, to beleeve that their ſinnes may bee forgiven them; becauſe Chriſt never dyed for the Reprobate, I anſwer, *Mentiris Cain*, thou lyeſt *Cain*, Chriſt dyed for thy ſins, and that five ways. *Auguſtine.*

1 By way of Proclamation; remiſſion of ſinnes is to bee proclaimed to thee, if thou wilt beleeve, ſo ſaith *Paul*, ***Bee it known unto you therefore, men and brethren, that through Chriſt is Preached unto you forgiveneſſe of ſinnes***, Act. 13, 38. yea, *among all Nations*, Luke 24. 47. ***For to him give all the Prophets witneſs, that through his name whoſoever beleeveth in him ſhall receive forgiveneſſe of ſinnes***, Act. 10. 43. ſo that Gods Miniſters are bound to preach that thy ſins may be forgiven thee, if thou repent and beleeve the Goſpel.

2 By way of Obligation; thou art bound to beleeve, that thy ſinnes may bee forgiven thee in Chriſt, remiſſion of ſins is one of the Articles of thy Creed, that thou art commanded to beleeve, *Repent and beleeve the Goſpel*, Mark. 1. 15. and therefore its called, the Law of Faith; *Lex á Ligando*, the Law bindeth, *Rom.* 7. 2. All are bound to beleeve in Chriſt Jeſus, to the remiſſion of ſins, even reprobate and all, they are bound as well as the Apoſtles themſelves; For our Saviour commands them, to command all creatures the very ſame things that hee commanded them; *Teaching them to obſerve all things whatſoever I have commanded you*, Mat. 28. 20. ſo that thou art bound to beleeve that thy ſins may be forgiven thee.

3 By way of Obſignation; Remiſſion of ſins is ſo far forth offered unto thee in Chriſt, that God hath ſealed this ſerious offer in thine own Conſcience, thine own Conſcience tels thee, or hath told thee, that it hath in it for to tell thee, that God doth truly offer this grace of Chriſt unto thy ſoul, and thine heart can witneſſe with thee that it is thy fault, if thou do not repent, and beleeve to the remiſſion of ſins. Thus ſaith our Saviour, ***Hee that beleeveth in him is not condemned, but hee that beleeveth not is condemned already, becauſe hee hath not beleeved in the name of the only begotten Sonne of God***, Joh. 3. 18. Τῇ τῶ πιϛύγματος φύσει, ſaith Saint *Chryſoſtome*! The not beleeving it ſelf accuſeth thee, namely in thine own Conſcience, ſo that thine own reins check thee, for not beleeving that thy ſins can be forgiven thee.

4 By

4 By way of general Intention; for God intended his Son generally for Man-kind, to lay down a ſufficient price to the remiſſion of ſins for the ſame, even for the reprobate men, and all comparatively, more than for the reprobate Angels generally; I ſay, in the reſpect of the condition, that if any man or woman did repent, *they ſhould not periſh everlaſtingly*, John 3. 16. although I do not ſay generally, in reſpect of abſolute purpoſe. Thus ſaith the Apoſtle, *Verily hee took not on him the nature of Angels, but hee took on him the ſeed of* Abraham, *Heb.* 2. 16. And leaſt one ſhould think; why then hee took not on him all man-kind, therefore *Moſes* ſaith it larger, *The ſeed of the woman*, Gen. 3. 16. in whoſe loyns were all the world. This is no ſmall thing, ſaith the ſweet father, ὁ γὰρ ἀγγέλοις τοῦτο ἐχαρίσατο, he did not vouchſafe this mercy to Angels. So then, thou art taxt with a ſin over and above the ſin of the devils in hell, if thou doſt not repent; and beleeve to the remiſſion of ſins.

5 By way of ſpecial intention too, for all that thou knoweſt God means to work faith and Repentance in thee unto remiſſion of ſins. *Peter* cals upon *Simon Magus* the Sorcerer, *Not to deſpair, but to repent of this his wickedneſs, and pray God, if it be poſſible, the thought of his heart might bee forgiven him*, Act. 8. 22. ὅπως ἀφεθήσεται σοι, ſaith the ſame Father; *Peter* did not ſay thus, as if hee made any Queſtion (or would have him make any queſtioning doubt) of the poſſibility of his forgiveneſs, if hee repented, but only to ſhew the grievous condition that hee was in, that hee might provoke him to faith and repentance; ſo that thou ſinneſt againſt Gods unſearchable ſecrets and counſel, if thou doſt not beleeve that God may in a ſpecial manner vouchſafe thee forgiveneſſe of ſins. Excellently then ſaith *St. Hilary*, *Omnia Omnium*, Chriſt hath ſatisfied enough for all the ſins of all men and women. Whence we may learn, that now its worſe with the wicked man, if hee will live in ſin without amendment of life, than before, if this new Covenant had not been made, accidentally; for now his ſins may bee forgiven him; God hath offered to condeſcend with him from the rigour of the firſt, wherein hee could not bee forgiven; and to proceed in the new with him, wherein hee may, Firſt, abſolutely bee forgiven, in regard of Chriſts ſufficiency, which is enough for all ſin of Man-kind in the world; yea, as *Eccius* ſaith, the Redemption of Chriſt his bloud is ſufficient, ſo that if there were a hundred *mundi*, a hundred worlds, it might ſerve for all; yea more, were there as many worlds as the *Epicureans* held, μύριοι κοσμοὶ infinite worlds. *Aquinas* is bold to ſay, That the bloud of Chriſt is of a ſufficient value to redeem them all *à toto*: Secondly, mollifiedly *à tanto*, be forgiven on their own part, aſſiſted with Chriſts efficiency. I ſpeak of Chriſts perſwading, exciting, and to ſome general duties enabling grace, whereby though he do not give them Free-will, yet he truly profers them to diminiſh the extream bondage thereof, and without doubt doth in ſome. And therefore if hee bee obſtinate in his ſins, hee is accidentally I ſay in a more woful condition than ever before; for now, *Curſed is hee becauſe hee continues not in all things that are written in the book of the Law to do them*; Hee devolves himſelf upon the old Covenant, and ſhall anſwer for the breach thereof. Now, *Curſed is hee too, becauſe hee beleeveth not in the Sonne of God*, hee Ship wracks himſelf againſt the New, and ſhall anſwer for the contempt thereof. God comes ſo graciouſly unto him in the power of the diſpenſation of the Goſpel of Chriſt, that it might bee the better with him under the Law of faith (although God do not go ſo farre with him as with his Elect) but hee makes himſelf guilty

Hom. 15. de pæn.
Diog. Laer. Proſp. reſp. ob Vincent.

guilty of the blood of the New Testament, and turnes this *May bee forgiven*, into a double *Never shall be forgiven*, yea and by the just judgements of God into a desperate *Never can be forgiven.*

But suppose Ministers may bid them beleeve, because God hath commanded them so to preach, yet how can God himself bind *Cain* or *Dives*, or any other reprobate to beleeve, when Christ did not dye for them? or how can God judge them for not beleeving in the Son of God, who never was incarnate for them? can they be tyed to beleeve that to be so, which is not so?

I answer, 1 Put case that Christ did not dye for them; the Preacher, or God in the Preacher doth not command them to beleeve an untruth; for faith comes by the word Preached, and look whatsoever the word saith, they are bound to beleeve: The word saith, *That hee dyed for those that beleeve. For those that hunger and thirst after righteousnes, for those that repent*: The word saith, *They are bound to repent, &c.* And if they do repent, if they do hunger and thirst after him, then the word assures it, *Christ dyed for them.* So that, a man cannot bee bound to beleeve that which is not so, because that were a lye. This is not true, when that which is not, by beleeving is made to bee so. *Ergo*, It is false that a man is an Angel, it is false that a man is a spirit, yet if a man bee an Angel, he is a spirit, that's true. It is false that a fool is discreet, It is false that a fool is wise, yet if a fool were discreet, he were wise, that's true. So it is false that a reprobate hungers and thirsts after Christ. It is false Christ dyed for him in particular, yet if he do hunger and thirst after him, Christ did dye for him, is true. It is false that a reprobate doth beleeve, and false that Christ dyed for the reprobate in particular, yet it is true, that if hee do beleeve, Christ dyed for him.

Secondly, That which a man is bound to beleeve, is true: It is true, not only that he is bound to beleeve, but also even that thing which he is bound to beleeve, but no further then hee is bound to beleeve it. But a wicked man, *ut sic*, as yet a wicked man, going on in sin, is no where in Scripture bound to beleeve that Christ dyed for him; but he is bound to beleeve, that is; to bee in *statu quo credat*, in that state wherein hee may beleeve, and so *mediante hoc statu*, under supposal of that state hee is bound to beleeve. He that is bound to the antecedent, is bound to the consequent of that antecedent.

Thirdly, To beleeve that Jesus Christ dyed for him in particular, is not the faith that every one is immediately bound to, but the sequel of true faith. *Credere in Christum est fides*, to beleeve in Christ is the faith it self, that is to go out of himself, and cast himself wholly upon Christ for his salvation.

Fourthly, God in his special mercy gave Christ to his elect, to work their salvation, and the application of the condition, for all is from him, our redemption; and the having thereof: Because they could not effect the former Covenant, hee gives them an easier, and inables them to do it. Now God in his general mercy; or in his conditional mercy (speciall too in regard of the devils, to whom he vouchsafes it not, and in regard of their former stricter Covenant, which hee tyes them not to, so they do beleeve) having devised a sufficient means for all the worlds salvation, sets the wicked reprobate a rule to live by, namely, faith, repentance, new obedience, which hee will not inable them to do, nor is he bound so to do, for a power of beleef was included in their primæve innocency, as *minus* in *majori*. *Adam* himself before the Fall, was to go out of himself, and cast himself upon another. Now man

ſince the fall, is bound to nothing but the ſame. Here is the difference, before the Fall hee was to go out of himſelf, to deny himſelf, *ratione nullius meriti*, and to caſt himſelf wholly upon the promiſe. Since the Fall, man muſt go out of himſelf, and deny himſelf; *ratione boni* too, and to caſt himſelf upon a new promiſe; that promiſe was the promiſe of bounty, this the promiſe of mercy; that promiſe was in his Son God, θεῷ, and this promiſe in his Son, both God and man, θεανθρώπῳ, ſo that this faith diffets from the other, but onely in the ſundry modifications of ſubject and object.

Laſtly, the reprobate are juſtly condemned, becauſe they do not beleeve in *Chriſtum ſufficientem ſervatorem*, not to ſpeak of *efficacem*, for though they know that Chriſt is a ſufficient Saviour, this is but a *credere Deo*, but a beleeving that God ſayes true; who ſaith that Chriſt is ſufficient; they may beleeve that Chriſt is a ſufficient Saviour, but ſure it is, that they do not beleeve in Chriſt a ſufficient Saviour.

The Lord ſtabliſh the peace of Sion, in heart and mind, through Jeſus Chriſt our Saviour.

FINIS.

THE RICHES OF GRACE.

A TREATISE

SHEWING

The value and Excellency of a gracious Spirit, by comparing it with the Nature and Spirits of wicked and ungodly men, which desire not the ways of the Lord Jesus.

By that Reverend, Learned, and Faithfull Minister of Gods Word, WILLIAM FENNER, B.D. *sometimes Fellow of* Pembrook Hall in Cambridge, *and late of* Rochford *in* Essex.

Perfected many years since by the Author.

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TO THE CHRISTIAN READER,

GRACE, MERCY, AND PEACE.

THere was never any age or time (Christian Reader) since the beginning of the world, how corrupt soever, that was comparable to this our thrice unhappy age, in all kinds of corruption, wickednesse, and sinne, with grief of Conscience I speak it, with weeping I behold it, and with sorrowful heart I lament it, and therefore seeing wickednesse doth so abound, the Lord (lest his children (frozen in the dregs of their sinnes) should perish with the wicked) raiseth up, in his mercy, good men (as wee see the Author of this Treatise, a man of rare parts) to pluck off the Vizzard of sinne from their faces, and to lay it open to the view of the whole world, to the end that every one may see the vilenesse of his wicked wayes, and the filthy dregs of sinne; thrown in their face; may blush at the same, bee ashamed, repent, amend, and turn to the Lord Jesus, and so eternally be saved.

In this Treatise is drawn to the life, the sins and wickednesse of ungodly men, which desire not the way of the Lord Jesus; together with the Excellencies, riches, great value of a blessed and gracious spirit.

The Author of this Treatise was a man of a pretious spirit, as may appear by this and other works of his in Print: *A Reverend and worthy Divine gives this Testimony in his Commendations, that hee was* a Minister very Conscientious, one that had a great ability

lity given him of God to Preach unto, and work upon the hearts and conſciences of men, to awaken the ſleepy, to inform the erronious, to ſettle the doubtfull, to confirm the wounded; alſo that hee was a worthy divine; both in regard of his unweariſome paines in preaching, conſuming his own body to ſave the Souls of others; as alſo of his Learning and Exemplary Piety. *They that knew him did love and reverence him; and if any did diſ-eſteem him, it was becauſe they did not fully know him. Hee is now a ſhining ſtar in the firmament of heaven, alſo that there were hundreds of people that will bleſſe God to all Eternity for his pains; he needs not our praiſes, but our imitation.*

It is true that this birth is Poſt-humum opus, *and commeth out after the death of the Author; but I hope it will be the more pleaſing, to revive the memory of him, whoſe life and labours were deſervedly pretious in the eſteem of Gods people.*

This Treatiſe is one of the ſparks of the zealous (dead, yet living) Author, finiſhed by himſelf, which might have lain covered in the aſhes of forgetfulneſſe, had it not been blown up by one (well minded) which received it from the Authors own hand: it hath been viewed by a Reverend divine, to prevent errours, and to make it complcat for the Preſs, *which is here preſented to thy view:*

Therefore Chriſtian Reader, let me obtain thus much at thy hand, as to accept of his labours as pretious, well-wiſhing towards the truth, and the profeſſour thereof.

The ſubject of this enſuing diſcourſe is publiſhed for thy benefit, read it, the Lord give thee underſtanding to conſerve and practice it in thy life and Converſation, Amen.

THE

THE RICHES OF GRACE

Job 21. 14.

Therefore say they unto God, Depart from us, for we desire not the knowledge of thy wayes.

Obs Friends disputing against *Job*, that hee was a wicked man, because the wrath of God in so grievous a manner, lay so long upon him; *Job* returns answer again, If this be true doctrin you speak, that God scourgeth none but wicked men, how is it then that wicked men so oft, and so much prosper in the world, abounding in all worldly pleasures and delights?

Now *Jobs* shews that wicked men may prosper in five things.

First, In life and health: as the Raven may live five times longer than cleaner birds, *vers.* 7.

Secondly, In their multitude of children, *vers.* 8. A foul Sow hath more young than an Ewe hath Lambs.

Thirdly, In Tranquillity and safety, *vers.* 9.

Fourthly, In successe and increase of their substance, *vers.* 10. as the wicked men have a Proverb, the worse man the better luck.

Fifthly, In wealth, security and pleasure: hearts ease, say they, is the best flower in the garden, *vers.* 11, 12, 13.

Then *Job* sets down two things.

First, The sin in the verse read unto you, *They say unto God, Depart from us, for we desire not the knowledge of thy ways.*

2 The punishment in the 13. vers. *In a moment they go down into the grave,* and *vers.* 30. *The wicked are reserved for the day of destruction*; every wicked man, God hath laid up, and purposed him to hell, hee gives him of prosperity to fat him up; that his damnation may bee greater.

The verse read, containes in it three things.

First, Wicked mens contempt of grace, in these words; *Wee desire not the knowledge of thy wayes.* Secondly,

2. Secondly, Their contempt of the means of grace in theſe words, *Depart from us*, they could bee content that the Lord ſhould depart from them in his Ordinance; if no preaching, no praying, no Sabbath, no ſign of God amongſt them, they would not much care, not much lay it to heart; nay they alſo deſire it, they ſay unto God, *Depart from us.*

3. Thirdly, The prophaneneſs of their lives: They ſay unto God, *Depart from us*: though few ſay ſo with their mouths, yet by their lives, ſo they live, ſo they behave themſelves.

From the firſt of theſe, *viz.* a wicked mans contempt of grace, wee obſerve this Doctrin.

Doct. *That a wicked man doth not ſo much as deſire ſaving grace.*

For the clearing of the point, wee will define the true deſire of grace, *A true deſire of grace, is a ſuper-natural appetite* to grace not had, for the goodneſſe of it. There are four things in the true deſire of grace.

Firſt, It is an *appetite of the ſoul* to grace; when the heart doth even go out of it ſelf for the attaining of grace: there are words in the 107 *Pſal.* 3. *verſ.* which ſets it down expreſly, by the *longing Soul*; the word ſignifieth, a running ſoul, a ſoul that not only goes to grace, and the means of grace, but runnes to it with an eager deſire and ſpeed. An hungry appetite which ſignifies an hunger unfained, which is

1. First, *Unſupportable* without meat, ſo that hee that truly deſires grace cannot bee without grace. As one ſaid; Take away heaven, and you take away all from mee, ſo it is with the poor ſoul, take away grace, if it bee out of hope of grace, it can never reſt, it can never bear the want of it.

2. Secondly, *Inſatiable*, without meat, nothing can ſatisfy him but meat, though hee had all the wealth in the world, yet hee could not bee ſatisfyed without meat. So it is in the true deſire of grace, fetch one all the gold of *Ophir*, all the honours and pleaſures of the earth, all contents under heaven cannot ſatisfy him, but grace, he muſt have grace, no content in any thing elſe, but grace, grace.

3 Thirdly, Hunger is *Irrepulſable*, it will bear no repulſe of coſt, when it will afford to give large ſummes for mean food, nor of pains, as appeareth by the woman that went five miles in the famine for food, it will bear no repulſe: for were a man a Lord, it would make him beg rather than withſtand it. So the true deſire of grace is irrepulſable; who ſo truly deſires it and cannot get it, hee will not let God alone, nor ſuffer him to reſt but begs and cryes for it, oh! hee could bee content to give all hee hath for it, and if any thing in himſelf hinder, he will willingly caſt it off, he will go through thick and thin, he will endure any contempt, any diſgrace, for it. If he ſuffer any diſgrace any reproach for grace, he glorieth and rejoyceth in it.

4. Fourthly, Hunger is humble, it is not choice in its meat, if it cannot have pleaſants and dainties, it will bee content with Farmers food, yea any thing, Pigeons dung will bee good food; ſo hee that truly deſires grace, is of an humble heart, he can be content to welcome childrens crummes, and account it preferment to ſit with Chriſt his dogges: though with *Pauls* widow they waſh the Saints feet; though with *David* they bee door keepers in Gods houſe, yet ſo they may have grace, they care not though the whole world trample upon them, though they be accounted the off-ſcowring of all things.

2 Secondly, It is a *Supernatural* appetite, and that to diſtinguiſh from a natu-

natural, which natural men have, and yet hate grace. Every man naturally hath a care of his own preſervation, wherefore ſeeing hee cannot bee ſaved, but muſt eternally periſh in hell without grace, hee will deſire it as a man may give way to cutting off of his arm or legg, rather than his whole body ſhould periſh; though hee hate the cutting off of thoſe members, yet ſeeing an unavoidable neceſſity, that otherwiſe hee muſt dye, or the like, hee doth willingly deſire it. So the fooliſh Virgins. *Mat.* 25 deſired Oyl in their Lamps, not becauſe they loved light, for their deeds were full of darkneſſe, but they ſaw they ſhould bee ſhut out of heaven and caſt into hell without it. As a dogg that deſires to vomit, not becauſe he hates the meat, for afterwards he licks up his vomit again, but becauſe ſomething troubled his ſtomach: So many a man vomits out his luſt, gives over his drunkenneſſe, whoredome, pride, malice, and many other ſinnes, becauſe they trouble his conſcience, and hee is evidently convinced that hee muſt go to hell if hee live in them; but when his conſcience is quiet again, and the pinch over, hee doth willingly yeeld himſelf to all his former luſts. Some have ſhewed from that place, 1 *Pet.* 1. *verſ.* 12. that the very devils have deſired the knowledge of the redemption by Chriſt; though others bee of judgement that it is not the meaning of the Apoſtle in that place, yet certainly it is a truth, for hell were no hell; it damned men and damned devils, did not deſire to eſcape it, but this is not the deſire of grace, it is a ſuper natural appetite.

Thirdly, It is an appetite or deſire *After grace not had*: the love of Grace is a good thing whether had or no; delight is in good when had, deſire is in good though not had; a good though wee attain it not, nor poſſeſſe it, yet wee love it, becauſe wee judge and ſee it to bee good, or to have goodneſſe in it, and therefore wee finde wee delight in it when wee have it: and in the want of it wee deſire to have it. A man may deſire good that hee hath, but then it is imperfectly had, which may be two wayes. 3.

First, In regard of the haver of it, or perſon having it, by reaſon of ſome incapability in him of not receiving it, Grace is a whole thing, ſo is faith, repentance, love, zeal, &c. they are whole, and intire graces, which go together, but becauſe wee ſee how good they are, therefore we deſire them in a high degree, that deſire is of grace not had, it is plain, *Eſa.* 55. 1. 1

Secondly, In regard of the thing had which cannot be had, but ſucceſſively, as a Sermon cannot bee delivered all in a word, but ſomething muſt ſucceed, wherefore if there bee any goodneſſe in a people, ſeeing and hearing the goodneſſe of one part, they will deſire the other. 2

Thirdly, For the goodneſs of it, or that is in it, a wicked man may deſire grace for ſome other reaſon, but never for the goodneſſe of it, a ſwine may deſire to bee raking in the dung-hill where there is a pearl, but it is not for the pearl, but for the muck that is there: So as long as the Goſpel and plenty go together, the Goſpel, and Father, and Mother, and Wife, and Lands and houſes, and Life go together, ſo long they will hear the Goſpel and ſeem to love it, but when the Goſpel and theſe things part, then they and the Goſpel part alſo. But the true deſire of grace is for the goodneſs that is in it. *Balaam* could deſire even the very heart of a righteous man, but it was when hee ſhould bee dying: for hee ſaw that if hee had it, there was hope of heaven and ſalvation, but otherwiſe hee muſt down to hell. But this deſire is nothing. Now that 3

the true desire of grace is not in a wicked man, is clear from *Isay* 53. 2. where the Prophet speaking of Christ, who is the fountain of all Grace, saith thus, *There is no form nor comlinesse, and when wee shall see him, there is no beauty in him that wee should desire him*: this is meant of the body of Christ, for as the learned have writ, Christ had all parts in the perfection of a body, and of his soul, for it was repleniſhed with all Divine graces; In him dwelleth the fulneſſe of the God-head bodily, and therefore there was beauty enough in him to have raviſhed all Angels, yea all the world, and ten thouſand more if there were ſo many. But men in their natural eſtate ſee not this; wee that are carnal, wee that are ſinfull, wee that are in our ſinnes, wee that are not truly changed nor renewed in our minds, wee ſee no beauty in him that wee ſhould deſire him, unleſſe hee will bring gold and ſilver, Hawks, and Hounds, Cards, and Dice; if hee would bring theſe, then wee ſhould ſee ſome beauty in him, but if hee bring nothing but weeping and mourning, and repentance, the ſtrictneſs and preciſeneſſe, mortifying and crucifying their earthly members; there is no beauty in theſe things that wee ſhould deſire him; wicked men may have a would, but not a willing deſire, they wiſh thus and thus, but as the old Proverb is, Wiſhers and woulders were never good houſhoulders, but there is no true deſire in them of ſaving grace.

Now as no love, is love indeed, but true love, otherwiſe it is hatred; no fire, fire indeed, but the true fire; no holineſſe, holineſſe indeed, but true holineſs, for otherwiſe it is but hypocriſy, ſo no deſire is deſire indeed, but true deſire.

Reaſ. 1 Firſt, Becauſe grace is above the reach of nature, and therefore an Aſſe cannot deſire to bee a man, becauſe hee cannot conceive better of a man than of himſelf; for an Aſſe ſeems beſt to an Aſſe, a drunkard to a drunkard, a whore to a whore-maſter. Now if ſo bee that a natural man cannot conceive better of grace than of himſelf, hee cannot deſire it: if all the world were fools except one man, that one man would bee accounted the fool, and all the reſt wiſe men. So hee that is a true natural fool is highly accounted of by his fellows: ſo a natural man accounts of ſpiritual men as mad men, The ſpiritual man, ſaith the Prophet, ſpeaking in the language of wicked men, are mad, 1 Cor. 2. 14. *The natural man perceiveth not the things of God, for they are fooliſhneſſe unto him*: a natural man may perceive ſweetneſſe in the world, in his gain, in his profits, in his pleaſures, in his delights and vanities, and in his luſts, for theſe things are carnally diſcerned; but not in the things of God, *for they are ſpiritually diſcerned*, a wicked man may have a great deal of knowledge, that a child of God cannot ſpeak of more truths, nor underſtand more than he doth, but though a wicked man underſtand ſpiritual things, yet not ſpiritually, but carnally onely, and in a carnal ſenſe: this is the reaſon that a worldling had rather have a 1000. pound, than true grace, that the covetous man had rather bee in his counting houſe, accounting his intereſt-money and his gains, than at the houſe of God to hear a Sermon; becauſe they are carnally diſcerned, but theſe things of God are ſpiritually diſcerned. If wee that are the miniſters of God could drop ſhillings and pounds amongſt men in our preaching to them, they would come to the Church more duely, and hear more eagerly and affectionately; but when wee deliver the things of God and the everlaſting Myſteries of Salvation, which are above their reach and underſtandings; if they come to Church, they can ſit quietly in their Pews, being no whit affected with the word as if it were nothing unto them.

Second-

Secondly, Because *Grace is contrary to nature*, fire cannot desire water, nor water fire, because they are contrary, one expelling the other, for either the water will quench the fire, or else the fire will lick up the water; so nature and grace do thwart one another. Nature would have a man love himself, Grace forbids it, and commands to love God. Nature would have a man to bee wrathfull, cholerick, and given to revenge upon every small provocation; but Grace forbids all these and the like. *The wisdome of the flesh is enmity against God*, Rom. 8. 17. Take Nature in its best wits, take a naturall man in his best understanding, best apprehension, and sweetest affable disposition, take the very flower and height of nature, though never so learned, and yet it is at enmity with God and grace, and therefore impossible it should desire Grace. Hereupon it is that the Magistrate neglects true justice, is cold or lukewarm in the cause of God, let Grace call for the contrary; Fathers and Masters will not Catechise and instruct, and bring up their children and servants in the knowledge and fear of the Lord, though Grace reprove them never so bitterly for the neglect of it. Divers Christians will bee earthly, dead, lukewarm, let Grace stirre them up never so earnestly, yet still Grace is not welcome, it imposeth things contrary, suppose a man should come to a fire, and use all the rhetorick and arguments to perswade it not to burn, let him threaten it, burn not fire, if you do I will pull you all to peeces, yet it will burn still; for it is contrary to the nature of fire to suspend burning, so it is contrary to nature to suspend its lusts. *Reas.* 2

Reas. 3

Because Grace is not only above and contrary to nature, but it is a hell unto nature; grace is a hell to a natural man. Now a Rogue cannot desire the stocks; a theif cannot desire the Gallows, nor a vagrant the house of correction; no more can a Natural man desire Grace; for Grace arraigns and commits a man and sends him down to hell gates, into hell it self, if he repents not. I grant a wicked man may think he desires grace, when he wisheth, O that I had Christ, O that I were the child of God and that I had Grace! but if one should come to this man and tell him what it is to bee a child of God, to have Christ and grace, that thus and thus hee must bee qualified, hee must take up the Crosse of Christ, and follow the precise and strict rules of Christ, and the directions of Grace; this man then would even hate those conditions; and so consequently his former wishes, Amos 5. 18. *Woe unto them that desire the day of the Lord, to what end is it for you? the day of the Lord is darknesse and not light.* As if the Prophet had said to all wicked men, you think you desire the day of the Lord, that Christ the Saviour might come into the world, but to what end is it? I tell you the day of the Lord is not such a day, Christ is not such a Saviour, as you do imagine: *The day of the Lord is darknesse and not light, a day of sorrow, of grief, of Condemnation unto you*: So the Lord complaineth by the Prophet, *You have wearied mee; wherein have wee wearied thee, say they? You have prophaned the Table of the Lord. yee have snuffed at it, saith the Lord: But we desire the comming of the Lord*; yea saith the Prophet, *The Lord shall suddenly come, but who can abide the day of the Lord? or who can stand when hee appears? For hee is like Refiners fire, and like Fullers Sope*: Thou desirest Grace, thou that livest in thy sin; I tell thee that is hell and vengeance to thee, for it commandeth thee to crucify thy lusts, and to descend unto the gates of death, in the true humiliation of thy soul, or else it will damn thee in everlasting condemnation of hell. Mal. 2. 17. Mal. 1. 12, 13. Mal. 3. 1, 2.

Becauſe nature in a wicked man is in its full ſtrength, now it nature in the child of God, in whom it is in ſome meaſure mortified, and ſubdued, bee ſuch an oppoſite and enemy to the working of Grace, ſtirring up curſed luſts, and the like, to quench the motions and comfortable living of Grace; how much more when nature is in its full power and force where there is nothing elſe? Put meat into a dead mans mouth, and there is no abſolute reſiſtance. The child of God is like a ſick man troubled with ill humors and diſeaſes, hee hath true deſire of Grace yet weak and low, not raiſed to that height and power which they ſhall bee, when they are perfectly recovered. Therefore the Apoſtle exhorts the people of God, 1 *Theſ.* 5. 19. *Quench not the ſpirit*, becauſe even in them there are ſome luſts, and corruptions ſpringing out of the heart, which will be ready to put out the fire of Grace.

Uſe 1. This is for comfort for all poor broken hearts in whom God hath ingendred the true deſire of grace, let ſuch know that the firſt ſtep to Grace, is to ſee they have no grace, and the firſt degree of Grace, is the deſire of Grace: it is not with the body as with the Soul, if you will bee healed you ſhall bee healed; a man may deſire to bee healed corporally, and yet his diſeaſe continue upon him; but it is not ſo with the Soul, if thou wilt ſay Chriſt heal mee, thou ſhalt bee made whole. If a man have but the true deſire of Grace, it ſhall bee given him, *Pſal.* 10. 17. *Lord thou haſt heard the deſire of the humble:* when the poor ſoul is humbled before God in the ſenſe of the want of Grace, and breathes and deſires after it, the Lord will grant ſuch deſires. So *Pſal.* 145. 14. *Hee will fulfil the deſires of them that fear him; he alſo will hear their cry and will help them.* One ſaid the greateſt part of Chriſtianity, is to deſire to be a chriſtian. And another ſaid the total ſumme of a mans Religion in this life, conſiſts in the true deſires of ſaving Grace. This was the perfection that Saint *Paul* attained unto, Rom. 7. 18. *To will is preſent with mee, but I finde no means how to perform that which is good.* Saint *Paul* wee know was the child of God, and one dearly beloved of God; yet there was the pitch of his godlineſſe, it conſiſted more in deſire, than in accompliſhment; Canſt thou approve by evident and ſound arguments that thou haſt the true deſires of Grace? then know for thy comfort, that the Lords ſpirit of Grace hath been moving and ſtirring in thee, Phil. 2. 13. *It is God that worketh in you, both the will and the deed*, and that of his good pleaſure, not onely of his bounty, from whence hee hath beſtowed many graces, even upon ſuch as hee will damn afterwards, for their accurſed abuſe of them, with the neglect of the power thereof. But if God have ſet thy will, and the ſtream of thy affections and deſires to himſelf and to grace, if but thy will, yet it is Gods good pleaſure from which hee did at firſt elect thee, and gave his ſonne to redeem thee. As it is with ſinne, ſo it is with Grace in this: The deſire of murther, is murther; the deſire of adultery, is adultery; the deſire to ſteal, is theft: So it is with Grace, the deſire of Faith is Faith? the deſire of repentance, is repentance: but thou wilt ſay, What good is it to deſire to beleeve and not to beleeve; to deſire to repent, and not to repent; to deſire to have an humble heart, and a broken heart, and yet not to have the heart humble and broken? I anſwer, he that hath the true deſire of Grace, hath the greateſt part of Grace. Suppoſe a man ſhould bee ſcraping and raking, and grinding the face of the poor, to hoard up a great deal of treaſure and riches to himſelf; which I pray youis the greateſt part of his covetouſ-

neſſe,

neſſe, the laying up of the money, or his greedy deſires and oppreſſions? Surely I judge his covetous deſires and oppreſſions. For any, even a child of God, may lay up and gather riches; when it pleaſeth God to caſt them upon him; ſo that it is not the having of Riches, but the coveting of them that proves a man to bee a covetous man. For not onely great Uſurers and oppreſſing Land-lords are covetous worldlings, for I tell thee covetouſneſſe may be in a begger, and under thy leather coat; if thy minde bee running after the world, thou that art never at quiet, but thy heart, thy head, thy hand, and all is taken up after it, whether thou accompliſh thy covetous luſt or no, yet thou art one of thoſe covetous perſons ſpoken of in 1 *Cor.* 6. 10. Suppoſe a man ſhould attain to a great meaſure of Grace, that hee is marvellouſly humble, marvellouſly zealous, marvellouſly holy and ſtrict in all the wayes of God, I would know which is the greateſt part of his Grace. I ſuppoſe his ſtrong and vehement deſire.

Secondly, Set it forth by a ſimilitude, ſuppoſe a man ſhould bee in a great ſtrait; that all his goods were to bee confiſcated unto the King: now an execution is ready to ſeiſe upon them, unleſſe ſpeedily hee make them over to ſome friend, who will keep them for him, it may bee his friend is an hundred miles from him; ſo that by no means hee can come to him, now hee thinks, Oh! that I had ſuch a friend, whom if I could but come at, I would caſt my whole eſtate upon him, and repoſe much truſt in him. So the ſoul that apprehendeth the wrath of God, and the curſe of the Law ready to ſeiſe on it for damnation, it would fain go to Chriſt, but hee cannot tell how, the ſenſe of his vileneſs keeps him off, oh! hee would bee glad to leave and caſt away all his luſts, and deareſt ſins, and take up the croſſe of Chriſt, and if hee could but reach Chriſt, oh! then hee would think himſelf ſafe, hee would lay all upon him, his very ſoul and Salvation. Certainly this man hath true Faith in Chriſt: for a man would truſt him well, before hee would caſt his whole eſtate upon him. There is an excellent place for this in Hag. 2. 6, 7, 8. *I will ſhake all Nations, and the deſires of all Nations ſhall come*: where are three things. 2.

Firſt, Its a marvellous inſtinct of the Spirit of God; whereby hee ſhakes all the children hee hath in the world, humbling their ſouls, and terrifying their conſciences upon the ſight of their ſinnes, and they ſtand in the caſts off; caſt-aways. 1.

Secondly, Their deſire of Chriſt. 2.

Thirdly, *The deſire of all Nations ſhall come*, that is, Chriſt ſhall come, where obſerve that Chriſt is not called the aſſurance, but the deſire *of all Nations*, becauſe that there is no child of God, but doth truly deſire Chriſt, though many bee his who have not the aſſurance of it: never did any man deſire to eat, which had not eaten before, ſo [I deſire to beleeve] comes from [I do beleeve.] Let then none bee troubled, and fear and complain for the want of faith, for true deſire ſprings from faith as the root of it. 3

Hence wee may ſee, that Grace which wicked men deſire, is not true Grace, *Uſe.* 2

You will ſay men come to Church, they pray, they come to the Sacraments for Grace; they profeſſe they would have grace, and will you ſay that they do not deſire it? *Obj.*

I anſwer with *Salomon*, *The Soul of the ſluggard deſireth, and hath nothing, but the Soul of the diligent ſhall bee made fat.* As it is with a ſluggiſh man that deſires his ground ſhould bee tilled, but yet will take no pains *Anſ.*

pains to plough it; who desires that his business should go forward, that hee might have the harvest, yet will not bee at the cost and charges needful for it, hee may wish and desire a harvest, but shall have nothing: So the Soul of a sluggish Christian, of a lukewarm professor, desires faith and repentance, but gets neither, but the soul of a diligent Christian shall have enough to justify him, Grace enough eternally to save him. But the soul of a carnal Christian desires faith, but gets but a lazy faith, a faith that will not justify him, a lean or perhaps a lazy repentance that will not save him, a dead performance and profession together, Rom. 11. 7. *Israel* saith the Apostle, *hath not obtained that which he sought for, but the election hath obtained it*, first carnal *Israel* sought for the promises of Christ, but they got it not, but the Election hath obtained it.

Obj. 2. O! but our Saviour saith, *Seek and ye shall find.*

Answ. 2. I answer, true, if you seek *well*; this word is of few letters, but of great force, it is the very form of all Arts: for Rhetorick is the Art of pleading well, and Logick of disputing well, so is Divinity the Art of seeking well, of living well; it is nothing to desire Grace, unless you seek it well: the truth is, a wicked man desires not true grace, but something that seems to him to bee true grace. Now suppose a man were sick, and five pills would cure him, hee thinketh four will do it and therefore neglects the fifth and dyes for want of it. So a man having his conscience convinced from the word of God, that unless he have such and such faith, such & such Graces of the Spirit of God, such knowledge, such holinesse, hee shall be damned. Hee thinks if I can bee but thus and thus, if I can do but thus much, I shall bee saved; whereupon he will hear the word of God, hee will pray, hee will keep the Sabbath, give over his sinne, leave his drunkennesse, his swearing, and yet when all comes to all, hee goes to hell. Why: because true grace which was commanded, and which he should have had, hee accounted and called Puritanisme and precisenesse, and rejected as a superfluous thing, hee thinks if hee can attain to such a pitch as to live justly and quietly, and to bee well governed, and to follow his particular calling, and keep the Church, and perform some good duties, though hee bee not zealous for God, nor in the worship of God, will not indure reproach for Christ, and for his strict profession: such a one shall bee damned though hee have all the Grace hee looks for. A crimson shooe cannot cure the Gout; so fine comlinesse of carriage in a natural man, cannot heal the infection and poyson of corrupt nature. An Asse is an Asse still, though hee bee never so well trapped: so a natural man is a natural man still, though never so well qualified: Hath hee love, hath hee knowledge, meeknesse, gentlenesse, and a kind of humility and liberality? comes hee to the Church, hears the word, receives the Sacraments? yet unlesse he bee mortified and converted, changed and renewed by the spirit of God, it is impossible hee should bee saved; Tit. 2. 11, 12. *The Grace of God which bringeth salvation, hath appeared unto all men: and teacheth us, that we should deny ungodlinesse*, &c. as if the Apostle would give us to understand that there is a grace that bringeth not salvation; but that which bringeth salvation teacheth us to deny all ungodlinesse and worldly lusts, and to live soberly, righteously, and godly in this present world: if then that Grace thou desirest and hast attained to, teach not thee to cast away all sinful corruptions, and do not make thee live holily, it cannot bring thee to heaven. *This grace which* (saith the Apostle) *teacheth us to deny ungodly lusts*, as if hee had said, I know

know it hath appeared to all, all the world hath it offered to them, it hath appeared to them, but they will not learn of it to deny ungodlineſſe, and worldly luſts, and therefore inſtead of Salvation it bringeth Damnation to them, but it teacheth us and brings Salvation to us. But now becauſe men are apt to ſay every one boaſting, that they deſire grace, therefore for the third uſe.

Come, examine thy ſelf or thy ſoul, and we will lay it bare before the Lord, that if thou haſt Grace thou maieſt know of it, if not, thou mayeſt bee convinced of it, and ſo perſwaded in time to ſeek truly for it. *Uſe.* 3

Now if thou haſt a true deſire of Grace, then it purifieth the conſcience from all dead works. If thy Conſcience now tell thee, that thou haſt any ſinne and corruption, that thou art not willing to lay off, it is an evident demonſtration, that thou haſt no true deſire of Grace. A man that hath his hands full of baſe luggage, if a pearl ſhould bee at his feet, unleſſe hee empty his hands hee cannot take it up, and therefore if hee will not caſt away that baſe ſtuffe, wee would ſay hee hath no minde to the pearl. Now thy hands and thy heart are full of corruption; ſo that though Grace lye even at thy feet, yet thou canſt not receive it up, unleſſe thou empty thy hands and thy heart.

1 Wherefore if there be any luſt, though never ſo dear, any boſome ſin, which thou wilt not part with; it is an evident ſign that thou haſt not a true deſire of Grace, *Heb.* 3. 18. Willingneſs and deſire to live honeſtly, and a good Conſcience are joyned together; noting, that ſo a man cannot have a deſire to live piouſly according to Gods will, but hee muſt have a good Conſcience in all things: If then thy Conſcience tell thee that thou wilt ſwear now and then, thou wilt tell a lye upon occaſion, and be ſcandalous to others now and then, and wilt reſerve ſome paſſage for thy luſts; know that thou canſt not, thou doſt not deſire Grace. For true Grace animates the ſoul to lay off all hindrances of the Grace deſired. 1 *Mark.*

2 It is a vehement deſire, if true; a lukewarm deſire is no true deſire. As a man hath a deſire to a peece of cloath, and goes to the Drapers ſhop to buy it, hee judgeth it to bee worth twenty or forty ſhillings, now if the Draper ſhould hold it at three or four pound, hee ſcorns the motion, and flings away with deteſtation of it; he deſired it, but his deſire was ſtinted, upon ſuch a condition, at ſuch a price above which hee loathed it. This is the reaſon why the Miniſters of Chriſt are ſo unwelcome to men, and their Miniſtery too. Becauſe they would bring the men beyond the price which they would bid for Chriſt and Grace; they would willingly have Chriſt, have faith, have heaven, but they are loath to take ſo much pains, to bee at ſo much coſt, as they muſt be at, if they ever have it, ſuppoſe thou give over thy Whoring, thy ſwearing, for grace, yet if not thy company keeping, thy lying, thou haſt no true deſire of Grace, though thou give over all thy groſs ſins, yet if thou retaineſt thy deadneſſe, thy luke warmneſſe, though thou give over all thy ſins ſave one, though but in a corner or a nook of thy heart, though I ſay thou come to this price, yet unleſſe thou wilt give all thou haſt, no true deſire of Grace. For the man that truly deſires Grace; his deſires are vehement, ſuch as will part with all things for it, 2 Cor. 7. 11. *Yea what vehement deſires*, the word ſignifies deſire upon deſire, one deſire upon the back of another, and all for Grace, Gen. 30. *Give me children or elſe I dye*, ſaith *Rachel* unto *Jacob*: So the heart cryeth unto the Lord for Grace, as for a thing without 2 *Mark.*

which

which it periſheth; *Auguſtine* ſaith, that the deſire of Grace is the thirſt of the ſoul it is a burning and gnawing deſire, that will conſume a man with deſiring. Here therefore the whole world is convinced of their unprofitable deſires. For what dead prayer? what dead hearing? what dead receiving? as if men would teach God how to deny them, or as if they would bid the Lord keep his graces. They will come and ſay prayers, and give an ear, but they have no burning nor thirſting deſire.

3 *Mark.* 3 Delight in the means of Grace: though delight be an effect of true deſire yet it is a ſign of Grace, becauſe grace in *potentia*, is in the ordinance of God; therefore the man that deſires grace, hee will delight in the Ordinances of Grace; hee that deſires learning, delights in reading and ſtudying the means of it: ſo he that deſires mortification, delights in the powerful preaching, whereby hee may have all the corruptions of his heart layd open; hee that deſires Grace, delights in all the means of it, Pſal. 37 4. *Delight thy ſelf in the Lord, and he ſhall give thee the deſire of thine heart*, Doeſt not thou onely pray, but doeſt thou delight in prayer? Doeſt not thou onely hear the word, but delighteſt in hearing the Word? doeſt thou not onely come to the Sacraments, but delight in the receiving? Then thy deſire is true deſire, when the heart hath this delight. there is an inward drawing the heart to it: Canſt thou finde a forcible tugging and moving of thy heart and ſoul to all holy duties, that thou canſt not but muſt at them; but if thou art aukward and untoward unto holy duties, to the worſhip of God, thy deſires are counterfeit.

4 *Mark.* 4 The more delayes the greater deſire, delayes are as Oyl caſt into the fire, which makes the flame the greater. As a ſtone the further it is from its center; the faſter it goes to it: ſo if thou doſt truly deſire grace, the longer thy ſoul is before it can attain it, the more thou art affected after it. The Comick hath a pretty Proverb, When a man is a-thirſt, it is a miſerable thing to go digge a Well to quench it, for every ſhovelfull will but aggravate his drought: So it is with men that deſire grace: Prov. 13. 12. *Hope deferred maketh the heart ſick*; when a man deſires are held off and ſtill deferred, that yet hee cannot have it, it doth even make the heart ſick with grief: a man that wants health is ſick becauſe hee cannot get it, hee tumbleth, and toſſeth, and turneth from this ſide to that ſide, cannot bee at reſt, ſo the ſoul that truly deſireth grace, is even ſick for it; it cannot have content in this nor in that, it is never where it would be, it is as a ſtone caſt up from its own center, till it have gotten Chriſt and his graces; every delay, though never ſo ſmall, ſeems tedious to a man at ſuch a time. But on the contrary, thou haſt been without grace; it may be theſe 20. 30. 40. 50. or 60. years; what are thy deſires? are they more than before? No, but as before, ſo they are ſtill; as thou didſt pray before, ſo thou prayeſt ſtill, as thou heardſt before ſo thou heareſt ſtill; and as thou waſt faint in thy deſires, ſo thou art ſtill, and ſuch are thy endeavours; it is an evident argument that thou didſt never truly deſire Grace; true deſire the longer the more earneſt. Therefore the Prophet beginnes his prayer, Pſal. 13. with a *How long Lord*, ſhall I have this proud heart, ſhall I never be humble? *How long Lord* ſhall I have this unbeleeving and impenitent heart, ſhall I never have faith to reſt upon thee, and repent of my ſinnes committed againſt thee? *How long Lord* ſhall I have ſuch a dead heart, ſuch earthly affections in thy worſhip and ſervice, ſhall my heart never bee quickned, and my affections never drawn to thee, and faſtned neerer to thy ſervice? *How long Lord* ſhall my heart

heart bee under theſe corruptions, ſhall I never get victory over them? how long ſhall I ſerve the devil, ſhall I never ſerve my God? how long ere I ſhall be a factor for heaven, as I have been for earth?

If thy deſires bee true, then thou haſt gotten ſome grace: As it is in the veins of a mans body, the more they are opened, the more they are filled with blood: and as the bellows, the more they are opened, the more they are filled with wind: ſo it is with the heart, the more it is opened with enlarged deſires unto God; the more it is filled by God with grace; the *Pſalmiſt* hath a ſweet paſſage, Pſal. 37. 4. *Thou haſt given him his hearts deſire*, there is no deſire on mans part, but there is a [*hath given*] on Gods part, *Pſal.* 145. 16. there is no living thing in the world that can deſire, but the Lord ſatisfieth the deſire of it. 5 *Mark.*

Examine therefore thy ſelf, haſt thou deſired Faith, and yet doeſt thou diſtruſt God? haſt thou deſired repentance, and doeſt thou live in thy ſin, never the humbler, never the lowlyer, for all thy deſires, but as thou waſt yeſterday, ſo thou art to day, as the laſt week, ſo this, as the laſt year, ſo this? certainly thy deſires are not true.

For then thou ſhouldeſt finde God ſatisfying of them: as thou deſireſt, ſo thou ſpeedeſt; little deſiring, little ſpeeding; great deſire, great ſpeeding; A lamentable thing it is, that the deſire of Grace, ſo great a thing, ſhould bee ſo little eſteemed in the world; men ſay they have good deſires, but they are like wicked God-Fathers and God-mothers at the Font: who if the Miniſter asketh them, Do you forſake the devil and all his works; the vanity and pomp of this world; ſay, Wee forſake them all: Now let the Devil but tempt them to pride, malice, drunkenneſs, revenge; and the like, preſently they yeild to it, they ſay they forſake them all, but they do but lye; So ask them; Do you deſire grace? Yes; that is my deſire, ſaith one, and I deſire it ſaith another, but they deſire not to cut off their ſins, or if they do, it is as *Saul* cut off the witches, he cut them off with one hand, and enquired of them with the other; when he was in a ſtraight: So men can bee content to cut off their ſins, till a pinch come to draw them to them again, they can lay aſide their covetouſneſſe till a bait be offered them, to revenge again, to drunkenneſſe again, and ſo to gaming, whoredome, and the like: that theſe men do not deſire grace is evident.

They that truly deſire Grace, deſire the means of Grace: men that deſire a crop of corn, they will bee at the coſt, charges, and pains, for plowing, harrowing, and ſowing of their ground, and all other requiſites, but notwithſtanding their deſire of Grace, they are both to bee at the coſt and pains to hear the Word of God and keep it: *Paul* and *Barnabas* going to *Paphoſt* *Paulus Sergius* hearing of it, preſently deſireth to hear him Preach; no ſooner can a faithful man come to a Town, but the godly Chriſtians will bee at him, to preach to them: No ſooner did the *Eunuch* eſpy *Philip*, but hee preſently calls him into his Chariot to expound the Scriptures to him; But thou mayeſt hear the word every Sabbath day, but it may be thou wilt ſit at home or in the Ale-houſe, or if thou heareſt, it is but with a ſlight ear: Chriſt hath commanded thee to pray for labourers, how many prayers haſt thou put up to God for faithful Miniſters, ſuch as may break to every one his portion in due ſeaſon: I fear there are many thouſands amongſt us; to whom theſe things are as Riddles, men do not deſire

the breath of Grace, I know there are many talkers, but few doers, talkers by the ell, but doers by the inch, men muſt firſt bee doers and then talkers, ſome are onely great ſpeakers of Religion and holineſſe: and now you all ſit in your Pews, I know not which is the beſt Chriſtian among you, you all hear and look upon the Minister, but the trial is anon when the Church doors are ſhut, and you gone home to your houſes, by your meditations, repetitions, prayer, and the like duties, to engrave it into your hearts, and that your lives may bee guided by it. Many hearers are like Ale-houſes, with fair inſcriptions engraven at the entry or walls of the houſe, as love God, fear God, honour the King, pray continually, be watchfull, and the like; yet there is nothing but drunkenneſſe, and curſing, ſwearing, and all helliſh ungodlineſſe within: So it is with men that make fair motions, fair ſhews, like *Ezekiels* hearers; they will hear well enough, but they do not; As talking without doing is nothing, ſo there can bee no doing without talking; a man that hath true Grace, hee deſires to bee ſpeaking of it, wee beleeve, and therefore wee ſpeak; if a man have Grace in his inward Soul, it will caſt forth a ſavour into his lips, it will ſeaſon his ſpeech; the voluptuous man talks of his hounds, and Hawks; the Drunkard of his cuppes; the worldling of his plough and Cart, and Cows; the Trades-man of his wares, and the women of their houſholdſtuffe, this or that matter, but ſcarce a word of God, or the work of Grace.

7 Men deſire not the companions of Grace, like to like, and as the Proverb is, birds of a feather will flye together; Where ſhall we have the Drunkard, but at the Ale-bench? the whore-maſter, but at the drabs houſe? the gameſter, but at the gaming-houſe? the worldling, but with worldly men? They cannot indure the Society of the Saints, for they cannot rip up an oath, but ſome *James* will rebuke them ſaying, *My brethren, ſwear not at all*; they cannot tell a lye, but ſome *John* will tell them of hell, *That they ſhall be caſt into the Lake that burneth with fire and brimſtone*; they cannot drink a pot or two, and bee a little merry, but ſome *Paul* will tell them that *Drunkards ſhall not inherit the kingdome of heaven*; they cannot play the wantons, but ſome one or other that takes Chriſts part, will check them, and tell them that *Hell openeth her mouth wide to receive them.* I never read in any hiſtory, ſacred or prophane, that ever any of the governours of *Sodome* did viſite *Lot*, but when they would have done him miſchief.

And again, when they deſire not the works of Grace, Grace bids men live in love and amity, and forgive wrongs, now where men conceive malice, and revenge, and receive 6. 10. 20. Sacraments and ſwallow up wrath and hatred, and ſpend a thouſand ſhillings in revenge; theſe deſire Grace no more than the Devil: nay, Grace will teach a man to deny his luſts, and ſinfull pleaſures, and corrupt deſires: I know many think they deſire grace; O they would have it fain, but they will not have it in Gods ſenſe.

There was a fool ſent to fetch wood from the ſtack, hee would not go up to the top of it, but ſtood pulling at the bottome, and had got but a few ſticks, which if hee had gone to the top, hee might have had a great many more in leſſe time, but whiles hee was pulling at the bottome, at laſt the whole ſtack fell upon him, and killed him. Juſt ſo it is with all men, all the world hath a ſtack of ſin, lying upon their backs, and conſciences; now they muſt take

take away the whole ſtack before they can bee converted: True it is, men pray, O Lord convert mee, O Lord give mee thy grace, but they caſt not away all their ſins, they may be a pulling at this or that, but retain others; they live in their deadneſs and lukewarmneſſe in Gods worſhip, and in carnal performance of Gods duties; at laſt the whole pile of their ſins falls upon them and damns them, body and ſoul in hell for ever.

And laſtly, It is an evident ſign that men have not true deſire of Grace, for when Grace is offered, then they will not accept of it nor take it. Can a man deſire an hundred pound; and yet when it lyeth at his feet, and offered him, will not take it up: God offers thee grace, he calls by his Miniſters, *How long will ye love fooliſhneſſe? forſake your wayes yee fooliſh, and yee ſhall live, and walk in the way of underſtanding*, Prov. 8. But now men will not, they caſt grace from them; I tell thee hereafter, thou mayeſt deſire Grace when Grace will not be found; *You ſhall ſeek mee, but you ſhall not find me*; ſaith Chriſt. Now I bid you repent, *But you will not beleeve and receive the Goſpel, but the time ſhall come, that you ſhall ſeek for me*, and that grace which was offered you, *but you ſhall not finde me*, Ezek. 24. 13. *Becauſe I would have purged you, and thou waſt not purged, thou ſhalt not bee purged from thy filthineſſe any more, till I have cauſed my fury to reſt upon thee*: even ſo the Lord ſaith to every ſoul, to whom hee offers the means of Grace, Becauſe I would have converted thee, and plucked thee from thy ſinnes, but thou wouldſt not, I would have purged thee from thy drunkenneſs, and whoredomes, and from the foul filthineſſe of your corrupt heart, but yee have neglected and contemned all thoſe means of purging, whereby I would have purged you. Therefore now mark Gods final ſentence upon thy deſtruction *Thou ſhalt never bee purged, thou ſhalt cry and call for mercy, yet thou ſhalt never have it*;

Mark it now, yee that have Grace preached unto you, and will not take it, now accept it, God will not let you have it hereafter, if you would never ſo fain, but they that neglect Grace now, grace will neglect them hereafter.

But how ſhall we get our hearts truly to deſire grace?

I anſwer, firſt, Learn to know it: Grace is ſuch an admirable thing, that if men knew it, they could not but deſire it. All men deſire good, though it bee but a ſeeming good; this is the reaſon that drunkards deſire drunkenneſſe, and angry men revenge, becauſe they conceive a good in it: but if the drunkard did but know and conſider, that his drunkenneſſe would lead him to hell; if the angry man knew that the end of his envy was damnation; they could have but a ſmall (if any) deſire to them, or comfort in them, but if you would deſire grace, then labour to know it; Teach me the way of thy Statutes, and I ſhall keep them, ſaith the Prophet, Pſal. 119. 33. Pſal. 9. 10. *They that know thy name will put their truſt in thee.* That man that knows and is acquainted with God, that knows what it is to be patient, humble, holy, lowly, meek, and deſpiſed for Chriſts ſake, that man will put his truſt in God, and ſeek after ſuch excellent ornaments, let come what will come of it, that which all men know to bee good, all men deſire, and therefore few men deſire the true good, becauſe few men know it; knowledge of ſalvation in the Scripture is put for ſalvation: a man cannot have his ſinnes pardoned, his heart ſubdued, and all his corruptions mortified, but hee muſt know what it is. Luke 1. 7

God never knows any, but they know it themſelves, thoſe that bragge of their knowledge, and yet live in their ſin, know not God; they have perhaps an intellectual and carnal knowledge of him, but no ſaving knowledge of him, 1 *Pet.* 2.9. Therefore one ſaid, if all the learning in the world were put together in one man, yet it is not ſo much as in the moſt ignorant Child of God; though never ſo dull and weak in apprehenſion of other things, yet if hee be truly acquainted with Chriſt, he hath more knowledge than all the Doctors in the world, have by their humane learning.

The taſte of Grace is ſweet and dainty, that if wee could but once taſte it, our hearts would ever water after it, and wee ſhould have little luſt to the contrary evil; *Luke* 3.39. Thou that taſteſt of pride, of covetouſneſs, of worldly-mindedneſſe, thou taſteſt of very rank poyſon; but if once thou taſteſt of the pure liquor, and of the good things of faith, repentance, holineſs, purity, and the like, things of God, thou wouldſt never deſire the other again: The Prophet *David* knew not how to bring men *to truſt in God*, but by wiſhing them *To taſte how good the Lord is*, Pſal. 34.8. Hath there any man had the leaſt reliſh of Grace, though now they mock at it, and reproach it, and their conſciences tell them as much?

Before the *Iſraelites* taſted of the Manna, they cryed out, *What manner of meat is this?* Here is ſtuffe indeed; but when once they had taſted of it; they adventured the breach of the Sabbath to get it: So men cry out at the Preaching of the word; what Preaching is this? here is thundring indeed, of wrath and revenge, hell and damnation, and the like: what, can we not go to heaven without all this pudder and ſtirre? Alas! men know not the power of the word, men ſuperficially know God and his ways; like a fool hearing of a Lemmon taſteth the pill, and becauſe the pill is bitter, hee caſteth away the Lemmon: So thou heareſt of this and that Commandement, to mortify thy luſts, to kill thy corruptions, or elſe of opening hell for thee, thy lips ſtick in theſe bitter pills, and therefore thou rejecteſt the ſaving ſweetneſſe of the word of God. But I have given over my drunkenneſs, my ſwearing, and the like will ſome ſay, yet I feel no ſuch ſweetneſſe by it, they ſay it is a glorious thing to be a profeſſor, to do thus and thus, but I ſee no ſuch matter. Thou fool thou taſteſt but the paring and the rinde only of Religion, and doſt thou therefore conclude that there is no more ſweetneſs in the heart of it? Know thou whatſoever thou conceiveſt, yet Gods people that have taſted the ſweetneſſe of it account it otherwiſe; ſo *David*, in the 119. Pſalme 103. verſe. *How ſweet are thy words unto my taſte! yea ſweeter than honey to my mouth?*

If you would deſire Grace, then purge out the ill humours of ſinne, out of thy ſoul; Suppoſe a man hath attained to ſome knowledge of Grace, and taſte of it, yet if ſin be not purged out, it will dead his deſires. *Barzillai* refuſed to ſit at the Kings table, and eat of the Kings meat, becauſe of the evil humours of his body: So, ſo long as the old man is not caſt off, though the ſoul ſtand in never ſo much need of Grace, though it ſeeth and judgeth of it ſelf damned without it, yet ſin puts the ſoul out of taſte, it cannot deſire it; Sin is like greaſe to the horſes teeth, it takes away his ſtomach, though there bee never ſo much meat in the rack, he hath no minde to eat: Wherefore when the Apoſtle exhorts men to deſire the *ſincere milk of the Word*, 1 *Pet.* 2.2. he firſt exhorts them to lay aſide all malice, guile, hypocriſy,

criſy, envy, and evil ſpeaking, for except a man firſt lay aſide theſe corruptions, hee cannot deſire grace, for thereby the devil greaſeth thy teeth, and taketh away the edge of the ſoul from the deſire of Grace. When a man deſires to ſleep, hee deſires to hear no noyſe; ſo when a man doth deſire to ſleep in ſin, he deſires not to hear the voice of grace diſturbing him; and the Devil like a diligent Chamberlain, drawes the curtains of darkneſs and ſecurity about him. *David* proteſſeth to God, *Pſal.* 119. 18. that his eyes failed for his promiſe, *when wilt thou comfort me?* hee had no comfort in his Crown or Kingdome, or any other thing, and therefore hee prays, Oh, when wilt thou comfort mee! but alas! men ſuffer themſelves to bee filled with this and that luſt, with ſome corruptions or other. Now when a mans purſe is full of ſtones; there is no room for ſilver; ſo when the heart is full of ſin, there is no room for Grace, *Joh.* 8. 37. *My Words*, ſaith Chriſt to the Jews, *have no place in you.* As a great Inne filled with gueſts, all the room is taken up, ſo as there is no room for others, and by reaſon of the noiſe, they cannot hear what others call for: ſo it is when the ſoul is filled with ſinne, continually bawling for tendance, and accompliſhment, there is no room for the word of God to enter, all the rooms are taken up, there are gueſts in every corner, all the faculties are filled. Therefore the Apoſtle *James*, *Jam* 1. 21. exhorts them, *Wherefore lay aſide all malice, and ſuperfluity of naughtineſſe, and receive with meekneſſe, the ingrafted word, which is able to ſave your ſouls*: all ſuperfluity of wickedneſſe, ſin, and evil, though it bee never ſo ſmall or little, it is ſuperfluity, and therefore if ever you would take phyſick, take it faſting, if you deſire it ſhould do you moſt good, ſo there is no taking of the Word of God, or any means of Salvation, to have any profit by them upon a full ſtomach; as when the heart is filled with ſin, with pride, envy, malice, hypocriſy, earthlineſs, deadneſſe, untowardneſſe to godly duties.

If thou wouldſt deſire Grace conſider the want of it; were thou never ſo graceleſſe, yet if thou didſt but know the want of it, thou wouldſt deſire it: without Grace thou art a child of hell, a brat of the Devil, and an heir to the curſe of the great God: better had it been for thee, that thou hadſt been born a dogge, or a Toad, a ſerpent, or any thing elſe, than to bee born to live and dye without Grace. Art thou proud, and haſt not grace to bee humbled? know, *God will know thee afar off*, and then woe, woe, damnation is thy end; Liveſt thou in any ſin, and haſt not grace to mortify, and in time to kill it? better had it been for thee that thy Cradle had been thy Coffin, and thy mothers womb thy Grave, than that thou ſhouldſt live to ſin and dye without repentance. O curſed art thou, there are not ſo many letters in Gods book, as thou haſt curſes for thy portion, it would burſt thy heart with grief, if it were ſenſible of the 100000. part of that woful grief.

My heart breaketh for the longing for thy judgement: the Prophet conſidering what a fearful thing it was to bee without the comfort of Gods word, it breaks his very ſoul. True deſire of Grace is ſenſible of the want of it; I ſay not therefore that it is without Grace, for there is difference, between being in want of a thing, and being without a thing; a man may be in want of full health and ſtrength, and yet not without health and ſtrength: ſo a Chriſtian ſeeing in himſelf, not to have attained to the full degree of Grace, deſiring after it, is ſenſible Pſal. 119. 119, 120.

ſible of the want of it, A dead man yee may carry to *London*, or whither you will, hee never deſires to bait in the way, hee feels no hunger nor thirſt, whereas a living man cannot travail long, but neceſſity of nature calls for refreſhment, a fearfull ſign that men are dead in ſin, and in the ſtate of eternal death, ſeeing they can travail up and down their whole lives and yet feel no want of grace.

Anſw. 5 Laſtly, Fear to offend God; the fear of evil is the deſire of good, fear to tranſgreſſe againſt Gods Commandements, fear to pray coldly, fear to have a by thought at any of the Ordinances of God, fear to bee proud, fear to carry malice, and thoughts of revenge, fear to do any evil to diſpleaſe thy heavenly Father.

This fear is a mark of true repentance, 2 *Cor.* 7. 11. Where there is moſt fear, there is moſt deſire: What is the reaſon that women are moſt ſubject to deſire, but becauſe they are moſt fearfull? What is the reaſon that Stags and Harts (as King *James* excellently noteth) are ſo thirſty after revenge, but becauſe they are timerous and fearful by nature? Who deſire moſt to bee exalted, to this and that honour, place, and office of credit and preferment, but ſuch as fear they ſhall never have honour enough?

Who are more covetous than they that fear they ſhall never have riches enough? Would I urge you to the deſire of Grace, I think I can bring ſuch motives out of the word of God, as will either leave you in the gall of bitterneſſe, or elſe make you to deſire Grace.

Mot. 1. Grace is like the poor man *Salomon* ſpeaks of in *Eccleſ.* 9. 15. who when a King had beſiedged a City, yet hee by his wiſdome delivered it; but no man remembred this poor man, though they had been all dead men had not hee by his wiſdome delivered them, yet no man accounted or eſteemed of him. So it is with grace, were it not for Grace, wee ſhould all be damned; and albeit that grace doth bring Salvation among us, yet where is the man that truly accounts of it, even ſo as to deſire it.

Mot. 2. Conſider that there is no good, indeed good to thee, but onely in Grace: What is it that men deſire? is it not good? Pſal. 4. *Many ſay, who will ſhew us any good*? ſome good or other all ſeem to aim at: but it is a wonder, what wide aims men take, ſome think it is in pleaſure, and therefore aim only how they may ſpend the time merrily, in eating and drinking, in hawking and hunting, in carding and dicing, and the like; ſome think it in honour, and ſome in riches, ſome in learning, ſome in one thing, and ſome in another; but alas! thou maieſt eat and drink, and yet bee damned when thou haſt done; thou mayſt deſire much gold and ſilver, and yet periſh in hell, after thou haſt got it; thou maieſt deſire honour and promotion; and yet bee damned when thou haſt attained it; theſe are true, but vain goods, outward and temporary, good onely in reference to a further good, ſo that if a man ſhould reſt on them, hee ſhould loſe all his good. Our Saviour Chriſt puts a baſe pronoune upon them, calling them *Theſe things*, as if they were not worthy the naming, Mat. 6. 33. *Seek firſt the Kingdome of God, and the righteouſneſſe thereof, and all theſe things ſhall bee added unto you*: Where our Saviour forbids his Diſciples the ſeeking of earthly things.

In the firſt place talk not of theſe things, neither let your thoughts bee troubled about them, for they are not what they ſeem, or as many judge them to be, butif you would have the true good, *firſt ſeek the kingdome of heaven.*

So

So in James 5. 1, 2, 3. *Go too now yee rich men, weep and howl for the miseries that shall come upon you; your riches are corrupt, and your garments moth-eaten, your gold and your silver is cankered, and the rust of them shall bee a witnesse against you.*

Weep and howl you great men, Knights, Lords and rich men; if you have no other treasure, your portion shall bee damnation and destruction in the day of Gods wrath.

It is Grace alone that is true good, inward substantiall good, and the last good of the soul, all other goods they are but finite, but Grace instates a man into the Lord Jesus Christ, an infinite full and perfect good: riches, honour, and wisdome, these things are good, but thou must give account for them, and if thy account bee not good, thou shalt bee damned for the unprofitable use of them: those things are not like fat Parsonages, which it may be bring a hundred or two hundred pound into the Parsons purse yearly, and yet may be they are but 10 or 20 pound in the Kings books: it is not so with Grace, but every pound is a pound, every shilling is a shilling, yea every farthing is a farthing in Gods book: so that if God hath given thee Wisedome, knowledge, riches, houses, honours, or any other tallent, know that God hath set it down to a farthing, and thy account shall be as strictly demanded of thee, if thou hast not Grace.

Grace would discharge a man of all these; when all other goods are but as burthens to men to sink them to hell.

Obj. *I hope I desire Grace, may some say, I pray, I read, I hear, I meditate, and confer of good things.*

Answ. When a man is at a banquet, doth he desire the dishes, or the meat in the dishes? indeed he may pull at the dishes, but reacheth thereby to the meat.

Prayer and Preaching, Sacraments, &c. they are but as it were the dishes; God disheth up his Graces in his Ordinances: Now should guests when they are at a banquet, sit cutting the dishes, they might cut them, and yet rise an hungry, and starve for all the nourishment they would give.

So men cut the meat, and when that is eaten, they cast away the dishes; Prayer, Preaching, Sacraments, they must cease, if therefore thou hast not gotten meat out of those dishes, if thou hast not received the Grace offered unto thee by them, thou art never the better: thou hast heard the word, but hast thou received the Spirit? thou hast prayed, but hast thou gotten Grace? thou hast received the Sacraments, but hast thou received Christ, and his graces also? otherwise thou hast nothing.

O what a strange thing is it, that men should feed upon dishes and not seek after the meat in them, and so starve their souls! Did the prodigal, *Luke* 15. feed upon his Fathers dishes? No, but on his fat calf; What though I have a golden key, if it will not open the door? What good is it for a man to have brave Gally pots about him, if there be no physick in them to heal his sickness?

A boat, a boat, crys the passenger, when he would go over the water; what, is it the boat he desireth? No, but that he may passe over the water.

We cry out a Sermon, a Sermon, a prayer, a Sacrament, but to what end? We should desire them as a means whereby God conveyeth Grace, using them as boats, carrying us unto holinesse, to faith,

faith, love, meekneſs, humility, &c. otherwiſe thou wilt bee never the better: for if a man have a hundred boats, yet if they can not carry him over the water, what is hee the nearer for them? if a man have heard an hundred Sermons, and have as many Prayers, and Sacraments, yet if thereby he have not Grace, nor be carried to holineſſe and Sanctification, at the day of Judgement, he ſhall be at the farthest part of the river, of the haven of bleſſedneſs.

No good can ſatisfy but onely Grace: Eccleſ. 1. 8. *All things are full of labour, the eye is not ſatisfyed with ſeeing, nor the ear is not ſatisfied with hearing*: ſuppoſe the eye ſhould ſee all the brave and beautiful things in the world, yet the eye is not ſatisfied with ſeeing of them: ſuppoſe a man ſhould hear all the melodious muſick, yet would not the ear be ſatisfied.

The woman that came to draw water at *Jacobs* Well, *John.* 4. 13. our Saviour tells her, *Whoſoever drinketh of this water, ſhall thirſt again*, theſe things may allay for a time, but not quench a mans thirſt.

For give a covetous man never ſo much wealth and riches, yet his thirſt is not quenched, but there is room for him to covet again.

Give *Alexander* one world, and hee will ask for another.

Thou art ſick and deſireſt health, thou haſt health, yet thou deſireſt ſomething elſe: thou art in Priſon, thou deſireſt liberty; when thou haſt it, doeſt thou leave off deſiring? No, but thou wouldſt have ſome other thing.

Suppoſe a man were worth ten pound hee deſireth to be worth twenty, and when he hath that, he deſireth a hundred, and ſo a thouſand pound.

All the goods in the world is like Ale-houſe Beer, which the traveller drinketh of, but it doth not quench his thirſt; a man can never ſatisfy his deſire with any worldly good.

If thou wouldſt have that which will ſatisfy thee, then deſire Grace, for Grace is the proper object of the ſoul.

Suppoſe thou hadſt all the brave ſights in the world, yet thou couldſt not ſee them with thine eyes; ſuppoſe thou hadſt all the ſweet Muſick in the world, yet thou couldſt not hear it, for the ſights are the objects of the eyes, and Muſique of the ears.

So all the good things of the world are but for the body, not for the ſoul, riches, honours, pleaſures, and the like, are the objects of the body; and not of the ſoul, and therefore the ſoul can never be ſatisfyed with them.

A father in his meditations ſpeaks thus, Lord thou haſt made my ſoul for thy ſelf, and it can never be at reſt, till it can finde reſt in thee.

The ſoul is like *Noahs* Dove, which could finde no reſt (the waters overflowing the earth) till ſhe returned to *Noah* in the Ark again: ſo unleſſe thy heart hath found God, and bee drawn up to him the center of it; thou mayeſt wander up and down the whole world, and yet never have content.

Couldſt thou get wealth, honour, wiſedome, learning, health and the like, yet without Grace the ſoul is empty, and hath not ſatisfaction.

They are all tranſitory; and therefore cannot give content.

Suppoſe a man could have the world, and yet looſe it again, it would more vex him, and diſquiet him, than if hee had never had it.

Hence

Hence it is that a poor begger, that hath always indured want, can bear it better than a broken Gentleman that hath lived in wealth and pleasures in former time. want and necessity is a hundred times more grievous to him: *Wilt thou* (saith *Salomon*, *Prov.* 23. 5.) *cast thine eye upon that which is nothing? for riches taketh her to her wings, as an Eagle that flyeth to the heavens,* hee doth not say that riches flyeth like a hawk, which by a whistle or some other means, will come to the Faulkoner again; but is like an Eagle, which no Art under heaven can bring back again; all thy riches, all thy honours, hadst thou never so much of them, they cannot continue long with thee; for either they will leave thee, or thou must leave them at the hour of death, then out goes the soul, and God knows whither; it may bee the more honours thou hast, and riches, pleasures, preferments, &c. the worse thy case is, and the greater thy condemnation.

Thirdly, Suppose they were permanent, yet they are unnatural to the Soul; Can a horse feed upon flesh, or a Lyon upon straw? so my beloved, can a mans soul feed upon shillings or pounds? Can a mans soul feed upon lusts, and pleasures, and vanities? No, the Soul is of a spiritual substance, and therefore cannot bee satisfied with worldly contentments: as it is with the body, so it is with the Soul in this, the necessity of the body, and emptinesse thereof, is not filled with spiritual things, but with earthly; so a spiritual emptiness must have a spiritual repleniſhment.

Can a man fill a house with Grace? No, a house is a body, and therefore must have houshold stuffe, and the like, which are bodies to fill it: so the Soul which is incorporeall is not filled with bodies, with silver, and gold, or any thing in the world, for all the honours, pleasures, and the like, in the world, are bodily honours, bodily pleasures, and bodily delights, and therefore cannot fill a spiritual emptinesse.

The Fool that our Saviour speaks of *Luke* 12. shewed himself to bee a fool indeed, in that hee said to his Soul, *Soul take thy ease, thou hast much goods laid up for many years*, vers. 19. whereas all those goods did onely concern his body, for notwithstanding all them, his soul was miserable, empty, and wicked; his body indeed had much goods, much silver and gold laid up for many years, but his soul had never a ragge.

Lastly, The Soul it self is unsatiable, and therefore nothing can satisfy it. The soul of men ever since the Apostasy of the soul from God, by *Adams* fall, have wandred up and down like Devils, men run one after this lust, another after that, one after this profit, that preferment, yet finde no rest in any thing.

It is the curse of God upon mans soul, because it would not rest on God, that therefore it should not rest on any thing else; the soul shall never have satisfaction, unlesse Grace bring it back again to the same God, from whence it hath fallen, and so set it upon God and Christ.

A wicked man may say hee is contented, and hee thanks God hee hath enough; but the reason is, because he thinks hee hath grace too, and that enough to carry him to heaven: for if that wicked man knew that they had no Grace, or that they had not enough to free them from hell, were they never so rich, honourable, &c. yet they could have but cold comfort. *Why* saith the Prophet *Esay* 55. 2. *do you lay out your silver, and not for bread, and your labour without being satisfied;*

tisfied? Why do you beſtow all your thoughts and meditations, all your pains and labours to get the world, to get gain and preferment, to ſatisty your luſts? Know this is not bread, it is a Scorpion; it is not fiſh, but a Serpent; will your feed your bodies with them for a while, and ſtarve your ſouls for ever?

Suppoſe thou haſt got all that thou canſt deſire of theſe goods, and thou commeſt to lye upon thy death-bed, afflicted with many pains and aches of thy body, and troubled with the ſtings of an accuſing conſcience in thy ſoul, ſome man would tell thee of thy great honours and preferments, of thy large revenews, and preſent thy golden coffers, and ſhould ſay; Sir why do you complain of pains, and aches, and agonies? think of theſe things: alas; they cannot give eaſe to the leaſt of thy torments, they cannot ſhelter thy ſoul from that fearfull dooms ſentence, *Go ye curſed into everlaſting fire*: it is not gold nor ſilver, nor all the wealth in the world, that can deliver a ſinner from the wrath of God: wouldſt thou have true good? God is onely good; hee is good in the higheſt perfection, hee is an abſolute good without evil, all other good hath its mixture of ſorrow, grief, and hatred, with love, delight, and joy. But God is the onely good, Prov. 11. 23. *The deſire of the Righteous is only good*, hee deſires God, and Chriſt, and the eternal love of God in Chriſt to bee manifeſted unto him, and therein hee rouls and reſts himſelf, but the hope of the wicked is indignation, hee onely deſires the baſe pelf of the world; but the wrath of heaven is with it, and hee ſhall bewail his own ſoul, that for ſuch baſe things he ſhould refuſe the eternal good and neglect it.

Secondly, God is eminent in all goodneſſe, all other good hath for the moſt part but one good in it, or three at the moſt, meat will not cloath a man, nor cloth will not feed a man, but in God there is all good, infinitely greater than mans ſoul is or can bee capable of. Doſt thou deſire riches? go to God, and then thou ſhalt have all that thou canſt deſire. Doſt thou deſire honour, and length of daies, even eternity? go to God.

When a man goes to one place for food, they muſt go to another place for cloaths; ſhouldeſt thou go to the Drapers ſhop for cloaths, then thou muſt go to another place for meat. Thou takeſt an hundred wayes in vain, that ſeekeſt after the things of this world; if thou wouldſt go to God, thou might'ſt have all thy deſires accompliſhed, and all thy wants ſupplied at once in him.

Thirdly, God is ſuch a good, that without him nothing is good, when thou deſireſt Gold, thou deſireſt not the earth, but the good of it, if thou couldſt have the good uſe of it, thou wouldſt not deſire the earthen matter of it: the good of gold and ſilver, of apparrell, and the like, is from God; whatſoever good it bee, if God be not in it, it is not its ſelf, thou haſt money in thy purſe, if thou haſt not God in thy heart, it is not treaſure, but Canker; thou that art cloathed with never ſuch coſtly garments, if withall thou art not cloathed with Chriſts Righteouſneſſe, they are not garments to cover thee, but badges of thy loathſomeneſſe, and nakedneſſe before God; the gold, of thy gold; the honour, of thy honours; the pleaſure and delight, of thy delights; the garment of thy garments, is Gods love in them all. In joy God and thou haſt all good of them all. Pſal. 63. 1. *O God thou art my God, my ſoul thirſteth after thee, my fleſh longeth greatly after thee, in a barren and dry land*

land without water; a barren good, the Juyce and ſap of the heart, and the root of all good is from God alone.

Laſtly, God is ſuch a good, that if thou haſt him not for thy great good, who is of all infinite goodneſſe to his people, who have choſen and preferred for their only good; The ſame God will bee a God of infinite terrour and wrath to all ſuch as have rejected him, and choſen falſe Gods to themſelves. Is God become this evil? juſtly maieſt thou tremble, and fear all; all the Devils in hell, without the wrath of thy God; whom thou haſt rejected, the flames of Hell would not bee terrible, but the Lords wrath as a fire, and a river of Brimſtone doth kindle it. *Our God* (ſaith the Apoſtle) *is a conſuming fire*: the very hell of hell, the fire of fire will God bee to thy ſoul without grace. Wherefore if thou wouldſt deſire any thing to do thy ſoul good, then deſire Grace; grace, or elſe thou periſheſt; grace or elſe thou dyeſt; get grace, or elſe thou art damned in hell for ever.

FINIS.

Part 6

XXIX CHOICE

SERMONS

On severall

Texts of Scripture.

Preached

By that Reverend and Faithfull Minister of Gods Word,

WILLIAM FENNER, B. D. sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late Minister of *Rochford* in *Essex*.

LONDON,
Printed by *E. T.* for *John Stafford*, at the Signe of the *George* at *Fleet-Bridge*. 1657.

The Epistle to the godly Reader of these pious SERMONS.

THE *Author of these ensuing Sermons, Master* William Fenner, *was so deservedly famous in the Church of God, and so well knowne unto me in particular, and one to whom I was so much obliged, when he was living, as that I could not thinke it sufficient to give a bare* Imprimatur. *unto his Sermons, but have added this* Testimony *also, that thereby all good People might be encouraged to read these Workes of his, whose life and conversation was a continuall Sermon, and who spent himselfe in Studying and Preaching, and whose memory will be ever precious unto*

Your loving friend

Edm. Calamy.

TO THE READER.

Good Reader

THE *Author* of theſe Sermons, having ſerved his time, and being fallen aſleep, The lot is fallen upon me to appear in their behalfe, and to ſeale unto their worth and uſefulneſſe for publick ſervice, as farre as thou pleaſeſt to ſeal unto my judgement and faithfulneſſe in ſuch a caſe, with thine opinion and approbation. For the truth is, that the ſtrength and value of my teſtimony concerning them, is like to extend no further, than thine doth concerning me: So that if I adde any thing to their credit and eſtimation in the world, by my recommendation, it is by the mediation of thine ingenuity and fairneſſe towards me. But if thou ſhalt pleaſe to be at any reaſonable coſt in the reading of them, and lay thy judgement and conſcience as cloſe to the ſpirit, as thou muſt thine eyes to the letter of what thou readeſt, I make no queſtion but I ſhall be the gainer, and not they, by this engagement of my ſelfe for them. True worth, eſpecially when it overcomes and breaks out of the cloude of obſcurity, alwayes returnes more than what it receives from any mans teſtimony: neither is there any method or trade ſo proper or certain, whereby to raiſe an eſtate of honour and reputation to a mans ſelfe, as the beſtowing or caſting

casting honour and reputation upon other, so he be carefull and dexterous in the choyce of his subject. *John Baptist* by giving testimony only to one, Jesus Christ, out-grew the common stature of those that are borne of women, in true greatnesse, *Matth.* 11. 11. And yet there was little or nothing (in effect) added to Jesus Christ himselfe by his Testimony, *John.* 5. 34. It is an ingenuous and inoffensive way to serve our selves out of other mens excellencies, by advancing them: neither doe the generality of men in their practice, more generally consent upon any principle of reason and equity, than this, To recompence such men with terms of honour, who are unpartiall and free in subscribing and acknowledging the worth and eminencie of others. And as many that are but of meane condition in the world otherwise, yet maintaine themselves comfortably, by trimming and dressing the Gardens and Orchards, and Vineyards of rich and wealthy men; so many men that want other personall abilities and excellencies of their own, subsist upon termes of a convenient reputation, only by vindicating, adorning, and setting forth the endowments and graceſull parts of other men.

The subject or argument of diverse of these Sermons, is partly that Noble and high importing straine of Christian devotion; Preparation for that solemne entervieu of Jesus Christ in his death, at his Table; The great severity of Gods proceedings against despisers of admonitions and reproofe. Both theames of savoury consideration for all those that love not death; and more especially for those, who desire not onely to bee saved, but to bee saved upon sweeter, and more comfortable terms than as by fire, 1 *Corinthians* 3. 15. Those that were chastened with weakenesse, and sickenesse, and death amongst the Corinthians, 1 *Corinthians* 11. 30. were yet saved, *verse* 32, but this was as by or through fire; though they did not perish, were not consumed by the flames of Gods displeasure against them, yet they were sorely scorched with them, the smell of this fire was strong

ſtrong upon the garments of their ſleſh; They diſcerned not the body of his Sonne Jeſus Chriſt, in his Ordinances; but in ſtead of that holy, reverend, and deepe dyed behaviour, which was due unto it, both from their inner and outward man, as being a creature of the higheſt and deepeſt ſanctification that ever God ſanctified; Sanctified not onely to a more excellent and glorious condition, but alſo to many ends and purpoſes of farre higher and deerer concernement, both for the glory of God, and benefit of [illegible] themſelves, than all other creatures whatſoever, whether in Heaven or in Earth; They handled and dealt [illegible] in both kinds, as if it had been but a common or unſanctified thing; thus they diſerned not the Lords body. And as they diſcernéd not his body, ſo neither did God (in ſome ſenſe) diſcern theirs; but in thoſe ſore ſtrokes and heavy judgements which he inflicted on them, had them into other regard or conſideration, than as if they been the bodies of his enemies, the bodies of wicked and ſinfull men; thus drawing the model and platforme of their puniſhment (as uſually he doth) from the ſtructure and proportion of their ſinne. And if the morall or ſpirituall ſeeds and originals of our outward and bodily afflictions, ſickneſſes, and weakneſſes, either upon our ſelves or ours, declining eſtates, loſſes, &c. (which ſtill lye deeper than the naturall) were but carefully and narrowly ſought out, it is much to be feared we ſhould finde a great part of them (at leaſt) in the bowels of the ſame Sinne, ſo frequent amongſt us, I meane, of *Not diſcerning the LORDS Body*. The juſt and righteous God builds up the breaches that we make upon the honour belonging to the body of his Sonne, with the ruines of that Honour, which he had given unto ours in health, ſtrength, life, and many other outward comforts and ſupports. But thou wilt heare more of these things in the Sermons themſelves; the wholeſome Admonitions and Reproofes wherein contained, with the reſt of that heavenly proviſion for thy Soule, which ſhall here gathered together, and laid into thine hand, I [illegible]

by

tily wish may be sanctified unto thee by the highest hand of the Sanctifier: that so thy sinnes and corruptions may flye seven wayes before that Spirit of power which here pursueth them, and thou never presume to returne backe again unto them more. The God whom we serve, is able to performe this great petition, by Jesus Christ. To whose grace the peace of thy soul is faithfully and feelingly commended, by

That poor and unworthy servant of Christ and his Church,

Mr. Goodwin.

The

THe learned Author of these Sermons (now with God) hath given much proof of his cleare knowledge, and great experience in the Mysterie of godlinesse by his labours already published: yet, if any shall desire a further Testimonie of either, these Sermons will give it in full measure, pressed down, and running over; and therefore I subscribe their publication for common good.

Joseph Caryl.

The

The Authors Preface upon theſe enſuing SERMONS.

THe cauſe of that little Heavenlineſſe which is in the profeſſion of Chriſtianity, *is the want of Meditation* Many can meditate *curſorily*, but that is not enough: it muſt be a ſticking meditation that muſt affect the heart That place in 2 *Pet.* 2. 8. is marvellous pregnant, it was the meanes why *Lot* was ſo touched with the abominations of *Sodom*, *That righteous man dwelling amongſt them, in ſeeing and hearing their ungodly deeds, vexed his righteous ſoul from day to day.* Many heard and ſaw too beſides *Lot*, and were not vexed: Why? Other matters ſtuck in their thoughts, they ne're throughly meditated on it; but he vexed himſelf, that is, the meditation of thoſe evils, and bringing them home to his Soul, vexed him:

The word is a fit word, implying two things,

Firſt, the *ſearching and examining* of a thing, his meditating heart examined their ſins: how *many* they were, how *grievous*, how *damnable*, how likely to pul down ſome *vengeance* or other upon them.

Secondly, the *wracking or vexing upon tryall*, so it was with *Lot*, he observed all their evills, and weighed them in his soule, and then he wrack'd his spirit with the consideration of them. The Evangelist useth this very word for *tossing*; this word that is here put for *vexing*, he puts for *tossing a ship on the seas*, Matthew 14. 24. *The ship was tossed with the waves*: so meditation did tosse his soule with vexation, sometimes down to the deep; O miserable wretches that we are! or, How brutish, host beastly, and how hellish are our sins? Sometimes up; O that the Lord would humble us and spare us! Sometimes over head and ears in the storme, O fool that I was to chuse my dwelling amongst such men.

These meditations vexed his soul: Many have studied meditations, and yet yet are not acquainted with this *cordiall* meditation: many Ministers that study Divinity all the day, that study the Word all the week, that study their Sermons all the yeare, may yet for all this, be carnall Ministers: why? Because their meditation is but inventing and *mentall* meditation; this meditation is a practicall meditation, the thing meditated feeds the heart: that meditation is like a fluttering Pheasant, that flutters before their eyes, it feeds their eyes indeed, but never feeds the stomack, as long as they neither catch or eat it. The saving mysteries of God flutter before their eyes, and before their understandings, they feed their eyes with knowledge, but never feed their soules unto everlasting life, unlesse they fowl for it, dresse and digest it in their hearts.

There is an apt word, *Genesis* 24. 63. Isaac *went out to meditate in the field*: the originall hath it, to signifie *mutuall conference*, his minde conferred with the truth, and the truth with him, a mutuall working he wrought upon the truth, by meditating of it, and it wrought upon him by leaving an impression upon his soule: this is a rare practice in the world, and yet as *necessary* as most, it is the art of the soule in being heavenly, it is the inuring of thee to every good duty; for by meditation a man comes to have his

his minde and heart fixed upon every thing that he would; would he pray? he that hath inured his heart to meditate, his minde is fixed in his prayer. Would he receive the Sacrament? He that hath inured his heart by meditation, his minde is fixed in the Ordinance. *David* that was excellent at meditation, had a *fixed heart*, *Psalm.* 57. 7. *Psal.* 112. 17.

The Contents and Heads of the following SERMONS.

The Contents of the first SERMON, *Haggai* 1. 5.

The Preface, shewing the usefulnesse of Meditation, together with the danger in neglecting it.

The opening of the Text in severall particulars, page 1.

Doctrine, Serious Meditation of our sins by the word, is an especiall meanes for to make us repent, 2.

The definition of Meditation, in four particulars, ibid.

1. *It is an exercise of the mind,* ibid.

2. *A stilled exercise of the mind,* ibid.

3. *It is to make a further enquiry into all the parts of the truth,* ibid.

4. *It labours to affect the heart,* 3.

Two Reasons.

1. *Because Meditation presseth all Arguments home to the heart,* ibid.

2. *Because Meditation fastens sin close upon the soul, and makes the soule to feel it,* 4.

1. Use. *For the reproof of several sorts of men that are loth to put in practice this so necessary a duty,* 5.

Four lets of Meditation.

1. *Vaine company,* 6.

2. *Multitude of wordly businesse,* ibid.

3. *Ignorance* 7.

4. *That naturall aversnesse that is in the heart of man unto it,* ibid.

This averseneſſe of heart consisteth in three things,

1. *In the carelesnesse of the heart,* ibid.

2. *In the roamings and rovings of the heart,* ibid.

3 *In the wearisomenesse of the heart in meditation,* 8.

2. Use. *For terror unto all those that dare sit down in security, never at all regarding this soule-searching dutie,* ibid.

For

Four means or helps to Meditation.

1. *With all ſeriouſneſſe tell the ſoul that thou haſt a meſſage from the Lord unto it,* 9.
2. *Obſerve fitting times for meditation:* viz,
1. *The morning,* ibid.
2. *The night,* 10.
3. *The evening,* ibid.
4. *When the heart is after ſome extraordinary manner touched with Gods word or providences,* ibid.
3. *Call to mind what evill thou haſt done ever ſince thou waſt born,* ibid.
3. *Rouſe up thy heart and thoughts as high as heaven,* ibid.
3. Uſe. *For reprehenſion of thoſe that meditate upon their ſins, and love they may with the more freeneſſe to commit ſin.* 11.

Four grounds upon which Meditation muſt be raiſed.

1. *Meditate on the goodneſſe, mercy and patience of God, that you have oft abuſed by your ſins,* 12.
2. *Meditate on the juſtice of God that you have ſo oft provoked,* 13.
3. *Meditate on the wrath of God that you have ſo oft kindled,* ibid.
4. *Meditate on the conſtancie of God, who is a conſtant hater of all ſin,* 14.

Four directions how to carry Meditation home to the heart.

1. *Weigh and ponder all the foregoing things in thine own heart,* 15.
2. *Strip ſin, and look upon it ſtark naked, and in it's own colours,* 16.
3. *Dive into thine own ſoule, and ſearch thine heart to the quick,* ibid.
4. *Prevent thine own heart by meditation, and tell thy ſoule that it will one day wiſh, that it had not neglected this ſo neceſſary a duty,* 17.

Four duties to be diſcharged that we may put life to Meditation.

1. *Let Meditation haunt and dog thy heart with the promiſes and threatnings, mercies and judgements of God,* 18.
2. *Let Meditation trace thy heart in the ſame ſteps, and run over all thy duties diſcharged,* 19.
2. *Let Meditation hale thy heart before Gods Throne, there to powre out thy complaints before the Almighty.* p. 20. *And let thy complaint be*
1. *Full of ſorrow,* 21.
2. *A full complaint of all thy ſins,* ibid.
3. *A complaint aggravating all thy ſins by all their circumſtances,* ibid.
4. *A ſelf condemning complaint, wherein the complaint of Ezra is illuſtrated in eight particulars,* 22.
4. *Let meditation when it hath ſearched out thy caſe, and made it appear how wofull it is, caſt thee down before God,* 23.

Four Motives to ſtir up the ſoul to Meditation.

Conſider it is the part of a fool not to meditate: It is madneſſe for a man to walk on in a courſe, and not to conſider whither it will tend, 24.
2. *Conſider, not to meditate is the brand of a Reprobate,* ibid.
3. *He that meditates not, robs God of his honour,* 25.
4. *All the ſervice that a man performeth unto the Lord, will be abominable, if he meditate not before it, and after it.* ibid.
The reaſon why we have ſo many vain thoughts in our holy exerciſes, is, becauſe we prepare not our hearts thereunto by meditation.

The Contents of the third SERMON; *Proverbs* 1. 28.

1. *THe opening of the context in five particulars,* 29.
2. *The opening of the words of the Text in four particulars,* 30.
1. Doctrine. *Thoſe that will not hear the Lord when he calleth upon them by the miniſtry of his word, and voyce of his Spirit, the Lord will not heare them, when in their miſery they call upon him.* 21.

Three Reaſons of the point.

1. *The law of Retaliation, of rendring like for like, requires it.* ibid.
2. *Becauſe Gods two Attributes of Mercy and Juſtice, have their ſeaſon in this life, and when Mercy hath acted her part, then cometh Juſtice upon the ſtage for to act her part.* 32.
3. *Becauſe it is Gods manner for to do ſo in temporall things, and therefore much more in matters of grace and ſalvation.* 33.
God giveth to men a day; and no Man nor Angel knoweth how long this day laſteth, or when this ſeaſon of grace ſhall have an end, 35.
And as there is a perſonall day ſo there is a Nationall day, 36.
Objection 1. *A man may be called at the eleventh or twelfth hour of the day,* 37.
Anſwer, *Thoſe that were called at the firſt hour, came in at firſt hour; thoſe that came in at the twelfth hour, were not the ſame that were called at the firſt hour,* ibid.
Objection 2. *The day of grace laſteth as long as the day of life.* ibid.
The Objection is cleared under three particulars,
Anſwer, *And it is anſwered, that the day of grace may end to a particular man long before his death,*
1. *Becauſe God may harden a mans heart,* 38.
2. *Becauſe God may ſear mens conſciences.* ibid.
Objection 3. *Suppoſe I go on in my ſin, and repent upon my death bead, will God hear me?*

Anſ.

Anſwer, *The anſwer is negative,* 39.
Objection 4. *Suppoſe I humble my ſelf by faſting and prayer, will not God hear that?*
The anſwer is negative, if thou neglect the day of grace, ibid.
Object. 5. *At what time ſoever a ſinner repents, he ſhall find mercy.*
Anſ. *It is true if he repent from the bottom of his heart, but a man may have many a degree of repentance, and yet never repent from his heart,* ibid.
Self-love may make a man do much, ibid.
2. Doctrine. *It may be this very day, even this particular Sermon, this inſtant hour may be thy day, that art now in thy ſins, that if thou repent not at this very one Sermon, thou neglecteſt eternal life for ever,* 40.

Four Reaſons of the point.

1. *Becauſe Gods patience is in his own breaſt, and who can tell how long it will laſt?* ibid.
Wherein Joel 2.12. *is opened in five particulars,* ibid.
2. *God uſually giveth ſome ſignes of death beforehand,* 41.
But the day of grace may end, and a man never have any warning of it,
Becauſe Gods patience giveth no marks or inkling of its ending before it ends, ibid.
3. *Becauſe God keepeth a ſtrict account how many opportunities he hath vouchſafed,* 42.
4. *Conſider, it is a wonder that the day of grace is not ended already, and that thou art not now in hell.* 43.

The Contents of the fourth SERMON, upon upon *Philip.* 3. 18, 19.

1. AN *Explaination of the ſeverall parts of the Text in five particulars,* 43.
Doctrine. *That thoſe whoſe minds and thoughts run habitually on earth and earthly things, their end muſt needs be deſtruction,* 44.
6. Reaſons. 1. *The curſe of God is the deſert of vain thoughts,* ibid.
2. *The curſe of God is the event of vaine thoughts,* ibid.
3. *The man whoſe thoughts are habitually on the things of the world, can never truly repent,* 47.
4. *Becauſe that man whoſe thoughts run habitually on earthly things, hath no part in Jeſus Chriſt,* 48.
5. *Becauſe ſo long as a mans thoughts run habitually on things of the world, that man hath no true love of God in him,* ibid.
6. *Becauſe ſo long as a mans thoughts run after the world he can never depart from his ſins,* 49.
2. Uſes. 1. *For humiliation, becauſe theſe vain thoughts bearing ſway in the heart, they make that mans end to be deſtruction.* 50.
2. *For the terrour of thoſe men who ſuffer their hearts to be taken up with vain thoughts.* 51.

Object.

Objection. *But I think of God and of Christ, of faith and repentance,* 52.

Answ. 1. *Consider whether thy good thoughts be meerly cast into thy heart, or whether they be raised by thy heart,* ibid.

A wicked man may have a thousand good thoughts, and yet goe to hell in the midst of them. 53.

2. *Thou hast good thoughts, but consider whether they be fleeting or abiding thoughts,* 54.

There are two kinds of vaine thoughts: 1. *vaine, because the matter and substance of them is vaine;* 2. *vaine, for want of durance and lasting, though not vaine for the matter of them.* ibid.

3. *Thou thinkest of God, but consider whether thy thoughts be studied or accidentall thoughts,* 55.

A godly man not only thinketh of God, but he studieth how to think of God, ibid.

4. *Thou thinkest of God, but consider whether thy thoughts of God be profitable, or unprofitable thoughts,* ibid.

Thoughts how free, and not free:

Free from mens knowledge and mens Courts:

Not free

1. *From Gods knowledge,* ibid.
2. *They are not free from Gods word,* ibid.
3. *They are not free from the wrath of God,* 57.

Three meanes, in the use whereof we may rid our selves of vain thoughts.

1. *Love the word of God,* ibid.
2. *Go unto God by prayer,* ibid.
3. *Consider, thou hast not so learned Christ,* 58.

All vaine thoughts arise from these three Heads,

1. *From the variety and abundance of the thoughts of the world,* ibid.
2. *From the Fountain of corruption that is in mens hearts,* ibid.
3. *From the damned malice of Satan, and his temptations both within and without.* ibid.

Thoughts become vain four manner of wayes.

In respect of the { *Matter.* *Forme.* *Efficient.* *End.*

1. *Thoughts are Meterially vain,*
When the matter of them is vain, ibid.
Such are the thoughts of the world, our calling or recreation: these are evil,

1. When we think of them primarily, that is, before we think of God, 59.
2. When we think of them too usually, too often, ibid.
3. When we think of them too savourily, 60.
4. When we think of them without counsel, ibid.
5. When they are thoughts needlesly, ibid.
2. Thoughts are vain formally, when though the matter of them be never so good, yet the manner of thinking them is evill, 61.
It is possible for a man to go to hell, though he perform the same things for the matter of them that a godly man doth, ibid.
3. Thoughts are vaine efficiently, when the heart that thinketh upon them is earthly and vaine, 62.
4. Thoughts are vain, when the drift and end of the soul in thinking on them is vain. 63.
Wicked men will be thinking of God,
1. To make God amends for their dishonouring of him by their wicked thoughts, ibid.
2. To collogue with God, and to flatter him, 64.
3. To smoother and choak their own consciences. ibid.

The Contents of the fifth SERMON; 1 Corinth. 6. 2.

1. AN Explanation of the Text, together with the vefes foregoing and following, 67.
Doctrine, The Saints shall judge the world, 68.
Objection. How shall the Saints judge the world? 69.
Answer. 1. By their consent unto Christs Judgement. ibid.
2. By their applause to Christs judgement, ibid.
3. By their Majesty; then shall they shine as stars in the firmament, and the wicked shall be amazed at the sight of them. ibid.
4. By their lives and conversations, their accepting of the Lord Jesus Christ, they shal judge the worlds rejecting of him. ibid.

Three Reasons of the point.

1. First, because of that mystical union that is betwixt Christ and his Saints, so when Christ judgeth the world, the whole body of Christ may be said to judge the world. 70.
2. In regard of their sufferings with Christ; as they are judged by the world, so they shall be judges of the world, ibid.
3. For the greater terror to all wicked men at the day of judgement, ibid.
4. Because

4. Because the mouthes of wicked men may bee stopped, and that they may have no excuse for themselves. ibid.

Use 1. For information in five particulars.

1. Hence we may learne that the Saints by their now being Saints, do now judge the world. 71.

Wherein, Heb. 11.7. is cleared from an Objection.

2. Hence let the world learne, that when any one sinner is converted, there is one Judge more to sit upon them. 72.

3. Hence we may learn, that it concerns all the world to take notice of every grace in Gods children, because there is never a grace in any of the Saints, but it shall make for the condemnation of them that want it. ibid.

4. Learne hence, that if the Saints, then much more the word that begets them, shall judge the world. 73.

5. Learne hence also, that the Ministers of God by every Sermon they preach, shall judge the world. ibid

Use 2. For to condemn the world, who see not an amiableness in the faces of the Saints, who shall one day be their Judges, who shall judge both Saints and Angels. 74.

2. This sheweth the folly of the wicked, who prepare not for these Judges. ibid.

Lastly, it condemnes all those that do not see glory and majesty in the face of Gods Saints, he that revileth the Saints, revileth his Judges, ibid

Who shall judge the World.

1. God the Father by way of authority, all judgement is originally from him. 75.

2. God the Son by way of dispensation. ibid.

3. God the holy Ghost by way of conviction. 76.

4. The Word of God by way of form, it being the platforme, according to which Christ will judge the whole world. ibid.

5 All the Ministers of God shall sit as Justices in common. 77.

6. All the Saints from one end of the world to the other, shall assist the just Iudge of Heaven and Earth. ibid.

So that the wicked shall not be able to plead: ibid.

1. Their Ignorance ibid.
2. Nor their Poverty. ibid.
3. Neither their sinning at their masters command, 78.
4. Neither Callings or Trade. ibid.
5. Neither the sinfull times they live in. ibid.

Use 3. First for the just reproof of many of the Saints of God, because they are not so circumspect over their wayes, as they ought; how will they be able to rise up in judgement against the wicked for such sins as they themselvs live in? ibid.

2. It may serve to condemne some of the Saints of God in regard of that little difference that is to be found betwixt the wicked of the world, and them in their lives and manners, it is hard to tell which is a Saint, and which is a Reprobate, by their conversations.

3. It may serve to condemn the scandalousnesse of many persons in their behaviour and actions. 80.

The Contents of the sixth Sermon, on 1 Cor. 11. 30.

Doct. 1. *From the 18. v. that whosoever will come to the holy Communion, they must examine themselves, that so they may come worthily.* 83.

The Apostle gives three Reasons of it.

1. *From the end of the Sacrament.*

2. *From the wrong men offer to Christ, if they come in their sins.* ibid.

3. *From the wofull wrong that a man doth to his own soul, that cometh without preparation.* ibid.

The Uses of the point are these.

1. *For the reproof of those, that coming unpreparedly, get no spirituall strength thereby.* ibid.

2. *For terrour to unworthy receivers.* 85.

3. *To shew they make themselves liable to Gods temporary plagues.* ibid.

4. *For instruction to examine our selves.* ibid.

5. *He concludes with an use of exhortation.* 86.

An Explanation of the Words.

Doct. 2. *God doth most severely punish the unworthy receivers of the Lords Supper.* 87.

Foure Reasons hereof.

1. *Because Christ himselfe instituted it.* ibid.

2. *Because Christ is the matter of it, and therefore the more heynous the defilement.* 89.

3. *Because Christ is the forme of it, wherein confirming grace is sealed to the soul.* 90.

4. *Because Christ is the end of the Sacrament.* ibid.

Use 1. *For Instruction; shewing whence sickneſſe, weakneſſe,* &c. *come.* 91.

From whence comes hardneſſe of heart, &c. 92.

Use 2. *For comfort unto every poor afflicted soul,* &c. 93.

Use 3. *For terror to those that come unpreparedly.* 94.

Object. *Do all that come unworthily eat and drink their own damnation?*

Answ. *A man may eat and drink his own damnation three ways.*

1. *In regard of guilt and liableneſſe to Gods wrath,* 96.

2. *In regard of the seal and obligation in the conscience,* ibid.

3. *In regard of the sigillation in heaven.* ibid.

Lastly the conclusion, denouncing terror to all those that dare rush upon this holy ordinance, 205.

But for comfort to all them, who with all diligence set upon the preparing of their souls for this great Ordinance. ibid.

The

The Contents of the seventh SERMON, on 2 Cor. 11, 28.

The words of the Text explained.

Doct. 1. WE *must not rush upon the Sacrament.* 102.
There are none of the Ordinances of God that a man may rush upon without examination. ibid.

Three Reasons hereof.

1. *Naturally we are not invited guests to the Sacrament.* ibid.
2. *Though we are invited, yet it may be we are not disposed: for, naturally we are strangers to God and the covenant of God; all this indisposition must be wrought off before we can come comfortably to the Sacrament.* 103.
3. *This is a solemn Ordinance, and therefore an Ordinary disposition will will not serve the turn,* ibid.
Many a reprobate may eat and drink in Christs presence, ibid.
Use. *To forewarne men lest they unpreparedly rush upon any of Gods Ordinances, especially upon the Sacrament of the body and bloud of Christ.* 104.

The text divided into four parts.

The matter of the duty. ibid.
The manner how to be performed. ibid.
The rule of direction concerning it, ibid.
The benefit of following that rule. ibid.

Doct. 2. *There is a necessity that we should receive the Lords Supper, and receive it often,* 105.
Doct. 3. *The manner of performance of duties is to be regarded,* ibid.

Five Reasons hereof.

1. *The Lord commands the manner as well as the matter,* 106.
2. *Circumstances overthrow actions, if they be not rightly and duly observed,* ibid.

Its instanced
1. *In prayer,* ibid.
2. *In preaching,* ibid.
3. *In receiving the Sacrament,* 107.
4. *In brotherly reproof,* ibid.
5. *In eating, drinking, and marrying,* ibid.

3. *Because only the manner of doing duties gets the blessing,* 108.
4. *Because Christ himself is an example unto us in this, he did not only obey his Father in the matter of his commands, but in the manner of them,* ibid.
5. *Because otherwise we cannot glorifie God,* ibid.
Use. 1. *First, to condemn that natural Popery that is in the hearts of men, &c.* 109.
Use 2. *For discovering why people are so willing to doe duties for the matter and not for the manner.* 110.

The Reasons of it are these.

1. *Because the matter of duties is easie, but the manner is difficult.* ibid.
2. *Duties for the matter of them may be done with a proud heart,* 111.
3. *They may be done with an unholy life,* 112.
4. *The*

4. *The matter of duty bringeth not the crosse; and may zealous for the matter, and persecutors of goodneße,* ibid.
Use 3. *To exhort men to labour and perform duties aright.* 113.

Three Motives to perswade people to perform duties after a right manner.

1. *Becauſe no Ordinance at all elſe can be effectuall unto us,* ibid.
2. *All is but hypocriſie, if the manner be not regarded,* ibid.
3. *It is only the right manner of duing duties that pleaſeth God,* 114.
Doctrine. 4. *Every man maſt prepare himſelf before he come to the Lords Table,* 115.

Four Reaſons hereof.

1. *Becauſe the Sacrament is Gods ordinance,* ibid.
2. *Becauſe the Lord Chriſt hath made great preparation in providing it,* 116.
3. *Becauſe Chriſt in this ordinance offers to come into the ſoule, and he looks for good entertainment,* ibid.
4. *Becauſe the Sacrament is a part of Chriſts laſt will and Teſtament, therefore when we know our Lords will, we muſt prepare for the doing of it,* 117.

The Contents of the eighth SERMON, upon *Proverbs* 29. 1.

1. A double expoſition of the Text.

Doctrine. *FRom the firſt expoſition, viz, He that reproveth another, and is guilty himſelf in the ſame kind, or in any other kind, and hardeneth his own heart in it, that man ſhall be deſtroyed without remedy.* 122.

Seven Reaſons hereof.

1. *Becauſe the office of a reprover bindeth him to be blameleſſe,* ibid.
2. *Becauſe ſuch a reprover as is guilty himſelf, can never reprove to a right end,* ibid.
3. *Neither can he doe it in a right manner,* 123.
4. *Such a reprover is an hypocrite,* ibid.
5. *Such a reproving of another mans ſin, makes him inexcuſable in his own,* 124.
6. *It is an abſurd thing for a perſon to reprove another for that whereof he is guilty himſelf,* ibid.
7. *Such a reproving is a ſign of impudency,* ibid.
Objection. *Shall not a wicked Magiſtrate or Miniſter reprove others, &c?* 125.
Anſw. *He is bound to reprove, in regard of his office, but it bound in conſcience to amend himſelf firſt,* ibid.
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Two

The Contents.

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Doctrine 2. *It is a great mercy for man to be reproved for his sinne.* 128.

Three Reasons of second Doctrine.

1. *Because reproofs primarily come from love,* ibid.
2. *They tend to the good of a mans soule.* 129.
3. *Its brutish not to take reproofs in good part.* 130.

Use 1. *First for information, that God is bringing destruction upon a Kingdome, when he takes away reprovers from them:* ibid.

Use 2. *For the reproof of those that despise the reproof of the wise; they despise not men, but God.* 131,

The grievousnesse of their sin who stand out against reproof, is aggravated under severall heads. 132.

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Three Reasons of the third Doctrine.

1. *Because hereby a mans punishment appears to be so much more equal and worthy.* ibid.
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1. *To teach men not to complaine of Gods dealing with them, if their punishment be (for the the kind of it) according to their sin, but rather let them learn to see Gods immediate hand in it.* 134.

2. *To teach men to consider how God many times proportions punishments to sin,*

1. *For Kind,* ibid.
2. *For Quantity,* ibid.
3. *For Quality,* 135.
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Doct. 1. *THose whose minds, or thoughts, run habitually on earthly things, are yet in the state of misery.* 139.

Four Reasons.

1. *Because a man is in the state of misery till he hath repented, and untill a man hath forsaken his vaine thoughts, he hath not repented.* ibid.

2. *Because a man is in a state of misery untill he is in Christ, and a man is not in Christ till his thoughts be sanctified.* ibid.

3. *Because a man is in the state of misery that doth not love God, and a man can never love God untill he forsake his vaine thoughts.* ibid.

4. *Because that man is in a state of misery that doth not forsake sin, and a man can never forsake sin till he leave his vaine thoughts.* ibid.

1. *Because vaine thoughts are great sins,* ibid.

2. *They are sins of the highest part of man,* ibid.

3. *They are the breach of every Commandement,* ibid.

4. *Because they are the strength of a mans soule, the first born of originall corruption,* ibid.

5. *Because they are the deerest acts of man.* 141.

Doct. 2. *It is hard for men to forsake their sinfull thoughts.* ibid.

1. *Because it is hard for to reforme the inward part,* ibid.

2. *Because thoughts are partiall acts, and run on in every action.* ibid.

3. *Because thoughts are inward, in the heart.* 142.

Use. 1. *For men to examine their thoughts,* ibid.

A man may know whether he be a child of God, or of the Devil, by his thoughts. ibid.

1. *Because mens thoughts are the free acts of the heart,* ibid.

2. *They are the immediate acts of the heart,* 143.

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6. *They are the peculiar acts of the heart,* ibid.

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2. *Christ denied himselfe for us, therefore we must deny our selves for him.* ibid.

3. *This Christ enjoyns to all that will come after him,* ibid.

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2. *All his lusts and corruptions,* ibid

3. *Not only a mans corrupt selfe, but a mans good selfe in some respects,* 154.

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1. *Because it is a leading-lust to all lust* ibid.

2. *Because selfe is the cause of all other lusts of the heart,* 155.

3. *Because selfe is an in lust, it runs along through all the lusts of the flesh.* ibid.

4. *Selfe is a make-lust, a man would never break out into lust, were it not for selfe,* ibid.

5. *Selfe is a lust that is in request.* ibid.

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2. *Of his own gifts,* ibid.

3. *Of his own actions.* ibid.

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1. *Hath no reall worth in himselfe,* 157.

2. *He will not stand to the judgement of those that can judge him.* ibid.

3. *He hath too high a conceit of himselfe,* ibid.

4. *He resteth in the judgement of himselfe.* ibid.

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1. *Because sinners are fools.* 158.

2. *Men are borne fooles,* ibid.

3. *Men are well-conceited of their own estate.* ibid.

4 *The Lord gives up many to a ſpirit of ſlumber.* 159.

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1. *Becauſe the Scripture calls ſelfe-conceit*

1. *Only a thinking.* ibid.
2. *A ſuperſtition.* ibid.
3. *A ſhadow.* ibid.
4. *An Imagination.* ibid.
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2. *So long as a man is well conceited of himſelf, Chriſt hath no commiſſion to call him.* 160.
3. *Chriſt rejoyceth that he hath no commiſſion to call ſuch.* ibid.
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3. *They have baſe thoughts of God.* ibid.
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3 *It is a praying only by fits,* ibid.
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3. *By reaſon,* 333.
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1. *The wickeds rejection of the word of grace.* ibid.
2. *The cauſe of that rejection.* ibid.
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2. *From the diſpoſition of their Nature,* ibid.

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1. *An actuall hatred.* ibid.
2. *It is a passion of the heart.* ibid.
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1. *Eloquent preaching, that savours more of humanity then of Divinity,*
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3. *To teach all of us to ſet hand and heart, Prayer and tears on work againſt ſinne,* ibid.

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8. *All things work together for their good,* 371.

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THE USE AND BENEFIT OF Divine Meditation,

In two SERMONS
Preached by that Reverend and Fathful Miniſter of Gods Word,

WILLIAM FENNER, B. D. ſometimes Fellow of *Pembroke Hall* in *Cambridge*, and late Miniſter of *Rochford* in *Eſſex*.

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READER,

THese divine Diſcourſes enſuing of the Reverend and Learned Authour, Maſter *William Fenner*, many whereof were formerly printed and puliſhed in ſeverall Volumes; Together with ſome, which are now added, but were never printed before, are here for thy greater convenience, digeſted and brought together into one complete Volume.

A SERMON OF The uſe and benefit of Divine MEDITATION.

HAGGAI 1, 5.

Now therefore ſaith the Lord of Hoſts, Conſider your wayes.

THe Prophet reproveth the people becauſe they could find in their hearts to mind their *own* houſes, and yet were careleſs of the houſe of *the Lord*: the Lord had ſent a drought & a famine, and ſundry puniſhments upon them for *this* thing, and yet they laid it not to heart; and therefore he ſends *Haggai* the Prophet unto them to call them to repentance; and (which is an admirable courſe, and little thought of in the world) he begins with holy meditation and conſideration: *Now therefore thus ſaith the Lord, conſider your wayes*; that is, both in regard of the *courſe* of them, your wicked wayes; and alſo in regard of the bitter *fruit* of them, your wretched and unproſperous wayes. Here be two things very remarkable according to the Text;

1. The *repetition* and inforcing of it again; for he urgeth it again, *Conſider your wayes*, in the ſeventh verſe.

2. The *benefit* that came by it; it brought them to repentance; for *they*

all obeyed the voice of the Lord, and the words of the Prophet, verſe, 12. So that the *Doctrine* from hence is this, That

Doct. 1. ***Serious meditation of our ſins by the Word, is a ſpeciall means to make men repent.***

Meditation is a *ſetled* exerciſe of the mind for a further inquiry of the truth, and ſo affecting the heart therewith, and therefore there be *four* things in meditation.

1. The firſt is an *exerciſe of the mind*, not barely cloſing with the truth, and aſſenting unto it, and ſeeing it, and there reſts, but it looketh on *every* ſide of the truth: *I thought upon my wayes, and turned my feet unto thy teſtimonies*, Pſal. 119,59. ſaith *David*; that is, I looked on my wayes on both ſides, above and beneath; it's taken from curious works, which are the the ſame on both ſides, ſo that they which work them, muſt often turn them on every ſide; uſed *Exod.* 38.33. as being works with *two facts*, as one well obſerves, ſo it was with *David*, I turned my wayes up-ſide down, and looked every way upon them: thou never meditateſt, unleſſe thou look on thy wayes on both ſides with all circumſtances. An elegant phraſe we have, *Dan.* 12.4. *Many ſhall run to and fro, and knowledge ſhall abound, and be increaſed*, [*Run to and fro*] what is that? It is not the *bodily* removing of man from one place to another ſo much, as buſie ſtirring of the *mind* from one truth to another, ſo that it ſeeth the whole ſelvedge and compaſſe of the truth: thou wilt never get the truth to be meditated of, till thou run to and fro in it, meditate it on this ſide, and meditate it on that ſide, look on it in every nook of it. Meditation is like perambulation, when men go the bounds of the Pariſh, they go in every part of it, and in every skirt of it: ſo meditation is the perambulation of the ſoul, when the ſoul looks how far ſin goes, how far the fleſh goes, how far the wrath of God againſt it goes.

2. Secondly, as it is an exerciſe, ſo it is a *ſetled* exerciſe, it is not a ſudden flaſh of a mans conceit, but it *dwels* upon a truth. When a man is in a deep meditation upon a thing he neither ſees, nor hears, nor attends any thing elſe; the ſtream of the heart is ſetled upon the truth received; *The word of God abides in you, and you have overcome the world*, 1 *John* 2.14. How came theſe *young men* to overcome Satan? not by looking into the word, or only thinking of the word; but by letting the word *abide* in them. When a man hath been offered an injury, his heart is alwayes ſetled upon it, when he eats, his mind runs on the injury; when he walks, and talks, ſtill his mind runs on the injury: ſo thy heart muſt go on the truth, 2. *Tim.* 3. *Continue in things thou haſt learned*: that is, take up thy manſion houſe in them. A wicked man may turn into the word ſometimes to think of it; but it is as a man goes into another mans houſe: there is not his dwelling.

3. Thirdly, it is to make a *further inquiry*. Meditation doth not only ſettle upon the truth known; but it alſo would fain know *more* of thoſe truths, that are ſubject to it; as a man without may ſee the out ſide of the houſe, but he cannot ſee the rooms within, unleſſe he come nigh, and draw the latch, and come into the houſe, and go into the rooms, and look about them; Meditation pulls the latch of the truth and looks into every

every cloſet,and every cupboard,&every angle of it.Here is my ſin,here is my uncleanneſſe,and here is Gods anger, here is the woful evil that will follow upon it,and here is a remedy againſt it.Meditation ſearches into all the loſts and cloſets of the truth.*The entrance of thy word giveth underſtanding unto the ſimple.Pſ.*119.30.The ingreſs (as one expounds it) or going into thy word,gives underſtanding; the wicked ſtand looking upon the truth without the doors,but it is the ingreſſe, or *going into the truth*,that gives underſtanding. Indeed the truth is like a neat Palace, (ſaith *Chriſoſtome*)the Spirit of God is like the light of the Sunne that ſhineth into it; the wicked they ſtand without, like fools peeping in at the windows, and there be many thouſand of pearls that are not manifeſt unto them:the houſe ſeems dark to them that ſtand without.Thou muſt enter into the word,and into every particular truth in it, and go up ſtairs,and down ſtairs,and have an eye into every room.There thou ſhalt find humility,there contrition, there converſion, there Chriſt and his Spirit in one cloſet, there all his Jewels in that, and that box; all is manifeſt within doors.

Fourthly,it labours *to affect the heart*;it doth not only labour to know more and more of the truth,but alſo it labours to bring it home to the heart. *The good woman conſiders a field and buys it, Prov.* 31. 16. This is (ſaith *Ambroſe*) the good Chriſtian ſoul, if in civility, then much more in Divinity,he conſiders the truth and buyes it,he taketh it as his own, and appropriates it unto himſelf;*Lo this*(ſaith *Eliphaz*) *we have ſearched out, ſo it is,hear it,and know it for thy ſelf,Job* 5.27. When thou canſt ſay of the truth,lo this is it, we have ſearched it out; I have dived into it,peruſed it,ſo it is,even ſo indeed: all this is,that thou mayeſt apply it unto thy ſelf,and *know it for thy good.* 4.

The firſt Reaſon is,becauſe *meditation muſters up all weapons, and gathers all forces of arguments for to preſſe our ſins*, and lay them heavy upon the heart: This uſury is Spirituall and good,when meditation, like uſurers,who grind and ſuck the blood of the needy, and are not content with their Principal,but will have conſideration for every pound they lay out; yea for every ſhilling, and that for every week, and every moneth, and every quarter, and every yeer: the poor man could be content to pay the principall,but to exact uſe upon uſe, this kills him; ſo meditation *exacteth* upon the ſoul, and holdeth it to uſe upon uſe. *Yon have committed evil in a corner,but you ſhall not carry it away ſo.* Item,*it was againſt the knowledge of God revealed*;Item,*againſt many mercies received*;Item, *againſt many Judgements threatned, againſt many checks of conſcience, againſt many Vows and Promiſes*; remember that,O my ſoul,Item *for that, and* Item *for this*;Item *for every luſt,and every circumſtance,thus oft,and in this place,and at that time,in that manner* So meditated the prodigal. Look as it is in warrs, were there but many ſcores come againſt an Army,they might be conquered; or many hundreds, they might be reſiſted; but if many thouſands ſhould come againſt a ſmal Army, it would be in danger indeed.Meditation leadeth a *whole Army* of arguments, a whole Army of curſes, miſeries,judgements,commandments againſt the ſoul, how ever one miſery or plague will not knock it down,but the ſoul may Reaſ. 1. Luke.5.17.

brook it, and goe away with it: but meditation brings a great *Armado* of arguments, and tels the ſoul, God is againſt thee, and againſt thy wayes: God is againſt thee where ever thou art, or what ever thou doeſt. Then the heart begins to cry out, as *Eliſha* his ſervant did, *Maſter, what ſhall we do? 2 Kings 6.* 15. So many horſes againſt us, ſo many charets, and ſo many men againſt us? Maſter what ſhall we do? ſo many ſins, and ſo heinous; ſo many judgements and ſo heavy; and ſo many evils, and ſpiritual maladies! Oh, what ſhal I do to be ſaved! that I ſhould commit ſin againſt a God that hath damned innumerable Angels, millions of Kings, Princes, and Nobles! that I ſhould commit it againſt this God, ſo mercifull to me, ſo gracious, ſo patient, ſo good to my ſoul! that I, wretched rebel, ſhould for a *cup* of drink refuſe heaven! for a luſt not worth a ſtraw under my foot, caſt off Chriſt, and grace, and all! how ſhal I do? Then the ſoul ſtands in a maze.

The ſecond Reaſon is, becauſe *meditation* having hundled up all *Items* againſt the ſoul, and brought it in all bils of account, *it faſtens ſin upon the ſoul*; I mean it makes the ſoul feel it, ſo that it muſt needs be convinced without any evaſion. Meditation deals with a man as *Eliſha* dealt with the meſſengers of the King *Joram*; the murderer he was coming to do miſchief to the Prophet, and the prophet did ſhut the door, and held him faſt at the door, 2 *Kings 6.* 32. and then he made him know that the evill was from the Lord, before he could ſtirr: ſo meditation, when the ſoul would fain out of doors into its old courſe again, it ſhuts the door upon it, and holds it faſt: Meditation tels the ſoul, this evil is from the Lord upon thee, O my ſoul, if thou ſtirr in or out upon this or that luſt any more, this evill, that courſe, that vengeance and damnation; if ever thou ſtir forth, thou loſeſt thy mercy, thou loſeſt Chriſt, thou loſeſt all poſſibility of comfort. Stir not out, if thou doſt, thou wilt rue it. Sometimes when men hear the Word, they go away touched, they reſolve not to commit ſin again as they have done; yet when they are gone, it works not, but the heart recoyls again, and turns to its old paſſe, The reaſon is, becauſe they meditate not upon the Word, they faſten it not upon their conſciences.

It is with the word as it is with a *ſalve*: if a man that hath never ſo good a ſalve, that will heal any thing in four and twenty hours, if a man ſhould do nothing but lay it to the wound, & take it off, lay it on and take it off, it will not heal the wound: and no marvel, Why? he will not let it *lye on*, the beſt ſalve will not heal the ſoare, nor eat out the corruption, unleſſe it be bound on and let lye: ſo it is with the *Word*, many a ſoul hears it; *heart, conſcience, affections*, all *toucht*: but when he is gone out of the Church, all is gone, his affections dye, his heart dyes, and his conſcience becomes unfruitful: Why? he is *ſtill removing* of the ſalve, and will not let it lye on, and therefore the Word over-powers not his corruptions; the *Word* is like the ſalve; *conviction of conſcience* is like the laying on of the ſalve; *meditation* the binding of it to the ſoare.

St. *James* compares a ſlight hearer to a man that *looks into a glaſſe*, who ſoon *forgets* his viſage, but a good hearer doth two things: Firſt, he *ſtoops down and looks into it*, to take a perfect view of his eſtate; Secondly,

condly he *continues looking into it*, *Iames* 1.25. he doth not leave the glaſſe behind him, but he carrieth away the glaſſe with him: *This man ſhall be bleſſed in his deed.*

If the pills be never ſo bitter, yet let a man *ſwallow* them ſpeedily, there is no great diſtaſte; but if a man chew a pill, it will make him deadly ſick. Thy ſins are like thoſe pills, they go down very pleaſingly, becauſe thou ſwalloweſt them: thou ſwalloweſt down thine oaths, lies, ignorance, pride, thou ſwalloweſt down the threats of the Lord, but if thou wouldeſt *chew* theſe bitter pills, and meditate and ruminate, and chew the cud, drunkenneſſe would be as bitter as hell; ſwearing and ſecurity, and Saboath breaking, would be as bitter as wormwood; thou durſt not go on in them, they would make thee look ſourely upon them for ever: like a man that hath chewed a pill, he can hardly ever ſee a pill, but his ſtomack riſeth againſt it. *Behold, I wil hedge up thy way with thorns*, *Hoſ.*2.6. I wil not be ſo *preciſe* (ſaith the heart) I wil go on as I have done, I wil go after theſe and theſe courſes; *I will hedge up thy way with thorns* (ſaith God,) meditation is Gods inſtrument, and ſets a *thorn* in the way to every ſin, to bring the heart back again. Would the heart laſh out into luke-warmneſſe? Meditation ſets a thorn in the way; *God will ſpue thee out of his mouth.* Would the heart ſally forth into any ſin? Meditation ſets a thorn in the way, *Curſed art thou if thou doſt err from Gods Commandements.* The heart cannot ſtep forth into any luſt, but meditation meets it with a thorn, this curſe, and that curſe, this plague, and that plague. Would the heart reach at mercy in its ſin? Meditation pricks it; mercie is vengeance unto thee, ſo long as thou hankreſt after ſin. Would the heart reach after Chriſt in his ſin? Meditation puſhes it back with a thorn: no Chriſt for thee, but a ſeverejudge, ſo long as thou itcheſt after thy vanities.

What ſhal we think of them then, which are loth to practice this duty? Moſt men are loth, though they be willing enough to meditate on their worldly affairs. The Mariner meditates and conſiders his *courſe* by his *Compaſſe*, or elſe he might ſoon runne on the quick-ſands; a Pilgrim is full of thoughts, what? *am I in my right way?* He never comes to a *doubtfull* turning, but he ſtands in a ſtudy and muſes, O which is my right way? The Merchant meditates, and his mind runs on his *Count-book*, or elſe he is ſoon *bankrupt*: The voluptuous man his thoughts run on his pleaſure: the drunkard on his cups, the proud man on his credit. But it is one thing to look to that which is thine, and another thing to look to thy ſelf, *Take heed to your ſelves*, ſaith the Lord, *Deut.*11.16. *Deut.*12.30. *Deut.*4.9. *Exod.*34.12. as if he ſhould ſay, think on thy ſelf, & of thy poor ſoul; let thy Meditation run on thy poor ſoul. The heart is untoward unto this duty, and as unwilling as a Bear to be brought to the ſtake: the Bear would rather be rambling abroad then be baited: ſo men had rather let their hearts ramble about any thing, then bait them for their ſins; yea men ſcoff at it, ſaying, ſhall we alwayes be poring on our ſins? ſhall we run mad? ſhall we drive our ſelves to deſpair? cannot men keep themſelves well while they are well?

Uſe 1.

The poor man he hath no time for this tedious duty: the rich man he needs it not, the wicked they dare not; ſo no man will, *No man re-*

pented him of his wickednesse, saying, What have I done? *Jer.* 8.6. no man would meditate and think with himself, what is my case? how stands my condition before God? what evil have I done? in the Ark and in the old Law if there were any beast that *chewed not the cud*, it was a sign of an *unclean* beast: the word implies the bringing up of their meat into their mouths again, and sitting down to chew it again. But now men like unclean beasts swallow down the food of their souls unchewed, and will not meditate thereof, that it may turn to good nutriment; but like Cormorants, they take it down by whole-sale, and are never the better. So the Word is to them as the Quails to the Israelites, while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against them, and smote them them with a very great plague, *Num.* 11,33. So the Word of God sticks in their teeth, ere they chew it, or meditate upon it, the wrath of God falls upon them, and strikes them with a very great plague of hardnesse of heart, and leanness of soul. But the truth is: you that will not now see your sins nor meditate on them, you shall see them, and meditate on nothing but on fear, *Lord when thy hand is lifted up, they will not see, but they shall see and be ashamed*, Isaiah 26.11.

Let. 1. Now the *Lets* of serious meditation are, First, *vain company*. When *Peter* saw the people touched, *Acts* 2.37. he said unto them, *Save your selves from this untoward generation, verse* 40. as if he should say, If you love your selves, God hath touched your hearts, suffer not Satan and these wicked instruments, to steal away these impressions of terrour from your Souls If ever you love your souls. sort not your selvs with this untoward generation. See, as it humbles you, so let meditation follow upon it, so that it may *still* humble you. Ill company brings a man to the gallow (as the proverb is) and ill company will bring a man to hell (say I) and meditation cannot be admitted to it. *David* would not have a wicked man to abide in his sight, when he was to meditate: he wisht that there were never a wicked man in the world; much less would he keep company with them *My meditation of him shall be sweet; let the sinners be consumed out of the earth, and let the wicked be no more: Bless thou the Lord, O my soul*, Ps. 104. 35.

Let 2. The second *Let* is, *multitude of worldly businesses*. *A dream* (saith *Solomon*) *comes through multitude of businesses*, *Eccles.* 5. Multitude of businesses causeth the mind so to run on them, that they do even dream of them in their sleep, as *Lucretius*, *Seneca*, *Claudian*, and many others of the heathens haue observed. He that over-imploys himself, his meditations of heaven are dreaming meditations; his thoughts, dreaming thoughts, he can never seriously meditate on the good of his soul. Many ingrosse businesses into their hands never thinking they have enough, they are so greedy after the world, and so careless of heaven. So they make their hearts like high way-ground: the word sown in their hearts, is like seed sown in the high-way, where is such a throughfare, and a broad Carriers road of earthly affairs, that all the word and meditation thereof is trodden down as the grasse in the high-way, which cannot grow, so neither meditation in a busie-bodied heart. For a good meditating mind, (*Nemo ad illam pervenit*

venit occupatus, ſaith *Seneca*) no man ever came to it ſurfeited with imployments. *David* although he had abundance of State-affairs, both his hands ful, yet he would not to be over-charged, but that he might meditate in Gods word: *My hands alſo* (not all down to buſineſſe only in the world, but alſo up to thy Law) *will I lift up to thy commandements, which I have loved, and I wil meditate on thy ſtatutes. Pſal.* 119. 48. Take not too much upon thee, like thoſe graſping worldlings, that wil have a finger in a hundred things: *Martha, Martha, thou art cumbred about many things, but one thing is needfull, and Mary hath choſen the better part, Luke* 10. 41. and what was that *one thing*? *Mary was* ſitting and meditating in, and pondring Chriſts words, not (as *Theophylact* expounds it) as if we would ſay, *Martha, Martha*, thou art cumbred about many diſhes, but one thing is needfull only, only one diſh, though indeed ſo it be, yet he here ſpeaks not only of one diſh, but of many cares which hinder that one neceſſary duty of hearing and meditating of the word of God.

Thirdly, *ignorance*. A man cannot meditate of a thing he knows not; nor thou of thy ſins, if thou be not skilful in Gods Catalogue of thy ſins; nor of mercies and promiſes, if thou beeſt not verſt in them; nor of his Precepts, if thou be not expert in them. the *Pſalmiſt* proveth that he had more knowledge than all his teachers: Why? becauſe he uſed to meditate. *I have more underſtanding then all my Tutors. for thy teſtimonies are my meditation, Pſal.* 119. 99. 3.

Fourthly, *averſneſſe of the heart*: The heart is like the ſwine, meditation is like the yoke: the Hogge would fain get into forbidden fields for to grub them; the *yoke* that hinders him; but he cannot ab de it; every ſtep he takes, he lifts up his foot to ſtrike it off if he could; ſo the heart would fain break through hedges, and get into forbidden wayes, and if thou wouldeſt meditate, it would every moment lift up it's heel to put thee beſides it. If it cannot put thee beſides it, it wil mar it if it can, and therefore *David* praid to God to ſettle his heart upon the right, and put his yoke upon him, or it would never be ſtedfaſt elſe upon meditation. *Let the words of my mouth, and the meditation of my heart be ever acceptable in thy ſight, O Lord, my ſtrength and my redeemer; Pſal.* 19. 14. 4.

This *averſneſſe of the heart conſiſts in* three things: First, in *the careleſneſſe of the heart*, the heart prizeth not meditation, nor the things of grace that are to be meditated on; it will not be at the coſt and charge, nor at the pains for them. *To what end is a price in the hands of a fool, ſeeing there is no heart to get wiſdom? Prov.* 17. 16. The heart will not be brought to Gods price: it would fain have the wares at a cheap rate. 1.

Secondly *in runnings of it*: the heart is like a vagrant rogue, he would rather be hanged, than tied to his pariſh. Thou canſt not bring it to prayer, but it will be a gadding on by-thoughts: thou canſt not bring it to a Sermon, but it will be roving after wandring imaginations; thou canſt not bring it to a meditation, but it will be a goſſipping forth. When Chriſt came to bind men with his bleſſed cords, and bind their hearts to him, *Pſal.* 2. they fall a meditating afterwards, but 2.

it was meditating and imagining vain things, *verſe* 1. and when they ſaw they were to be tyed up, *Tuſh* (ſay they) *let us break their bonds aſunder, and caſt their cords from us, verſe* 3. What, do Miniſters call us to ſuch ſtrictneſſe, thinking to impriſon our hearts in their ſtocks? away with their bonds, no, we will have none of it.

3 Thirdly, in *the weariſomneſs of the heart:* It is as weary of meditation, as a Cur is of the whip, and the chain; Oh how it barks and maunders till it be looſe! yea, though it be never ſo eager upon it at the firſt, it's jaded preſently. When God called the Jews to ſanctifie his Name, they thought in their hearts; *O, what a wearineſe is this! and ye have ſnuffed at it (ſaith the Lord) ye brought which was lame, and torn and ſick, Malac.* 1. 13. What a wearineſſe is it to meditate? ſaith the heart; it ſnuffs, it is untoward; it is lumpiſh; it would fain tear off a piece of the duty, or bring it wanting a leg, or without ſoundneſſe and ſincerity; yet ſome of them (ſaith *Calvin*) were ſo humbled, that they *thought on the name of the Lord, Malac.* 3. 16. they thought, and meditated, and forced their hearts to conſider throughly.

Uſe 1. This may ſerve for *terror* unto all thoſe, who for all this that hath been ſpoken, dare ſit down without it; yea, the world will not beleeve theſe things, nor meditate therein: yea, they blame Gods meſſengers, that call ſo ſore upon them. *Habakkuk* was ſō ſerved; he preached the mercies of God to the humble, and the judgements of God to the wicked: they ask him why he was ſo mad? well (ſayes the Prophet) *I will ſtand upon my watch, and ſee what the Lord ſayes unto me, that I may anſwer to them that reprove me, Hab.* 2. 1. What did the Lord tell him? *Write the viſion, and make it plain upon Tables, that he may run that reads it, verſe* 2. Will they not beleeve? Will they rove? Will they not meditate ſteadily upon theſe things? Will they not let their hearts ſtay and meditate and conſider? The viſion ſhall be ſo plain, that he that runs may read it. If thou wilt not ſtay, and meditate herein, the word is ſo plain to thy condemnation, that if thou didſt not but think of it with a running thought, thou maiſt read thine own vengeance, thine own woes, in regard of the multitnde of them. He that runnes by a way full of holes and pits, though he ſtand not meditating where are the pits, yet he may run and ſee them. The book of God is full, leaves and cover, and all, of woes againſt thee, *Lam.* 2. 10. It is written without, there thou maiſt read thy ſins written; it is written likewiſe within, there thou maiſt read thy plagues.

Secondly, in regard of the greatneſſe of them, he that runnes along, and ſee a great town on fire, though he ſtay not to meditate on it, what or where it is, yet he may run and read it: ſo is the curſe of ſinners a great curſe, *Zeph.* 1. 10. he that runs may read it.

Thirdly, in regard of the proximitie and neerneſſe of them. He that runnes, if a ſword come out at his throat, though he doth not ſtop to meditate, what is this at my throat, yet he cannot but ſee it. *Behold the Judge ſtandeth before the door*, James, 5. 9. Take heed how thou grudgeſt, or ſinneſt in any particular; behold the Judge ſtandeth before the door;

door; behold it and meditate on it with thy heart; if nor, he is nigh enough, thou canſt not ſtep out of doors unto any ſin, but though thou runneſt, thou muſt needs ſee the Judge that will Judge thee, ſteming thy ſins, noting thy wayes, obſerving thy courſes, ready to unhaſp the door on thee, to hale thee unto hell in thy ſins. *Whoſe end is deſtruction?* Why? Even thoſe that *mind earthly things, Phil.* 3. 19. If thy mind and meditation run more on thy ground, cattel, goods, kitchen, houſe buſineſſe, earthly talk, diſcourſes, thoughts, more than of heaven, thy end is deſtruction. If thy thoughts will not ſtay here, do but runne, and thou maiſt read it: *Think not that I am come to deſtroy the Law or the Prophets, I am come to fulfill them, Matthew* 5. 17. Some (ſaith *Chriſoſtome*) might think now Chriſt is come, it is no matter though we not be ſo ſtrict, Chriſt is enough. Think not thus (ſaith Chriſt) but rather think and meditate that I am come to fulfill it my ſelf, and to ſee it fulfilled in thoſe I mean to ſave, ſo as to make it a rule of their lives. *Themiſtocles* ſaid, he could not ſleep in his bed for continual thinking and meditating on *Miltiades* his Tryumphs; And how canſt thou ſleep in thy bed, if thou wouldeſt but meditate on theſe places of Scripture? Retire thy ſelf apart, there is no caſting up of mans account in a croud: Let me alone, I am buſie; ſo we uſe to ſay, when we would be private.

Thou muſt do with thy ſoul as *Ehud* did to *Eglon*, who ſaid, *I have a ſecret errant to thee, O King*, and ſo all went out, and he ſaid: *I have a meſſage from God to thee*, and ſo *ſtabd him* at his heart, *Judges* 3. 19. So (for *Ehud* was a type of Chriſt, ſaith *Lavator*) I have a ſecret errant to thee, O my ſoul, and ſo let all go forth: I have a meſſage from God to thee, a meſſage of wrath for thy Pride, a meſſage of wrath for thy vain hopes: Thus, ſaith the Lord; Curſed art thou, O my ſoul; ſtab it to the heart with this ſpirituall Dagger, wound it with the blade and haft and all, till thou have let out the fat and the dirt, the filth and iniquity all out. The Prophet ſpeaking of mens looking on Chriſt whom they have *pierced*, this meditating and laying to heart that they have crucified the Lord Jeſus, ſaith that *they ſhall mourn every one in private, the houſe of David apart, and their wives apart; the houſe of Nathan apart, and their wives apart; the houſe of Shimei apart, and their wives apart; every family apart, and their wives apart, Zach.* 12. 2. *Meanes* 1.

The ſecond meanes, if thou wouldeſt meditate aright, obſerve the times of privacy, *Meanes* 2.

Firſt, the morniug, that is the beſt time for ſtudy: *David* choſe the morning for meditation, *Pſal* 5. 1. 3. Let them hear this, (ſaith *Chriſoſtome*) that ariſe betimes in the morning to ſerve their Hoggs and their Doggs, their bellies and their backs, before they ſerve God in meditation or prayer, unleſſe it be the mumbling and roaring a few [*Lord have mercy upon us*] that pray not till after many other buſineſſes, it may may be, not then neither. *David* prayed and meditated in the morning. In the morning thou waſheſt thy face and thy hands, but thy ſoul hath more need, which thou waſheſt not: in the morning thou putteſt thy cloathes on thy body, but thou putteſt not on afreſh the new man upon thy ſoul; in the morning thou ſhakeſt off ſleepineſſe from thine eyes,

but thou shakest not off drousinesse from thy soul. Thou lookest into the glasse in the morning, to see if thy face be as it should be, but thy soul is not composedly looking into the glasse of Gods word. In the morning loook up in prayer, look up in thanksgiving, look up in meditation.

2. Secondly, the night too; *O Lord, I meditate on thee in the night watches, Psal.* 93. not as carnall ones doe, when they cannot sleep, then their mind runs on their Cow and their Calf, their markets and vanities, this neighbour and that neighbour, like *Petronius* his dogge, that was hunting while he lay asleep in his kennel.

3. Thirdly, *In the evening, I prevent the night watches, that I might meditate, Psal.* 119. 148. he did not as wicked men doe, sleep like a horse in the stable on his litter, with his neck tyed to the manger: they did go to bed with their hearts roped to the world, worldly thoughts, this thought and that thought, and God knows what.

4. Fourthly, *when the heart is touched* at a Sermon or Sacrament, or observing of any judgement or mercy, or act of Gods providence, it is best striking when the Iron is hot; *David*, when his heart was touched at the reproches of the wicked, then he *meditated, Psal.* 119. 23. When the Instrument is in tune, then it is good playing upon it; when a Churle is in a good mood, then it is fittest to deal with him. Oft will thy heart be out of tune, oft churlish, and in an ill mood: if thou letteſt the good opportunity goe, thou knowest not when thou shalt have such another. When the fish is nibling at the bait, then it is good twiching at the angle-rod, when the heart is a nibling at grace, then gave a pluck at it by meditation. *See Acts* 17. 11. now while the time lasts, see thou maist get into heaven.

Means 3. Thirdly, *Rub up thy self and thy memory*; call as much to mind as thou canst, what evill thou hast done ever since thou wast born, what in the womb, what in the cradle, childhood, youth, age; what a servant, what a Master; what as a servant, what as a son, what as a neighbour, what as an inferiour, what as a superiour; either in thought, or word or deed; how often thou hast omitted good duties, or done them by halvs: Item for this; and Item for that. They shall *remember themselves and turn unto the Lord, Psal.* 22. 27. First, they shall *remember themselves*, and say, what have I done, O wretch! how carelessely have I lived! Secondly, so meditating, they shall *turn unto the Lord*. Many say, Oh! they cannot remember their sins. They lye in a thousand particulars: for they can remember to commit them well enough. See *Lam.* 3. 19. 20. 21. our Greek translation turns it, *I spake to my self, and meditated*: as if they should say, O what a rebell have I been! how unthankfull, how unprofitable under all the means of grace! I may thank my sins for all the plagues of the Almighty that are upon me: if he had damned me, I had been well served. What follows? *The heart bowed, and was humbled*, as it is in the text.

Means 4. The fourth means. Rouze up thy heart. As it is with the eye of the body, so it is with the eye of the Soul: when a man would look wisely upon a thing, as if he would look thorow it, he sets his eye on it, as

Paul

Paul ſet his eyes on *Elymas*, *Ah thou child of the Devill, thou, &c. Acts* 13. Meditation is the ſetting of the eye or the ſoul upon a thing: ſet thine eye upon thy ſelfe, and ſay, Ah thou childe of the wicked, why hath Satan filled thy heart! O wretched heart! whence hadſt thou thy ſelfe-love? hadſt thou not it from the Devill? God might do well to ſend thee to the Devill, if thou loveſt ſo to be his Broker. Set thine eyes ſtedfaſtly upon thine own wayes, and thou ſhalt ſee infinite helliſh evils in thy ſins.

The third Uſe is for *Reprehenſion*. What is more uſual than this, *Vſe 3.* that men make *ſlight* account of their ſins? Nay, when God tels them in their hearts, Thou ſhalt not do this, thou ſhalt not doe that, yet they meditate and think, Why may I not? *Samuel* bid *Saul* ſtay for directions from him, before he ſacrificed unto God. It ſeems that God ſpoke to his heart. Stay till *Samuel* comes to direct thee: yet *Saul forced himſelfe* to diſobey, and to do Sacrifice, 1. *Sam.* 13. 12. he was bold, as *Vatable* turns it; *he confirmed himſelfe*, as *Pagnin* tranſlates it: he thruſt himſelfe upon the doing of it; God forbad him, he would do it: God urged him in his conſcience not to doe it, yet he would do it: God again whiſpered to him not to do it, yet he forced himſelfe to do it; as if he ſhould ſay, I hope I may do it, I have ſtayed ſeven days wanting an hour, or a piece of an houre; and a little piece breaks no ſquare: No? God rejected *Saul* for that venture; God would have forced him by meditation, O no, doe it not by no means: he made him think, Oh, it is againſt Gods commandements, I may not do it. No, but nevertheleſſe he forced himſelf to do it. Thus God deals with thouſands and millions in the world: Be not a drunkard; God flings the meditation into the conſcience, yet a drunkard thou wilt be. Be not a drunkard again; a drunkard notwithſtanding thou wilt be: Be not again; they force themſelves, they will go to the Ale-houſe. And ſo of all other ſins If men wil caſt off this work of meditation darted into their ſouls, they caſt off their own mercy. God tels them, pray not, hear not, offer not without directions from me; they dread not the commandment, they will: I truſt prayers are good, I will ſay them. Thus they will not meditate, or if they do, they break it off before it comes to any ſtrength or perfection: yea, Gods own ſervants, that deſire to look towards *Sion*, is not this your complaint oft? I cannot finde ſinne heavy: I confeſſe the word diſcovers it to me, but I cannot be troubled for it. Look as it is with men in the world, if five hundred pound weight be laid upon the ground, if a man never pluck at it, he ſhall never feel the weight of it. Your ſinnes are not many hundreds, but many thouſands, yea many ten thouſands: ſelfe-love, ſecurity, hardneſſe of heart, baſe fears, &c. it is impoſſible to reckon them. The leaſt vain thought that ever you imagined, the leaſt vaine word that ever you uttered, were weight enough to preſſe your ſouls down to hell; Therfore what are ſo many ſins and ſo great, and ſo often committed? What are they? they are as heavy as rocks and mountains; yet ye feel them not ſo heavy. Why? Ye weigh them not; if ye did, yee ſhould finde them heavier than the ſand, as *David* did when *his ſinne was ever before him* (*Pſal.* 51. 3.) that

is, his ſinne was ever in his thoughts, and in his meditation, his ſin was ever like a huge Milſtone before him, and he was ever tugging and pulling to remove it out of his way.

Obiect. I, but you will ſay, How ſhall I come to feel my burden?

I anſwer, three things are here to be diſcovered;

Anſwer. Firſt, the *ground upon which our meditation muſt be raiſed.*

Secondly, *the manner how to follow it home to the heart.*

Thirdly, *how to put life and power into it.*

The *ground* I referre to theſe *foure* heads:

1. Firſt, *meditate on the goodneſſe, patience, and mercy of God,* that hath been abuſed by any of your ſins: the greater they have been to you, the greater is every ſinne: this maketh them out of meaſure ſinfull, becauſe God is out of meaſure mercifull. There are many ſinnes in one, when a man ſinnes againſt many mercies, See *Judg.*2.2,3. *Why have ye done thus?* I, have done thus and thus *mercifully* unto you, why have yee done thus *unthankfully* to me? Why was my mercy abuſed? Why was my goodneſſe ſleighted? Why was my patience deſpiſed? as if the Lord ſhould ſay, I ſpeak to your owne conſcience, think of it, meditate of it, why have ye done this? Doe ye thus requite the Lord, O fooliſh people and unwiſe? Is not he thy Father? Meditate of it firſt, and tell me then. For it is a queſtion put to thy meditation to anſwer. Do ye thus requite the Lord, ye fooliſh people? Wert thou ever in want, but God ſupplyed thee? Wert thou ever in weakneſſe, but God ſtrengthened thee? Wert thou ever in ſtraits, but God delivered thee? When thou wert in ſickneſſe, who cured thee? when thou wert in poverty, who relieved thee? when thou wert in miſery, who ſuccoured thee? Hath not God been a gracious God to thee? Every ſoul can tell, never poor ſinner hath had a more gracious God, than I poor ſinner have found to my ſoul. All my bones can ſay, Lord, who hath been like unto thee? This heart hath been heavy, and thou haſt cheered it: this ſoul hath been diſtreſſed, and thou haſt eaſed it: many troubles have befallen me, and thou haſt given me a gracious iſſue. *This poor man* (ſaith *David*, pointing to himſelfe,) this poor man *cryed, and the Lord heard him,* Pſal. 34.9. And ſhall I thus reward the Lord? ſhall I ſinne againſt his goodneſſe? Then what ſhall I ſay? Hear, O heavens, and hearken, O earth; Sunne, ſtand thou ſtill, and thou Moon be amazed at this, and be avenged on ſuch a heart as this. *The Oxe knows his owner, and the Aſſe his Maſters Crib*; but here is a heart that will not remember to know the Lord. Hear, O heavens, this villany cryeth ſo loud, that your ears may hear it. Hear all ye Angels add be aſtoniſhed, here is villany to make your ears glow: yea, hear hell, hear Devils, if ever there were worſe committed by you. When men are but *ingenuous*, if they haue received any kindeneſſe from a friend, they were never in want but he relieved them: never harbourleſſe, but he houſed them; never to ſeek, but he found them: Let a man deal thus kindly with a man, if this man ſhould deny him any ordinary favour; he will be aſhamed of himſelfe, aſhamed to come into his preſence. What will he think? his houſe was mine, his cupboard was mine, and his purſe was mine, and his friends

were

were mine, and that I ſhould deal thus unkindly with him, even *nature* rebukes me. This ſerious meditation will help to break thy heart.

The ſecond ground of meditation is to *mediate on the juſtice of God*: God is a juſt God as well as mercifull. Speak all ye Devils in Hell, Doe ye not feel that he is a juſt God? Speak *Sodome*, Speak *Gomorrah*, your fire and brimſtone can teſtifie that he is a juſt God: Speak *Adah*, *Zillah*, and all ye that were drowned in the old world, your deluge can teſtify he is a juſt God, *His judgements are all in the world*, 1. *Chro.* 16. 14. What is become of drunken *Nabal*, and ſwearing *Saul*, and covetous *Ahab*, and proud *Jeſabel*, and mocking *Jehu*, and envious *Shimei*? What is become of all blind Jebuſites, and parting, cavilling *Diotrepheſes*? Juſtice hath taken hold on them. What is povertie? What is nakedneſſe? What is famine, ſickneſſe, the gout, the ſtone, Feaver, plague? Theſe are the little arrows of Gods juſtice. What is ſhame, diſgrace, croſſes, afflictions, unſeaſonable rains, dangerous weather, wars, rumours of wars? What are all the evils under the Sun? They are the little finger of Gods juſtice. Thou ſpieſt them here and there, in every Town, and in every Pariſh, in every Country: do they not all witneſſe that he is a juſt God? Read *Pſalm* 7. 11, 12, 13. *God hath bent his bow already* (ſaith *David*) the arrow is *ready* to flie out of the ſtring: It will not be long before it hit *thee*, if thou meditate not upon amendment: *God is angry with the wicked every day*, as an angry man uſeth to ſay, I will be revenged on thee. Wilt thou not give over thy ſins? I will be revenged on thee. Read *Pſal.* 11. 5, 6, 7. Meditate on this; he will neither ſpare King nor ſubject, nor rich, nor poor, nor noble, nor baſe, nor Judges, nor Juſtices: yet Judges and Juſtices may ſpare, but God will not ſpare: they may be bribed to pardon, but God will not be fee'd to ſpare them that go on in their wickedneſſe; and do I think to eſcape? Nay, my ſoul, thou canſt never eſcape, except thou obeyeſt.

The third ground is, *Meditate on the wrath of God*; O! what wrath is it? Can I ſtand againſt it? *It burns like an oven, and all the proud, and all that doe wickedly ſhall be as ſtubble, and the day of wrath ſhall burne them up. Behold this*, ſaith the Text, *Malac.* 4. 1. Behold it, and meditate on it. Can I goe naked in a hot fiery Oven? Can I lift up my hands againſt it? My hands will be ſcorched. Can I kick againſt it? My legs will be baked. Can I blow upon it with my mouth? My mouth is fiered. Did I ever ſee lime burned? were I in the limes room, could I endure that boyling? and yet if I live in my ſinnes, I ſhall be as *the burning of lime*, *Iſay* 33. 12. Let thy heart meditate terror: *Who among us ſhall be* able to *dwell* (that is the meaning of it, as *Montanus* ſheweth) who among us ſhall dwell *with devouring fire? who among us ſhall burn with everlaſting burning?* verſe 14. Gods *mercie* ſhall ſay, Take him *wrath*: I would have converted him, but he would not. Gods *goodneſſe* ſhall ſay, Take him *wrath* I would have been kinde unto him, but he hath abuſed me; Gods *patience* ſhall ſay, Take him *wrath*: I have ſuffered him a great while, that he might have time of repentance, but he repented not in that time. *God ſmote Ægypt in their firſt born*: Why? *For his*

mercy endureth for ever God overthrew Pharaoh *and his hoast*: Why? *For his mercy endureth for ever.* Psal. 136. 15. *He smote great Kings, Sihon a King, and Og a King: for his mercy endureth for ever.* So will God deale with thee that art a *drunkard*: Why? for his mercy endureth for ever. God will confound thee that art a *worlding*: Why? for his mercy endureth for ever. God will be revenged on thee that art a *Luke warmling*: Why? for his mercy endureth for ever. This may well make thee teare the hair off thy head, rather than let thee go on in thy sinnes. See *Jerem.* 29. Meditate on this.

4. The fourth ground: *Meditate on the constancy of God.* As the Lord was an enemy to wicked men, so he continues the same God still, a constant enemy to them still. As the Lord would not endure sinne heretofore, so he is constant, he still will not endure it. Did the Lord once say, *Weep and howl ye drunkards? Joel* 1. 5. he is constant, so he saith still. Did the Lord say, *he would burn up Sabbath-breakers?* Jer. 17. 27. he is constant; so he saith still. *Who ever hardned his heart against the Lord, and prospered?* Job 9. 14. as if he should say, I put it to thee to meditate of it: canst thou shew me a president? did ever any man harden his heart against Gods Word, in his sinne, that prospered? Did *Senacherib* prosper in his will-worship? Did *Judas* prosper in his covetousnesse? Did *Jeconiah* prosper in his stubbornnesse? Where is the Scribe? Where is the disputer? Where is he that counted the towers? *Your fathers, where are they*, saith *Zachariah?* Did not my words take hold of them? and are they not all now in hell, that have ever lived and died in their sin, from the beginning of the world? Thou canst not shew me one drunkard, or one mocker, or one prophane person, or one formall professor, from the day that man was created upon the earth, that is not now in hell, if he be dead. Meditate on this, how canst thou expect to be the one only in all the world that shall escape, if thou livest and dyest in thy sins? If hell were opened, and the bottomlesse pit were lookt into, thou shouldest see *every* soul that ever lived, and *died* in their sins, even every soul: there is not one soul missing. Meditate on this; when I dye, do I think I shall not be there? nay, I shall be there too, unlesse aforehand I enter into the *strait gate*, and walk in the narrow way of newnesse of life.

The

The Second

SERMON

OF

The uſe and benefit of Divine MEDITATION.

HAGGAI 1. 5.

Now therefore thus ſaith the Lord of Hoſts, Conſider your wayes.

NOw follows the manner, how to *follow* Meditation *home* to the heart. Here are *four* things to be practiſed.

Firſt, *weigh and ponder all theſe things in thy heart.* It's ſaid of *Mary*, ſhe *pondred*, Luke 2.19. *and kept all theſe ſayings in her heart*: verſe 51. The words ſignifie two things: Firſt, ſhe *compared* theſe things together, Secondly, ſhe *caſt them in the ſcales* together. Doſt thou know God is mercifull? ponder it with his juſtice. Doſt thou know that Jeſus Chriſt dyed for ſinners? ponder it with the true drift of it, how that it is not to let men go on *in* their ſins, but to ſave them *from* their ſinnes. Doſt thou obey God in this or that Commandement? O ponder thy life with the reſt, *Ponder the path of thy feeet, and let all thy wayes be eſtabliſhed.* Prov. 4.26. A man that eats his meat well, forty morſels well, yet one crum going awry throttles him. Thou walkeſt in theſe and *theſe* Commandements; yea, but there be other Commandments beſides theſe: doſt thou walk in them too? thou muſt, if thou meaneſt to have

thy ways to be eſtabliſhed. The Jews had their *continers, talents, minaes, ſicles*, which were greater weights; ſo they had alſo their *gerahs*, and *agarahs*, ſmaller meaſures, and ſmalleſt of all: ſo have thou greater and leſſe weights; great ones to ponder the great Commandements, and leſs to weigh even the leaſt of Gods Commandements: and ſee thou make true *Evangelical* weight, or elſe all will not be well. Suppoſe a man were to pay a 100 pound of good and lawful money, and in weight, upon forfeiture of all that he hath; if he weigh it not, but the Creditor doth, and finds it light, he is undone. If thou pondereſt not thy wayes, *God* will *ponder* them: *Prov.* 5 21. the word ſignifies, he weighs and ponders them in a ballance, or ſcales; he puts the word of his Goſpel in the one, and thy goings and obedience in the other *Thou art weighed and art found too light, thy kingdom is departed from thee*, ſaith God to *Belſhazzer, Dan.* 5. 27. So if thou be light, thou ſhalt be weighed, and ſo found, thou ſhalt loſe the Kingdom of heaven for ever.

Secondly, ſtrip ſin, and look upon it ſtark naked: ſin covers and diſguiſeth it ſelf with pleaſure, profit, eaſe, and many a whoriſh garment, and ſo inticeth the heart. Even a toad, if ſhe were covered over with gold, thoſe that ſaw only the gold would pocket it up; if it were naked they would fling it in the kennel. Why doe men love covetouſneſſe? Why? its hooded with profit. Why carding, dicing, hunting, hawking, tabring, piping, and more than the word alloweth? Why? they are cloathed with pleaſure, and delight. Its the duty of Miniſters to unmaſk and uncaſe ſin, and pluck off the vail that covers it from appearing unto men. The not doing of this is the cauſe that men do not meditate on the vileneſſe of their ſin, never are humbled, never eſcape Gods wrath; even becauſe they not *diſcover mens iniquities*, *Lam.* 2. 14. Alas the profit of thy ſins ſhall ceaſe, the pleaſure ceaſe, the eaſe ceaſe, and all theſe goodly ſuits ſhall vaniſh away, when the ſoul comes to dye, or to ſtand before the judgement ſeat of Chriſt: ſin will remain, but thy ſilver, and thy gold, where will that be then? thy laughter, and thy merriment, what will become of that then? thy delight will be *gone*. Meditate therefore with thy ſelf, my ſin is now gainful, and eaſie, and pleaſant; but what will my ſin become, when I come to lye on my death-bed? what good will it do me, when I have moſt need of ſuccour? I will never acknowledge *him* my friend, that will turn againſt me, when I have moſt need of him. Alas, I muſt dye, I muſt come to judgement, I, I muſt go either to heaven or to hell: the profit that I get now by my ſins, will it beſtead me *then*? the pleaſure, the eaſe that I now find in ſin, will it help me *there*? Alas no, it will then be my break-neck, it will be a Devil unto me: the more I have been delighted with it, the more it will gall me: the more I have gotten by it, the more it will damne me: the ſin which I moſt of all loved, will moſt of all torment me. *Eccleſ.* 11. 9. look thus upon ſin.

The third means: *Dive into thy own ſoul and heart*. There is a tough *brawn* over thy heart, that it feels not its ſins. Now Meditation muſt look through, and come to the heart at the *quick*, and cauſe the truth to dive into the deep places of the ſoul. When the timber is hard, the workman

workman cannot thruſt in the nail with the weight of his hand: no, he muſt *hammer* it in. Meditation is the hammering of the heart. It's a pertinent phraſe, *Jer.* 23,24. *Is not my word like a fire* (ſaith the Lord) *and like a hammer that breaketh the rocks in pieces?* There be two ſimilitudes, firſt, of a *hammer*: the Word of God is the hammer; meditation is the hand that taketh this hammer, and knocks the nail into the rocky heart, and makes it enter: Wilt thou not feel? I'le make thee feel (ſaith Meditation) wilt thou not take notice of thy wretched eſtate? Meditation comes with blow after blow, and makes us take notice. Secondly, of *fire*; the word is like fire; Meditation kindles it about the heart. A man benummed with cold is ſenſeleſſe; the water frozen with cold, though the leaſt pebble would have ſunk in it before, now a great milſtone is able to lye upon it, and not ſink; the water is able to bear it: ſo is the heart, be it's ſins never ſo heavy, as the hill of *Baſan*, yet it bears it and feels no weight: but Meditation thawes the heart, and then every ſin pincheth and oppreſſeth. *Is not my word like fire?* as if he ſhould ſay, think of it, and muſe of it, and meditate of it, and thou ſhalt feel it as a fire. Meditation is the often ſmiting of the heart with this hammer: ſo did *Ephraim ſmite upon his thigh*, *Jer.* 31. 19. like a man in a miſerable agony, he thumps his own breaſt, and in a vexation ſtrikes his hand on his thigh. Oh miſerable wretch that I am! So did *Ephraim*, Oh what an unruly Oxe am I? how unwilling am I to bear the *yoke* of the Lord? Oh, and oh the hardneſs of my heart! oh that I could tell how to beat thee black and blue! Many men ſmite their hearts, but they ſmite them not often enough. When *Eliſhah* bad *Joaſh* ſmite upon the ground, *he ſmote thrice, and ſtayed*; The man of God ſaid to him in anger, *Thou ſhouldeſt have ſmitten five or ſix times, for then thou hadſt ſmitten Syria, till thou hadſt conſumed them, whereas now thou ſhalt ſmite Syria but thrice.* 2. *King.* 13.19. So men ſmite their hearts twice, or thrice, or ſo; but they will not ſmite their ſins dead: it may be they break the head of their ſins, but they recover again, and grow ſtrong upon them, as at firſt. Thou muſt ſmite five or ſix times, yea fifty times five times, till thou haſt quite broken the impoſtume of thy heart. Meditate on the *mercies* of God, and with them ſmite it often, and often: Meditate on the *juſtice* of God, and with it ſmite it again, and again: Meditate on the *wrath* of God, which is as a conſuming fire, and with it ſmite it ſoundly. Meditate on the *truth* of the Lord, this threatning and that threatning; this commandement and that commandment this promiſe and that promiſe; and with all theſe ſmite it to powder.

The fourth means, *Anticipate and prevent thine own heart*: meditate what thy heart will one day wiſh, if it be not humbled: and tell thy Soul as much; thou wilt one day wiſh, Oh that I had been humbled under the reproofs of the Lord! Oh that I had been wiſe to have underſtood my own mercy! Curſed be the day that ever I neglected the means of grace; ſo the Lord brings in a fooliſh obſtinate ſinner, curſing and banning his own ſoul, ſobbing and howling at the laſt. *O how have I hated inſtruction, and my heart deſpiſed reproof! and have not obſerved the voyce of my Teachers, nor inclined mine eare to them that inſtruct me?*

Prov. 5. 12, 13. I had Miniſters to preach to me, but I would not come at them: or if I did, I cared not for their doctrine, I had friends that adviſed me well; but woe is me damned wretch! I heeded them not. Thus thou wilt caſt the fool into thine own teeth, and fling a thouſand curſes into thine own face, becauſe of thy madneſs. I might have learned but I would not; I might have been humbled, but I would not: *I was almoſt in an evill in the midſt of the aſſembly of the congregation*, *verſe* 14. I lived where the Saints of God were in whole aſſemblies, but I mockt them, I hated them, I miſliked them for being too preciſe. I was not aſhamed of my ſecurity, no not in thy ſight. Thus thou wilt cry out one day, if thou wilt not yeeld unto meditation, which muſt make this as preſent with thee. Know thou, O my ſoul, the time of thy *viſitation* is at hand, thou wilt curſe thy ſelfe hereafter, if thou doſt not now be moved by Gods mercies, thou ſhalt never ſee mercy more: Now be awaked by Gods judgments, or elſe thou ſhalt feel them for evermore; now or for ever thou ſhalt roar for them. Then thou ſhalt curſe thy gains and thy profits that bewitched thee, thou ſhalt curſe thy pleaſures and delights that beſotted thee, curſe thine one heart, and thine own ſoul, and thine own conſcience that have damned thee. Meditation may tell thee, thus it will be with thee, unleſſe thou obeyeſt now. *Hear ye me now, Oh yee Children and depart not from the words of my mouth*, verſe 7. hear the word now, and obey it, let it not depart out thy meditation. Now be humbled with grace, or then thou ſhalt be humbled with horrour: then thou ſhalt wiſh, Oh that I had been ruled! When thou art in hell, then thou ſhalt meditate, Oh it was good counſel that ſuch and ſuch a Miniſter gave me; good counſel that ſuch a friend, and ſuch a brother gave me; but wretch that I was, I had not grace to follow it. I had more mind of my pleaſures, more mind of my vanities than of grace. Oh if it were to do again, I would not do ſo for a thouſand worlds: but alas, it is now too late. Therefore let Meditation preſſe this upon thee beforehand.

3. Now follows the third thing, how to put life to Meditation. Four duties are to be done to this purpoſe.

1. 1. Let Meditation haunt the heart, let meditation dog thee with the helliſh looks of thy ſinnes, and follow it with the dreadful vengeance of God, haunt it with promiſes, haunt it with threatnings, haunt it with mercies, and haunt it with judgements, and haunt it with Commandments, The heart is like the Beaver, when it perceiveth it cannot poſſibly eſcape from the Huntſman, it cuts off the Member for which it is hunted, and flings it down, and ſo eſcapes (ſaith *Æſop*:) So purſue thy heart with its ſins, with the hue and cry of Gods mercies; purſue it with the bubbub of Gods judgements; let meditation haunt it, and let thy ſoul ſee it ſhall never be rid of the haunt; at laſt it will be content to part with its luſts. Let Meditation ſay, Wilt thou forſake thine own mercies? If thou liveſt thus and thus, If thou prayeſt thus and thus, dead-heartedly, thou kickeſt againſt thine own mercy, wilt thou ruſh upon the pricks? This mercy thou mayſt have, if thou wouldſt amend, that vengeance thou ſhalt have, if thou do not amend: Either cut off thy

ſins

ſins, or elſe God will cut off thy ſoul. *Return, O Shulamite, return, return,* its the voice of Chriſt to thee: Let Meditation ſay, *Return,* O my ſoul, return, return, and thou mayſt be ſaved; return, or elſe thou ſhalt be condemned. Now what was the effect of this haunting meditation? *Or ere I was aware, my ſoul made me like the Chariots of Aminadab.* verſe 12. That is, my ſoul muſing and meditating on theſe and theſe commandments, it ſo humbled my ſoul, that it made me yeeld; yea, and made me run as faſt as the Chariots of *Aminadab, freely* and *willingly to* Chriſt.

Deal with thy heart as *Iunius* his father dealt with him: he ſeeing his Son was *Atheiſtical*, he laid a Bible in every room, that his ſon could look in no room, but behold a Bible haunted him, upbraiding him, Wilt thou not read me, Atheiſt? Wilt thou not read me? And ſo at laſt he read it, and was converted from his Atheiſme: So let meditation haunt thy heart, hold forth the commandements, promiſes, threatnings of the Lord, that thy heart may ſee them; let meditation haunt thee in thy luke-warmneſſe: prayeſt thou thus luke-warm? This prayer will break thy neck one day. Repenteſt thou? This luke warm repentance will cauſe God to ſpue thee out of his mouth. Heareſt thou, ſpeakeſt thou, thinkeſt thou? Theſe luke warm duties wil confound thee ere long, if thou lookeſt not to it.

Let meditations haunt thee, as they haunted *Nehemiah* with warnings, *ten times* (ſaith the Text) they ſent to *Nehemiah, they will be upon thee, Nehem.* 4.12. Beware of the danger, the enemy will be upon thee: ten times they warned him, never giving over till *Nehemiah* looked about him, *verſe* 13. So do thou haunt thine own heart: they will be upon thee, this curſe, this wrath, that hardneſſe of heart, this ſecurity wil be upon thee. Ten times, yea, a thouſand times ten times, never give over thine own ſoul, untill thou haſt made it to ſubmit. Indeed there be ſome, let God ſend Meditations to haunt them, and follow them, ſaying, Repent, leave this or that ſin? why wilt thou be damn'd with this ſin? Oh forſake it, preſently they will gagge the mouth of meditation, and of conſcience, and ſtrike them ſtark dead: as *Abner*, when *Azahel* would haunt him and follow him, and turn neither to the right hand, nor to the left, but follow him at the heels. *Turn aſide* (ſaith *Abner*) but he would not turn aſide from following him. Turn aſide from me (ſayes *Abner* again) or I will kill thee, but he would not turn aſide, he would follow him cloſe: Then he up with his Spear and ſlew him, 2. *Sam.* 2.19.20, 21,22,23. So many deal with the Meditation of conſcience, when conſcience would dogg them, and weary them out of their ſins, they will not, when conſcience would haunt them, they will not be haunted therewith; when conſcience would follow them up with their deſperate wilfulneſſe, they gall, and wound, and murder conſcience to be quiet. But *David* haunted his heart, and would have it haunted.

The ſecond duty: *Let Meditation trace thy heart,* as it ſhould haunt thee, ſo alſo let it trace thee in the ſame ſteps. So would the Church, *Let us ſearch and try our wayes, and turn again unto the Lord:* Lam. 3.40. The word (in the originall, ſayes *Buxtorf*) ſignifies, *track her ſteps, ſtep by ſtep:*

this ſtep was in the ditch, that in the mire, that ſtep awry: track them all, that we may undergo them all again, and turn unto the Lord. Never pray but let Meditation track thy prayer: this paſſage was right, that paſſage was amis. Never keep a Sabbath but let Meditation track thy keeping of it; this duty was ſincere, that was rotten: Never do any thing, but let Meditation track it. This thought, this word, this action was warrantable; that was out of the way: track thy heart, as the Lord tracked *Eliah*, he trackt him in the wilderneſſe, he trackt him under the juniper tree, he trackt him in the cave; *What doſt thou here Eliah? go forth*: 1. Kings 19. *What doſt thou here Eliah, go, return.* He tract him in the Mount, *Go, return, what doſt thou here Eliah?* this is not a place for thee. So let Meditation wait thee; what doſt thou here, O ſinner? what doſt thou here, drunkard? in thy Cupps, or in thy prophaneneſſe, what doſt thou here? this is not a place for thee, unleſſe thou mean to periſh. It may be thou art now ſcar'd out of theſe ſins, and art run into *civil honeſty*, let Meditation ſtill track thee. What doſt thou do here, O ſinner? Civilitie is not a caſe fit for thee, unleſſe thou wert better, thou ſhalt be torn in pieces. It may be thou art driven out of thy civility; and art gone further, to the profeſſion of Religion, though it be without the power of it; let meditation ſtill wait thee. What doſt thou do here, O ſinner? this ſorry kind of profeſſion is not a race fit for thee: unleſſe thou be godlier than ſo, thou ſhalt be devoured with everlaſting fire.

Meditation is like the courſing of a Hare in the ſnow; the Hare fearing to be taken by the dogs, Here ſhe ſtops, there ſhe leaps, here ſhe interleaps, there ſhe goes backward, and forward, upward and downward, and all to deceive the dogs, that they may not find her; but they goe, ſmelling, winding and turning, and track her ſtep by ſtep, till they find her: ſo meditation is the courſing of the ſoul, the heart hath a thouſand fetches, a thouſand Meanders and labyrinths, a thouſand croſſe windings, and compaſſings, and deceits, and all to puzle Meditation. But Meditation muſt track the heart, as God dealt with *Job, he counted his ſteps*, ſtep by ſtep, *Iob* 14. 16. Meditation is the ſouls bloud hound, it will never leave howling the wrath of God; till he hath taken the hearts ſin for a prey, Meditation haunts it out of one ſin, and it runs into another; Meditation haunts it out of that, and it runnes into a third: Meditation is a good purſevant, it proſecutes the ſinner, and attaches him.

Now becauſe the heart is moſt cunning, and hardeſt to be trackt by its ſent, when the heart hath taken up abundance of good duties, and attained unto ſundry graces, theſe good duties and common graces drown the ſent of the hearts wickedneſſe. As Huntſmen obſerve, that the hounds cannot well hunt in the Spring, as *Theophraſtus*, and *Pollux*, and others obſerve: the ſweet odors of the flowers and herbs (ſayes *Oppian*) hinder the hounds from ſmelling the hare: ſo it is with Meditation; it is hard for it to *track* the heart in the green Spring-time of *civill* honeſty and formality. And therefore let Meditation make deligent ſearch, ſaith he.

The third duty: *hale thy heart before God*, and let Meditation bring it before

before his throne, and there powre out thy complaint againſt it before God, out with all thy villany there, and article againſt thy ſelf, and bring as many complaints againſt thy ſelf before heaven, as there be drops in a bucket full of water. So doe the godly: *I powred out all my complaints before him* (*Pſal.* 102. in the preface) I powred out my complaints as a man powreth out water out of a veſſel; generally men are willing to call for mercy, but they are not ſo willing to *bring complaints* unto God againſt themſelves: ye ſhall have them *whiſper* after the Miniſter, as he is begging for pardon and mercy, but they will not do ſo, whiles he is complaining of their ſins, the helliſh and deveiliſh abominations of their heart. Theſe are men of corrupt minds, reprobate concerning the faith, and ſhall never have mercy, till they be as forward to complain of their ſins, as to be plaintiffs for mercy.

When a man in Meditation meets with a hard matter, that he cannot ſufficiently dive into, he breaks it to another: ſo do thou to God; break all thy heart to God, tell him of thy hardneſſe of heart, of the pride of thy heart, of the deſperate prophaneneſſe of thy heart: but take theſe rules with thee;

1. Firſt, thy complaint muſt be *full of ſorrow. Pſal.* 55.

2. Secondly, it muſt be a *full complaint* of *all* thy ſins, and *of all* thy luſts; *Lam.* 2. 18, 19. *Powre out thy heart like water before the face of the Lord.* Water runs all out of a veſſel, when you turn the mouth downward; never a ſpoonfull will ſtay behind. The wicked, will not complain of their ſins fully: they make hypocriticall profeſſions. If it be a ſin, I am ſorry for it; (ſays one) if it be naught, I cry God mercy; (ſaith another) when their own conſciences tell them it is is a ſin, yet they will not complain of it abſolutely.

3. Thirdly, thy complaint muſt be with *aggravation*: thou muſt aggravate thy ſins by all the *circumſtances*, that may ſhew it to be odious, as *Peter* did: *When he thought thereon, he wept, Mark* 14. 72. the Originall hath it, *he caſt all theſe things one upon another.* Wretch that I was, Chriſt was my maſter, and yet I denyed him; ſuch a good maſter, that he called me before any of my fellow-Apoſtles, and yet I denyed him; I was ready to ſink once, he denyed not me: I was to be damned once, he denyed not my ſoul, and yet I denyed him; he told me of this ſin before-hand, that I might take heed of it, and yet I denyed him. I ſaid, I will not commit it, nor forſake him, and yet I denyed him: yea, this very night, no longer ago, did I ſay and ſay again, I would not deny him, and yet I denyed him; yea, I ſaid, though all others denyed him, yet would not I; and yet worſe than all others, I denyed him with a witneſs before a maid, before a damſel; nay, more filthy beaſt that I am, I ſaid I did not know the man; nay more, I ſware I did not know him; nay more than all this, I did even curſe my ſelfe with an oath, that I did not know him: nay more, all this evill did I, not above five or ſix ſtrides from my Lord and Saviour: nay more, even then, when if ever I ſhould have ſtood for him, I ſhould have done it then, when all the world did forſake him. O wretch that I was, I denyed him! he caſt up all theſe circumſtances together, and meditating on them, *he went out, and wept bitterly.*

Fourthly, thy complaint must be *a selfe-condemning complaint*: thou must condemn thy self, and lay thy selfe at Hell gates, and set the naked point of Gods vengeance at thy throat. Thus and thus have I liv'd, damned, cast-away, as I have deserved to be! So did *Ezra* in the behalfe of the Jews, *Ezra* 9.

For 1. He *fell on his face*; he did not bow down on his knees, but like a man astonished, he fell on his knees, ready to fall on the ground in amazement.

2. He *spread out his hand unto the Lord, verse* 5. as if he should say, here is my heart-blood, Lord here is my breast, Lord we deserve thou shouldst stab us with thy wrath.

3. He *blushes* to looke Heaven in the face, *verse* 6. so vexed to think on the sins of his people, that he is even confounded to beg mercy.

4. He is (as it were) *dumb* and *speechlesse* before God: *And now our God, what shall we say after all this? for we haue forsaken thy commandements, verse* 10. Shall I excuse the matter? alas! it is inexcusible. *What shall we say after all this?* Shall we call for thy *patience*? Wee had it, and yet were little the better. Shall we call for *mercy*, Why? we had it, and yet our stubborn hearts would not come down; I know not what to say for our selves: for we have sinned against thee.

5. He declares Gods truth, that he had *warned them by his Prophets*, (*vers.* 11, 12.) but no warning can better us.

6. He *shews how God had punished them, yet they would not be humbled*: for all that God had brought upon them *lesse evils than they deserved*, and wrought deliverance for them, wich they could not have expected; *What shall we say, should we for all this break thy commandements? verse* 13, 14. What can we expect but hell and confusion?

7. He is *sensible of Gods Judgements and righteousnesse*: *O Lord thou art righteous*: as if he should say, How canst thou spare us for this sinne? How can it stand with thy righteousnesse? How is it that such hell-hounds as we are, should live above ground, when thou art so righteous a God? It is a wonder that the earth opens not her mouth for to swallow us up quick: for, *O Lord thou art righteous.*

8. *He layes down his soul, and all the peoples souls at Gods feet*; as if he should say, here we be, thou maist damn us if thou wilt; *Behold we are all here before thee in our trespasses: for we cannot stand before thee, because of this, verse* 15. Behold here are we: rebels we are: here are our heads, and our throats before thee, if now thou shouldst take us from our knees unto hell, and from our prayers unto damnation, we cannot ask thee, why thou doest so: Oh it's mercy, it's mercy indeed, that we have been spared. Thus Meditation must bring our hearts before God, and there complain against them before heaven.

Meditation should deal with the heart, as the Father did with his possessed child, who carried him to Christ, saying, *Master my child is possessed with*

with a Dumb spirit, even a dumb spirit, and I spake to thy Disciples that they should cast him out, but they could not, Mark 9.18. Bring him to me (saith Christ) verse 19. *How long is this agoe since this came to him? Of a child* (saith the Father) *and often it hath cast him into the fire, and often into the water to destroy him; but if thou canst do any thing* (as certainly thou canst do all things) *have compassion on us, and help us*, verse 22. And then Christ helpt him. So let Meditation *drive* thy heart to God, saying; Lord here is my heart (I beleeve) possest with a Devil; for it is a most abominable sinful heart: I brought my heart to thy *Ministers* to cure it, to *Sermons*, to *Prayers*, to all other good duties, but *they* could not help me, my heart is a devillish heart, still my heart is wicked, and rebellious still, the Devil, Oh, the Devil is in it still! Oh, how he tempts me! he holds me, he casts me into the fire of *this* lust, and into the water of ever-flowing iniquity. Have thou compassion, come and help me, for my heart is miserably vexed with Satan; when I pray, the Devil stuffs me with dead thoughts, and drousie desires, the Devil fils me with wandring Imaginations, and I know not what; when I hear the Word, the Devil makes me to rise up against it, or forget it, or not obey it; when the *Sabbath* is come, the devil sets me on thinking my *own* thoughts, and speaking my own words; when a *Sacrament* is come, the Devil hinders me in *selfe examination*. The Devil disappoints me of my *preparation*: Oh have thou compassion on me,

The fourth duty; *Let Meditation, when it hath haled thy heart before God, there cast thee down before him*: when Meditation hath searched out thy case, and made it appear how wofull it is, then let it lay thee along before God, with *What shall I do to be saved?* So it did with them in *Acts* 2.27. as if they should say (saith *Chrysostome*) we have not one jot of hope to find mercy, so long as we live as we doe. What shall we do? Say what thou wilt, our eares are ready to hear it; command what thou wilt, our soules, what ever it be, are willing to do it: bid us suffer whatsoever thou pleasest, tell us what it is, and we will endure it. They did not say (notes *Chrysostome*) *How shall we saved*, as wicked men do, they desire to be saved, but their main care is not to see *what* they must do, they are told what they must do, and yet refuse to do it; but thy *chief study* must be, to cast thy self down before God with the good Jaylor, *Sirs, What shall I do to be saved? Acts* 16. 30. First, *What must I do?* and then *to be saved*. First thy care must be what to do to get out of thy sins, how to be rid of thy lusts, and then to be saved; as if he should say, I see I am at a damned passe, and therefore I was a making away my self, the fire of hell did slay my soul: but now is there hope of salvation? is there indeed? Oh tel me, I am willing to do any thing, what must I do? Keep nothing back of all the will of the Lord; be it punishment to suffer, tell me of it, I am ready to bear it; be it precepts for to do, though never so irksome, O let me know it, and I would not refuse it. *What must I do to be saved?* When the heart is thus humbled upon sound Meditation, it's willing to do or suffer any thing. *Jonah* is willing to be cast into the sea, being humbled, *Jonah* 1. 2. *Here I am, Lord deal with me as thou wilt.*

Motive 1. The firſt Motive. *Is it not a folly not to meditate?* Should a man walk on in his courſe, and not meditate whither it will tend? When he falls into miſchief, what will he ſay? I never thought on this before, I never conſidered that this would be the end. Now it is the part of a fool to ſay, *I never thought*, as the Latine proverb hath it; when the Steed is ſtollen, if he ſhould then ſhut the Stable door, what wouldeſt thou ſay, He ſhould have thought of that before. The rich man in the Goſpel had theſe meditations in his heart; he thought within himſelf, What ſhall I do, becauſe I have no room where to beſtow my fruits? He ſaid in his heart, This will I do, I will pull down my barns and build greater; and will ſay to my ſoul, *Soul, ſoul, thou haſt much goods laid up for many years, eat, drink, and be merry*; Luke 12. 17, 18, 19, 20. *Thou fool* (ſaid God) *this night ſhall thy ſoul be required of thee; then whoſe ſhall theſe things be that thou haſt provided?* God ſaid thus unto him: not as if God ſpake thus familiarly unto him (ſaith *Theophylact*) but it is a parable, and God ſayes ſo in his word, *Thou fool, this night ſhall they require thy ſoul of thee.* In this night of thy blindneſſe, in this night of thy ſecurity, ſhall they require it: he doth not ſay, I will require thy ſoul of thee, but *they*: he doth not ſay who, but *they*, the Devils in hell. God knows who ſhall come, thou ſhalt dye, and they ſhall fetch away thy ſoul to hell: *they* ſhall *require* it. A goldy mans ſoul is not required, but rather he requires God to take away his ſoul: he is willing to dye, that he may be with Chriſt: but a wicked mans ſoul is required of him: he would willingly not dye, but that his ſoul is required of him, and he muſt dye. Doubtleſſe the rich fool now thought with himſelf, I never thought that I ſhould have dyed ſo ſoon, and therefore now he calls (it may be) to his *Lord, Lord*, and cryes God mercy. But what will they ſay to him? Thou ſhouldeſt have thought on this before.

The wiſe man ſhall inherit glory, but ſhame ſhall be the promotion of fools, *Prov.* 3. 3. The wiſe and prudent, thoſe that truely meditate of things beforehand, ſhall have glory; but fools that hope to be promoted to to glory and ſalvation, ſhame and confuſion of face ſhall be all their promotion, and when they come thereto, beſides their expectation; what will they ſay? We never thought it would be thus with us before; but fools as we were, we thought to be promoted to heaven: like *Haman*, when King *Ahaſhuerus* ſaid unto him, What ſhall be done to the man whom the King will honour? O thus and thus (ſaith *Haman*) for he thought, I am the man whom the King intendeth to honour, *Eſther* 6. 6. but when *Haman* was preſently after to be hanged on a gallowes, he might rightly ſay, I never thought of this before. So, what will be done to the man whom the Lord will honour? Thus and thus ſayeſt thou, he ſhall have mercies, bleſſings, heaven: I, for thou thinkeſt I am the man that God intendeth thus to honour; but when thou art come to hell, what wilt thou ſay then? I never thought of this before, that ſo it would be.

Motive 2. The ſecond Motive is, *Thou wouldeſt be loth to have the brand of a Reprobate*: Not to meditate, is that brand; *The wicked through the pride of his countenance, will not ſeek after God; neither is God in all his thoughts,* *Pſal.*

Pſal. 10. 4. He ſcorns to be ſo poring upon Bibles, to be ſo wracking his mind with his ſins; *He hath ſaid in his heart, God will not require it, verſe* 13. God requires no ſuch ſcrupuloſity nor ſtrictneſſe.

The third Motive is, *Thou wouldeſt be loth to rob God of his honour*, and the maine part of his ſervice, which is meditation. *Thou ſhalt love the Lord thy God with all thy heart and with all thy ſoul, Matth.* 22. 38. How can this be true of them (ſaith *Chryſoſtome*) who become *vain in their imaginations?* Thou ſhalt love the Lord thy God with all thy heart, ſoul, and mind: And ſo do I (ſaiſt thou:) So doſt thou? What, and not love God with all that is in thy heart? Thy thoughts are in thy heart, thy meditations are in thy mind; If thy thoughts then, and meditation be not of God, thou doſt not love God with all thy heart: *David* did not onely pray, that *the words of his mouth*, but alſo that *the thoughts of his heart* ſhould be ever *acceptable to the Lord, Pſal* 19. 14. not onely that he might be full of heavenly communication in his mouth, but alſo of holy meditation in his heart. *Behold* (ſaith he) *thou requireſt truth in the inward parts, Pſal.* 51. 5. And meditation is one of the duties of truth in the inward parts.

The fourth Motive: *Thou wouldeſt be loth that all the worſhip thou giveſt to God, ſhould be abominable*: ſo it will be without meditation; meditation *before* it, meditation *after* it.

Firſt, *Thou muſt meditate before thou goeſt about a duty of Gods worſhip*: conſider before thou hear the word of God, meditate what thou art going about, *Hearken O daughter, and conſider, incline thine ear, Pſal.* 45. 10. Firſt, *conſider and meditate*, and then *incline thine eare*. This is part of thoſe words often in Scripture, *Be ready, be ready: Be ready and come up*, ſaith God, *Exod.* 34. 2. *Be ready againſt the third day*, Exod. 29. *Gather your ſelves together*, Zep. 2. 1. that is, *Prepare to meet thy God, O Iſrael*, Amos 4. 12.

Secondly *meditate after the duty*. When men part with men, they uſe to give one another a farewell, and not bluntly deliver their mind one to another, and ſo turn their backs one upon another. *Lyſias* could not write a letter to *Felix*, and break up abruprly, but he gave him a *farewel Acts* 23. 30. Neither may a man, when a duty is done, go away bluntly from God, but give him a farewell by holy meditation. It's an unſeemly kicking of a duty, as moſt men do when they are come to the end of their prayers, *to whom with the Father and holy Spirit be aſcribed all praiſe and glory, Amen*; Come is dinner ready? or what news do you hear? This is unmannerlineſſe towards the ordinances of God. A man that hath been at a good dinner, will ſit a while at it, or walk a while, he will not preſently run to his work, that the meat may digeſt the better: So when thou haſt been at Gods dainties, ſit after it a while, pawſing and meditating thereof, as often as thou well mayeſt, let it have its working a while.

What is the reaſon thou haſt ſo many by-thoughts in prayer? Becauſe thou doſt not meditate before hand and after. Hence it is, that thine eyes are not directed to the duty, but like a blind Archer thou ſhooteſt but by *aim*; when the good Archer ſhoots, he muſt have the *white* in his

eye ſtill which he muſt levell at. *My voice ſhalt thou hear betimes in the morning, in the morning will I direct my prayer to thee, and will look up*, *Pſ.* 5. 3. How came that? you may look on his *meditations*, *verſe* 1. By meditation he was wont to direct and levell his prayers to God. Wicked men know that God is before them, as a blind man may learn the Butt is before him, but they ſee not God before them to direct their prayers unto him: they pray at rovers. Thou muſt uſe then to meditate of God, that thy prayers may be directed: if thou prayeſt not thus, thy prayers are like them in the Prophet, who *drew near to God with their lips, but their hearts were far from him*, like an arrow beſide the Butt, or far from the mark, either wide or ſhort. *They have not cryed unto me with their hearts, when they howled upon their beds*, *Hoſea* 7. 14. They prayed, but they praied not to me; (ſaith the Lord) as the white may ſay of a bungling Archer, he ſhoots, but not at me when he ſhot, he ſhot another way. God counts all ſuch prayers no better than *howling of Dragons and wilde beaſts*; (ſo the word ſignifies ſaith *Scindler*) God would as lief, and rather to, that a Dog, or a Wolf, or Dragon ſhould howl in his hearing, than hear ſuch a prayer as this is. The onely way therefore to perform duties of Gods worſhip purely, is chiefly *meditation, meditation, meditation.*

THE

THE DANGER

Of Deferring

REPENTANCE

DISCOVERED

In a SERMON preached at *Maidſtone* in *Kent*.

By that Reverend and Faithfull Miniſter of the Word.

WILLIAM FENNER, B. D. Sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late Paſtor of *Rochford* in *Eſſex*.

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A SERMON OF M. WILLIAM FENNERS at *Maidſtone*.

PROVERBS 1. 28.

Then ſhall they call upon me, but I will not anſwer: they ſhall ſeek me early, but they ſhall not find me.

THere is a good Engliſh Proverb among us, that *he that neglects the occaſion, the occaſion will neglect him. Solomon* wiſely begins his Proverbs with it: for he bringeth in the wiſdome of his Father in theſe five particulars.

First, *making a generall Proclamation* in the 20. verſe, *Wiſdome crieth without, ſhe uttereth her voice in the ſtreets.* He compareth God unto a Cryer going up and down the City from ſtreet to ſtreet, and from door to door, crying his commodity, even the richeſt that ever was, which is a Chriſt, a Chriſt for *redemption*, a Chriſt for *ſanctification*, a Chriſt to *enlighten* thoſe that walk in darkneſſe, and in the ſhadow of death. *Ho, every one that thirſteth*, here is a *Chriſt* for you. 1.

Secondly, here is *a mercifull reprehenſion*, in the 22 verſe, *O ye fooliſh, how long will ye love fooliſhneſſe, and ye ſcorners take pleaſure in ſcorning?* Fooliſh indeed to be without Chriſt: fooliſh to be without grace, foo- 2.

liſh to chafer away our ſouls for ſin, *How long ye ſcorners, will ye take pleaſure in ſcorning?* will you *ſtill* perſiſt in your wickedneſſe, and never have done with your ſins? will you never turn back again, but damn your ſouls for ever? *O ye fooliſh, how long will ye love fooliſhneſſe?*

3. Thirdly, here is *a gracious exhortation* in the 23. verſe: *turn you at my correction, lo, I will pour out my mind unto you, and make you to underſtand my words.* As if he ſhould ſay, Do you not ſee how you are going a pace to confuſion; and that the way you take, leadeth unto deſtruction? turn ye therefore, turn ye back again, for there is a Chriſt behind you: O turn ye; for if ye go on in your ſins, you periſh for ever.

4. Fourthly, here is a *yearning promiſe* made unto the world, in the end of the 23. verſe, *Lo, I will pour out my ſpirit unto you, and cauſe you to underſtand my words.* As if he ſhould ſay, Return back again with me, and you ſhall have better welcome than you can poſſibly have if you go on in your ſins: the Devil will never let you gain ſo much by your living in your luſts, as you ſhall do by repentance for them, and forſaking of them. For *behold, I will prour out my ſpirit upon you,* whereby you ſhall be farr greater gainers than you ſhall be by your ſins.

5. Fifthly, here is a *gratious threatning* againſt the world, even all thoſe that have loytered out the day of grace. As time and tyde will ſtay for no man, no more doth the day of grace: *Becauſe I have called, and you refuſed; I have exhorted, but you have not regarded;* I have denounced judgements againſt you for your ſins, but you have hardened your hearts; now a day of woe and miſery ſhall come upon you, a time of vengeance and deſolation ſhall over-take you; there will a day come wherein there will be weeping, and crying, Mercy (Lord) mercy: but I tell you beforehand what you ſhall truſt to: let this be your leſſon, now I call, and you will not hear; now I ſtretch out my hands, but you will not regard: *you ſhall ſeek me early, but you ſhall not find me: and ſhall cry, but you ſhall not be heard.*

The words are underclapt againſt all thoſe that procraſtinate their repentance, and returning home unto God, wherein *note*, firſt, *the parties* themſelves that do prolong this day of grace, *they*: that is, they who when God cals on them, will not hear; when God invites them by his mercies, patience, and forbearance, by his Miniſters and ſervants, by his corrections and judgement, by all fair means and foul means; yet withſtand the means of grace, *they* are the men, *they* ſhall call, but God will not anſwer.

2. Secondly, here is *their ſeeking after God*: they ſhall *call upon me.*

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mind, *then* they ſhall be glad to be converted, *then* they ſhall be glad to come out of their ſins, *then* they ſhall be glad to get grace, and ſeek reconciliation with God: but alas! they ſaw not this *then*, but God foreſaw it well enough; *then ſhall they call, but I will not anſwer, they ſhall ſeek me early, but they ſhall not find me.*

Laſtly, here is the *fruſtration of their hope*, which hath *two* things in it. Firſt *in regard of themſelves*, in regard of the flaw in their ſeeking, it being not aright. Secondly, *in regard of the Juſtice of God*, who rewards every man according to their works, *But I will not hear them.* Whence obſerve this point of Doctrine.

Thoſe that will not hear when he calleth them; God will not hear them, when they call unto him. Thoſe that will not hear the Lord when he calleth upon them by the miniſtery of his Word, and voyce of his Spirit, the Lord will not hear them, when in their miſery they call upon him.

Thus the Lord dealt with the people in *Ezekiels* dayes; the Lord called them to repentance and obedience: but when they ſtood out, and neglected the opportunity of grace, and ſeaſons of converſion, ſee how God deals with them: *though they cry in mine ears with a loud voice, yet I will not hear them* (ſaith the Lord.) When men have gone beyond *the time* of Gods mercy, and out-rowed the tyde of Gods forbearance, and will not returne, the Lord ſets it down with himſelfe, that his wrath ſhall return upon them, he will no longer forbear: they had *a time* wherein the Lord did pity them, and offered grace, and mercy unto them, but they *neglecting* this ſeaſon, and withſtanding this proffer of grace; God reſolves with himſelfe they ſhall never have it again. There was a time wherein God did pity them, but now he will not pity them any more; *twenty five years* he called unto them, and ſought to bring them home; but beauſe they ſtood out and refuſed, the Lord ſaith, *I will love Ephraim no more.*

Beloved, there is a *double* day, a *white* day, and a *black* day; there is a *day of ſalvation*; *Iſa.* 49. 9. this is the day in the which the Lord ſaid to the priſoners, *Come forth*: and to thoſe that lye in their ſins, *repent* and *beleeve.* Now if any man will come forth and humble his ſoul before the Lord, let him come and welcome, for it is a day of ſalvation. But there is another day of *damnation*, which is a dark day, a black and a duskie day, wherein the Lord will viſit the ſinnes of the world, and revenge the quarrell of his Covenant. *Hoſ.* 9. 7. *The day of viſitation is come, yea the day of recompence; the people ſhall know it; the Prophet is a fool, and the ſpirituall man is mad.* Beloved, we are fools, and all the ſpirituall men under heaven are mad, that lay not this day to heart. For the day of the Lord is a day of viſitation, and all the world ſhall rue it, though now men ſleep in ſecuritie. If once mercie be rejected, and God turn away his ear from a man, then grace ſhall be no more, the door of life ſhall for ever be ſhut up againſt him: and when once this day comes, he hath loſt his own place, and deprived himſelfe of eternall happineſſe.

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Beloved, there is a *double* day, a *white* day, and a *black* day; there is a *day of ſalvation*; *Iſa.* 49. 9. this is the day in the which the Lord ſaid to the priſoners, *Come forth*: and to thoſe that lye in their ſins, *repent* and *beleeve.* Now if any man will come forth and humble his ſoul before the Lord, let him come and welcome, for it is a day of ſalvation. But there is another day of *damnation*, which is a dark day, a black and a duskie day, wherein the Lord will viſit the ſinnes of the world, and revenge the quarrell of his Covenant. *Hoſ.* 9. 7. *The day of viſitation is come, yea the day of recompence; the people ſhall know it; the Prophet is a fool, and the ſpirituall man is mad.* Beloved, we are fools, and all the ſpirituall men under heaven are mad, that lay not this day to heart. For the day of the Lord is a day of viſitation, and all the world ſhall rue it, though now men ſleep in ſecuritie. If once mercie be rejected, and God turn away his ear from a man, then grace ſhall be no more, the door of life ſhall for ever be ſhut up againſt him: and when once this day comes, he hath loſt his own place, and deprived himſelfe of eternall happineſſe.

Now there are *three reaſons* of this point, the firſt is *the law of retaliati-*

on, of rendring like for like, which is the juſteſt law that can be made with man, for to give unto every man according to his works, to make him take ſuch as he brings (as the Heathen calls it) to give a man *quid* for *quo*. Now if God call upon thee, and thou wilt not hear; it is righteouſneſſe with God, yea equity with God (that is more) that when thou calleſt on him, he ſhould not hear thee. For thus runs the tenor of Gods Word, *Prov.* 28.9. *He that turns away his ear from hearing the Law, euen his prayers ſhallbe abominable.* He that turns away his ear from Gods Law, God will turn away his eare from his prayer. He that *turns*, it is ſpoken in the preſent tenſe, that is, he that *now* turns away his ear, his prayer *ſhall be* abominable (in the future tenſe) that is, the Lord marks what maſter or ſervant, what father or mother, what husband or wife, what man or woman it is, that turns away the ear of his head or the ear of his heart, from hearing his will, and obeying of his Commandements, the Lord takes *ſpeciall* notice of it, and ſets it down in his Calendar, and records it in his Memoriall; keeping a ſtrict account thereof: as if God ſhould ſay, Well, is it ſo: *I now call*, and will not this man or that woman *anſwer?* Do I now ſtretch out my hands; and will not they take care to obey me? Well, let them alone (ſaith God) there is a day coming, that I ſhall be a hearing of them; times of ſorrow and miſery will take hold of them, and then they in their affliction will cry unto me, but I will not hear; they will beg for mercy, but I will not regard: they will *ſeek me early*, but they ſhall *not finde me*.

It was one of the Articles of high Treaſon brought in againſt Cardinall *Woolſey*, that he had the pox, and a ſtinking breath, and yet durſt come into the Kings preſence: So it ſhall be an Article againſt thee of high treaſon before the King of heaven, if thou come into his *preſence* with the ſtinking breath of thy ſins, living in thy luſts and wallowing in thy filthineſſe, all thy prayers are but as ſo many ſtinking breaths in the noſtrils of the Lord; and every dutie that thou performeſt unto the Lord, ſhall be as ſo many Articles of high treaſon againſt thee, to condemne thee, becauſe thou liveſt in rebellion, and a Traitor againſt God.

His prayer ſhall be abominable: he doth not ſay, I will turn away mine ear from hearing his prayer, which turns away his ear from hearing my law (that is the true expoſition of the words) no, but, like for like is ſometimes injuſtice: for if a man ſhould ſtrike a *Magiſtrate* a box on the ear, it were not juſtice for him to give him another: for, it is a greater ſin to ſtrike a Magiſtrate than any other *common* perſon; and therefore a greater puniſhment the Law requireth: So God doth not ſay, he will turn away his ear from hearing his prayer, but will ſerve him in a worſe kind, he will count it abominable, yea *abomination*, (in the abſtract) it ſhall be loathſome, yea loathſomneſſe it ſelfe in the worſt manner. *Galat. As a man ſoweth ſo ſhall he reap, if thou ſow ſparingly, thou ſhalt ſparingly*: if thou ſow a dull ear to Gods Word, thou ſhalt reapa dull ear from God to thy praier: for God will reward every man according to his works.

Motive 2. Secondly, *becauſe of the time of Gods Attributes*, both *mercy* and *juſtice*, have

have their ſeaſon in this life; and when mercy hath acted her part, then cometh juſtice upon the ſtage, and acteth her part; ſo that God will have his attributes manifeſted to all the ſonnes of men, yea to the face of the whole world. There is no market, nor Fair-day that laſteth alwaies: if the countrey will not come in, the Tradeſmen will put up their wares, and be gone; but if they come in time, they may have a penniworth; otherwiſe if they come too late, they will find none. For the Merchant will not alwaies dwel in tents, but away he goeth, and will not ſtay for them. Beloved, *G*ods ſtanding is now open, and his ſhop ſet wide unto the ſons of men; if men will not come in, cheapen and buy without money, whiles *G*od offers his wares, he will put them up and be gone. For the Merchant will not loſe his wares, which he ſhould do, if he ſhould alwaies remain in the open air with them; if he alwaies continue in the fields expecting cuſtomers, his wares would ſpoil and rot. So it is with *G*od, how many ſweet counſels doth he loſe? how many ſweet exhortations? how many bleſſed Sermons, and holy Sacraments, and Sabbaths doth he loſe? how many checks of conſcience? how many daies of grace, and motions of his Spirit have been ſquandred away in vain? do you think that *G*od will loſe all theſe; and let them rot upon the ſtall, with ſtaying for you? No, no: the *day* of *grace* and mercy will have an end, and grace and mercie will have an end; and then the day of wrath and vengeance will ſtep up. *To day if you will hear his voyce, then harden not your hearts*, but they hardened their hearts, and would not be led by *G*ods mercies to forſake their ſins, *Therefore he ſware in his wrath that they ſhould never enter into his reſt*, If it be ſo with you as it was with Iſrael in the wilderneſſe, in the day of temptation, you do not know, but that your ſins may now begin to pluck vengeance upon you. I tell you, if you harden your hearts this day, you do not know but this very day the Lord may clap an oath upon your heads, that you ſhall never enter inro his reſt. For, one and the ſelfe ſame occaſion laſts not *alwaies*: as every day is not a market day, nor every week in the year a Fair-week, nor every Seaſon in the year is a time of Spring or Harveſt; ſo every day of a mans life may not claim to be the *day of grace*. Therefore if a man foreſlow it, now, he foreſloweth his own happineſſe, and putteth off his own peace for ever.

Excellent is that annotation of *Gregory* on *Job*. 27. 9. *Will God hear his cry when trouble cometh upon him?* Beloved, now Gods patience is *troubled*, wilt thou not repent? Now Gods Spirit is troubled, wilt thou not obey? Now Gods Juſtice is troubled, wilt not thou relent? Now Gods word is troubled, wilt thou refuſe to hearken? *Will God hear his cry?* He ſpeaketh interrogatively, as if he ſhould ſay, Art thou ſo mad, ſo vain, ſo fooliſh, to promiſe to thy ſelf being an hypocrite, that God will hear thy prayer? Oh no, then juſtice cometh to take place.

Thirdly, it is Gods uſe to do ſo in other things even upon the contempt of temporall bleſſing; and therefore much more in matters of grace and ſalvation. Thus God promiſed to give Iſrael the Land of Canaan, *Num.* 12, 22. but the text ſaith, *They tempted God ten times*, that is, (as ſome expoſitors expound it) many times: or (as others) *ten* ſeveral *Reaſon 3.*

times. But what ever the meaning of the text be, certainly it was very *many* times; ſo long, till at laſt *he ſware in his wrath, that they ſhould never enter into his reſt.* Beloved, though there be many a hot ſwearer that regards not an oath; yet certainly if the Lord ſwear, we may beleeve him: the *Word* of God is as ſtrong as *oaths*: if he ſay it upon his word, we are bound to beleeue it; how much more then, when he confirms it with an Oath? Therefore if the Lord ſwear thou ſhalt not, how dareſt thou, how canſt thou hope or think ever to enter into his reſt? This was almoſt forty years before they died, that the Lord made this oath againſt them, and God knows how many thouſands of them fell ſhort, not only of the Land of Canaan; but alſo of the Kingdom of Heaven.

So God took *Iſmael* an hundred and ſeventeen years before he dyed. *twenty* years God offered him grace and repentance, but he would not take warning, a mocker he was, and a mocker he would be; for he mocked *Iſaac* when he was a child of *ſix* years old; and no means would reclaim him, before he heard the voice, *Caſt out the Bond woman and her Son:* Out with him, (ſaith God) for he ſhall never be heir with my Son: this was an hundred and ſeventeen years before *Iſmaels* death.

And ſo God took *Saul*, five and thirty, or ſix and thirty years before he died, according to *Joſephus* Chronology, (if it be true;) howſoever, he took him diverſe yeares before his death: for ſo the Scripture makes it plain, 1. *Samuel* 15. 29. *The ſtrength of Iſrael will not lye, nor repent: for he is not a man that he ſhould repent. Therefore becauſe thou haſt rejected the word of the Lord, the Lord alſo hath rejected thee from being a King.* And do not think that thou by thy prayers, and crying God mercy, canſt ever alter him: for his counſel is *immutable*, and he is ſtrong in his decree, and cannot change. *Hitherto* Grace and Mercy have been offered thee, which if thou hadſt embraced, thou mighteſt have found mercy from the Lord, and the Kingdom ſhould have been eſtabliſhed and confirmed unto thee: but now it is too late: *for the ſtrength of Iſrael cannot lye.*

God took *Eſau fifty* years before his death: for ſo long he lived, after he ſought the bleſſing with tears: but he was a hunting when God was a calling: he was following his prophaneneſſe when God was wooing him to repentance. At laſt when he called for repentance, and ſought it earneſtly; yea his ſoul was carefull for to get it; yet he could never obtain it, though he ſought it earneſtly with tears, fifty yeais before he dyed.

Now if the Lord ſo ſeverely puniſh contempt of *temporal* bleſſings. O how will he puniſh the contempt of proffers of *grace* and ſalvation! I tel you God wil be more ſtrict in revenging of this ſin, than of any other ſin: he will come with Martial Law againſt all thoſe that contemn the Goſpel, *Jo.* 3. 18. *He that beleeveth not, is condemned already.* Doth Chriſt preach repentance and ſalvation, and the Kingdom of God; and wilt thou not repent and beleeve? Martiall Law (beloved) martial Law ſaith, Hang him up, for he is condemned already. Even like a ſouldier that rebels againſt his General, and forſakes his colours, they do not caſt

caſt him into priſon, and ſtay for the Aſſizes, or Seſſions, but give him Martial Law, even hang him up; So if the Lord ſound his Goſpel in thine ears, and offers thee conditions of peace, knocking at the door of thy heart by his Spirit, and thou refuſe to open to him, thou art condemned already: for *the Strength of Iſrael cannot lye, nor repent.* Oh therefore take heed now whiles his word ſounds in thine ears, while his Spirit ſecretly whiſpers in thy heart to thee, that thou open to him, for elſe thou art condemned for ever.

Take notice then, that God doth commonly give men a day, and no man or Angel doth know *how long* this day laſteth. To ſome it laſteth to their laſt gaſp; to ſome, to their old age; and to ſome it is cut off in their childhood. God gave the Angels a day, the which becauſe they neglected, they are reſerved in chains of darkneſſe until the great judgement day. God gave *Cain* a day, *Gen.* 4. During all the time of this day; though *Cain* ſinned again and again, and went on in his ſins a great while, yet he heard nothing but a ſtill voice, *If thou do well, Cain, ſhalt thou not be accepted? but if thou doſt ill, ſin lyes at the door.* But when no means will prevail, but *Cain* will go on adding ſinne to ſinne, and murder unto all the reſt of his ſinnes, and ſo let go the ſeaſon of mercy, the Lord tells him from heaven, that the day of grace is paſt, the gate of mercy is ſhut againſt thee; for *thou art now accurſed from the earth.* As if the Lord ſhould ſay, Before I gave thee a day of ſalvation, and offered thee mercy, but thou wouldſt not accept of it; but now I have clapt a curſe upon thy ſoul, that thou ſhalt never claw off. So God gave *Nineveh* a time to repent, *Jona* 3. *Yet forty dayes and* Nineveh *ſhall be deſtroyed.* God gave the Fig-tree a day, even three years before he would have it cut down. God gave the old world a day of an hundred & twenty years; during this time God ſent unto them *Noah* a Preacher of righteouſneſſe, to call upon them to repent, and ſo ſet it down alſo, that *his Spirit ſhall not alwayes ſtrive with man, but his time ſhall be an hundred and twenty years*: yet one writes, that the Lord cut off twenty of the hundred and twenty years, becauſe of their iniquities, which were ſo grievous, and provoked him ſo much, that they haſted him to come before he would have done it. In all this ſpace, if they had repented, they ſhould have found mercy from the Lord: but when this time was gone, and the *day* of grace was out, the Deluge came in upon them, and God by his judgements overthrew the whole World.

You may aske mee *when this day or ſeaſon of grace doth end*, or ceaſe. I anſwer, that *neither men nor Angels can tell*; but this I ſay, *it may be this day of grace laſteth unto thee*, now it may be God ſpeaketh home to thy ſoul, now it may be God warms thy heart, and gives thee good purpoſes and reſolutions: now it may be the Lord Jeſus paſſeth by thee in a good thought and deſire; laie hold on it, *for thy day may ceaſe this very night*, for ought thou knoweſt. *Luke* 17. 22. *The time ſhall come* (ſaith Chriſt) *when you ſhall deſire to ſee one of the days of the Son of man, and ſhall not ſee it.* Now is the *day* of Chriſt upon you, now is Chriſt offering and preaching himſelf to you: but if you let *this* day paſs, thou maiſt deſire to have one of the drops of that blood that hath been offered to thee

and yet never have it: thou maiſt deſire to feel one rap of his Spirit that hath knockt at thy heart and yet goe without it, thou maiſt intreat for one dram of that mercie that hath been offered, and thou haſt rejected, but it ſhall never be granted to thee: God may clap that fearfull ſentence upon thee, *Now henceforth never grow fruit more on thee*, never repentance come into thy heartmore. If now thou wilt not repent and be converted, the Lord may ſet it down in his decree from this day forward, that thou maiſt fumble a bout thy ſins but ſhalt never get victorie over them: thou maiſt ever be mourning for thy corruptions, but never mourn aright for them: thou maiſt blunder about repentance, but never *do the work*.

Ezekiel 24. 23. *You ſhall not mourn nor weep, but you ſhall pine away for your iniquities, and mourne one towards another*; There is many a ſoul for contemning of God, and not taking up repentance while he may have it, upon whom this plague of God is come, that they are ever repenting, and are never able to repent, ever poring upon their ſins, but never able to come out of them; they pray and pray againſt them, but their praiers moulder away under them: for they ſhall *pine away for their iniquities*. What is the reaſon? he ſheweth in the 13 verſe: *Becauſe I would have purged thee, and thou waſt not purged, thou ſhalt not be purged any more*. Becauſe I gave thee *line upon line, precept upon precept*, motion upon motion, Sacrament upon Sacrament, Sabbath upon Sabbath, and Ordinance upon Ordinance, becauſe I uſed all fair means and foul means, I awaked thy conſcience, and ſtirred up the motions of grace in thee; but becauſe I would have cleanſed thee, and thou waſt not cleanſed, thou ſhalt *never* be cleanſed. A fearfull ſentence it is, if mens hearts were ſoundly opened to conſider rightle of it.

And as there is a *perſonall* day, ſo there is a *nationall* day; if the Nation turn unto God during that time, then that Nation ſhall finde mercie; but if they neglect that day, then God will hide thoſe things from their eys that belong to their peace, as Chriſt ſaith of Jeruſalem, *Luke* 19.42. *O Jeruſalem, if thou hadſt known in this thy day thoſe things that did belong to thy peace! but now they are hid from thine eyes*: in this *thy aay*; if thou hadſt known it during *that day*, it had been happy for thee; but now the of grace is gone, the Lord hath concealed it from thee, and thou ſhalt never perceive it any more.

Some mens day of grace God endeth even in their very *childhood*; therefore if there be any little ones, any children here in this congregation, that are of age to know what belongs unto an exhortation, to them I ſpeak, that they take heed how they rebell againſt the commandement of a Father, or a Mother, or Maſter, againſt the teaching of Gods Word, for though you be children, yet God may inflict judgements upon your heads, for not only the day of *grace*, but alſo the day of *life* may be cut off from children; 2 *Kings* 2.24. two and fortie were torn in pieces for mocking the Lords Prophet. Some mens daie of grace is not ſhut up until their *youth*, ſome not until their old age, ſome not until they are a *dying*; and if they refuſe then, they are like, yea, ſure to periſh for ever; I know the day of grace may have ſeverall returns; but at laſt Gods Exchequer will be finally ſhut up.

May

May not a man be called at the eleventh or twelfth hour of the day? The day of grace lasteth not alwaies; and doth not the Apostle call the day of *life*, the day of *grace*? 2 Cor. 6. 2.

It is true, *the Lord calleth men at the eleventh and twelfth hour*; but *yet*, look and you shal see in the twentieth of *Matth.* that they were not called at the first hour, nor at the second, nor third hour, nor at the sixth & ninth hour, i. he doth not say he found the *same* men that he found at the first, & third, sixth and ninth hours, but he saw *others* standing idle: No, those that were *called* at the first hour, *came* in at the first hour; and they that were called at the third hour, came in at the third hour; and they that were called at the sixth and ninth hour, came in at the sixth and ninth hour. Well, doth God call thee in thy childhood, in thy youth, or in thy middle age, now at the first or sixth, or ninth hour, *now* come in and labour in Gods Vineyard, *and work out your salvation with fear and trembling*, and make use of the season of grace, now whiles it is upon you: for if thou be called the *first* hour, the *sixth* is for *another*, and not for thee; if thou be called the sixth hour, the ninth hour is for others, and not for thee; if thou be called the ninth hour, the eleventh hour is for others, and not for thee; The Text saith, *He came and found others standing idle in the Market place, and said unto them, Why stand ye here idle? And they said unto him, No man hath hired us*: as if they should say, We never had any means of salvation, we have had no Ministers to preach vnto us; but *now* God calls upon *thee* to come in, *this is thy hour*, look unto it. If God call the, see thou come in, whether it be at the first or third hour, at the sixth or ninth hour, lest the Lord in his wrath clap hardnesse of heart upon thy soul.

But you will say, *that the day of life*, and the *day of grace are paralleld and likened one to another; and therefore there is hope so long as a man remains in the Congregation of the living.* *Object.*

I answer, it is true indeed, that *the day of grace lasteth so long as the day of life*, 1. *In regard of others*, for others are so to esteem of it, the Ministeris to look to his people, as to a people *to be converted* as long as they live. *Answer.*

2. *In regard of a mans own self, he is so bound to believe*, for the commandment of faith standeth in force on a man, so long as he liveth, and therefore infidelity and despaire cease not to be sins, till a man be *actually* in hell; when he is in hell, then they are no sins, because then he is not commanded to believe, but are part of the *punishment* of the damned: but whilst a man lives it is a *sinne*, for men are now bound to lay hold upon Christ, and to believe at what hour of their life soever.

3. It may be said to last all a mans life long, *because it is bounded within the compasse of life*: for no man hath a day of grace after this life.

But what is the meaning of all those Scriptures which shew how God doth *deliver up men* unto the *Spirit of giddinesse*, and unto the *Spirit of slumber*? *And* what means the *haraning of mens hearts, and searing of mens Consciences*, but only to shew that the day of grace may

end unto a *particular* man, ten, twenty, nay, forty years before his death.

1. Becauſe *God may harden a mans heart, Jerem.* 13. 10. and deal with them as with Iſraell in the Rock, ſo ſhut up their hearts, that they ſhall never melt at any Sermon, never be wrought upon by any judgement, God having cloſed them up in a rocky heart, that he ſaith of them, *Can the Blackmore change his skin, or the Leopard his ſpots? then may they do good that are accuſtomed to do evill.* The blackneſſe of a Black-more is only in the out-ſide of the skin, yet all the Art under the heavens cannot blot it out: So if once hardneſſe *poſſeſſe* thy ſoul, all the preaching of the Miniſters, and all the means of grace in the world can never bring it unto that frame and temper, as to make it melt under the hand of God; I tell thee, thou that uſeſt to come unto Sermons day after day, and refuſeſt to repent, living ſtill in thy ſinnes, there is no hammer nor beetle in the world more hard than thy heart: as thoſe men and women that ſit under the preaching of the Word, and hear the doctrine of life, like rain from above, beating and knocking on their conſciences, and on their hearts, to awaken them out of their ſins, and yet notwithſtanding will not repent, at laſt they prove to be *deaf Adders*, that ſtop their ears againſt the Word, charm the Charmer never ſo wiſely.

2. *God may ſear mens conſciences*; Doth thy conſcience tel thee that thou art a lukewarmling, and wilt thou not be reformed? Doth thy conſcience tell thee that thy prayers and all thy religion is rotten and unſound, and that thy repentance is hypocriticall and naught; and that for all thy vain hopes, thou art but a diſſembler, and yet remaineſt in thy ſinnes, and wilt thou not be bettered hereby? Take heed; for that man that runs on in his ſin againſt the voice of his own conſcience, that man ſins the ſin of *Saul*, 1 *Sam.* 13. 8. God bad him ſtay ſeven daies until *Samuel* came: *Saul* ſtaies full *ſeven dayes* within *one hour*; at laſt his luſt began to bawl: What? ſhall I ſtay for a Prophet thus long? Stay, ſaies his conſcience; Why? (ſaies *Saul*) I waited for him ſo long, even ſeven daies, lacking but one hour: Stay (ſaith God to his conſcience) for the Word of God bids thee ſtay ſo long: he ſtayed one day, and two daies, and ſix daies and ſeven daies but one hour; Stay (ſaith his *conſcience*:) no, he would not; but *I forced my ſelf*, (ſaith the Text) as if he ſhould ſay, I hardened my heart to do it, though the word of the Lord, and my own conſcience bad me ſtay and not do it, yet *I forced my ſelf* to do it: What was this mans ſin? Was it his offering of Sacrifice and calling upon God by prayer? No, the Lord commands us to call upon him in the time of diſtreſſe; and being commanded, it was lawful. Was it his ſin to meddle with the prieſts office? No: for he did but appoint the Sacrifice, the Prieſt offered it. What? was it the breaking of one hours time? No: for he had ſinned more againſt God than ſo: but this was his ſinne, that *he went againſt his own conſcience*, when God ſtood in the way, when conſcience ſtood in the way, conſcience ſaid ſtay, but he would not ſtay, God bid him ſtay, but he would not ſtay. And this is the ſinne of many thouſands among us; mens *conſciences* tell them that they muſt not be *drunkards*, mens conſciences tell them that they muſt not

be

be *worldlings*, they must not be *swearers*, they must not be *lukewarm* professors, they must *pray better* than they do, and have *other faith* than yet they have, if ever they mean to be saved; wilt thou yet against thy conscience force thy self to go on in thy sins from day to day, and never be reformed? take heed lest the Lord be provoked to set thy sin upon thy head, and shut up thy heart, and conclude thy eternall destruction.

Suppose I go on in my sins, and follow my wicked courses now, what if I seek him hereafter, and humble my soul before him with fasting and prayer, and when I lie upon my death-bed, I send a ticket unto my Minister to pray for me, will all this do me no good? Object.

Surely no, (saith God, *Jer.* 15. 1. *Though Moses and Samuel stood before me, yet my affections could not be towards this people: cast them out of my sight.* Dost thou lye sick upon thy death-bed? were *Samuel*, *Job*, or *Daniel* the minister of thy Parish, and thou shouldest send thy ticket unto them, desiring them to remember thee in their prayers; if *Noah* stood in the Pulpit, and *Job* and *Daniel* were here before the Lord to plead for thee, yet he would not hear thee. Answer.

But, *suppose I humble my self by fasting and prayer, will not God hear that?* Object.

No, if thou neglect the day of grace. *Jer.* 14. 12. *When they fast, I will not hear them: and when they offer oblations, I will not accept their cry: but I will consume them by the sword, by famine, and by pestilence.* You may set up your fastings, prayers, and humilitations, you may lament and mourn, and pine away your selves in your sins; but it is not *all your prayers, and fastings*, it is not all your *lamentations and mourning*, that will doe you good, so long as the counsel of the Lord is rejected. *Because I called and you would not answer*; therefore *you shall call, but I will not hear*; they thought that the Lords ears would alwaies be open, and that when they called, the Lord would have answered, and that the day of grace would ever remain; but God saith, *I will not hear* them: they would never have sought if they thought the Lord would not hear them, but all their seeking was in vain. Answer.

You will say, At what time soever a sinner repenteth, he shall have mercy. Object.

It is true, if thou *repent from the bottom of thy heart*; but thou maiest come with many a degree of repentance, and yet never repent whilst thou livest: if thou repent from thy heart, and root out thy sins, then God will put away thy sinnes; but thou maist go on in repentance and calling upon God, and performing many duties of Religion, and yet be hardened; look how much Religion will stand with *selfe-love*, so much thou maist have after the day of grace is *gone*. Self-love makes a man flie to prayer, and run after Sermons, and go on in many holy duties, and give over many sins; look how far self love may drive thee unto *holy* duties, so far thou maist goe, and *yet* notwithstanding remain hardned. O therefore let us not delay, nor put off the time of grace, nor let go salvation while it may be had; *then* shall they call, but I will not answer: he doth not set down *when* this time is; it may be it is Answ.

now, it may be not this ſeven yeers, it may be not till thy death.

Doctr. 2. Doctr. *It may be, this very day, even this very Sermon, this very hour may be thy day, that thou art now in thy ſins, that if thou repent not at this very one Sermon, thou neglecteſt eternall life for ever*; loſe the benefit of *this* Sermon at *this* time, and thou maiſt loſe eternall ſalvation, and never have it more. The thief that robd this day, how doth he know but this one robery may bring him to the gallows? So the man that ſins this day, how doth he know but *this* very days work may bring him to hel? *Deu.* 35. 32. *To God belongs vengeance: their feet ſhall ſlide in due time.* Therefore if a man ſin againſt him, he may ſtand to day, and to morrow, and many days; but when the *due time* comes, even the time which God hath ſet, then up goes his heels, he ſhal ſlide and break his neck: thy hourglaſs runs in *heaven*, and thou ſeeſt not when the ſand comes to the bottom, but when tis out, then down thou goeſt to hell for ever.

There was one reſolved to kill *Julius Cæſar* ſuch a day; the night before, a friend ſent him a letter to acquaint him with it: but being at ſupper and buſie, I will not look upon it now (ſaith he) to morrow is a new day. The next day when he ſhould have read his letter, he was ſtabd; Whence this Proverb came in *Greece*, *To morrow is a new day*. God ſends thee a letter and a meſſage from heaven to *day*; hear his voice *to day*, repent and come out of your ſins, or for ever to hell; to day be converted and ſanctified, or for ever be hardned. Doſt thou refuſe to *hearken to day*, and putteſt it off untill to morrow? it may be to morrow may be a day of Gods wrath, and then thou maiſt be hardned, ſeared and bound over unto the great day of Gods vengeance; to morrow God may ſet the decree upon thy ſoul, that thou ſhalt never repent. Therefore if thou refuſe *this day*, thou refuſeſt all; for what knoweſt thou, but this very day may be *thy day*?

The reaſon is, becauſe *Gods patience is in his own breaſt*; and who can tell how long it will laſt? Haſt thou *Momus* his glaſſe-window to looke into Gods ſecret counſell? haſt thou a key-hole to look into Gods treaſury? canſt thou ſtand on tiptoe, to look over Gods ſhoulder; to look into Gods *decree*, to ſee *how long his* patience will laſt? It may be God hath ſuffered thee till this day, thou art guilty of ten thouſand ſins, and yet he is patient towards thee; God hath ſtayed thus long for thee, that haſt ſworn I know not how many oaths, God hath born thus long with thee, that haſt told I know not how many lies, prophaned I know not how many Sabbaths, contemned I know not how many ordinances, and ſlighted I know not how many judgements, yet Gods *patience* is in his own breaſt, it is the *long-ſufferance of God*. Thou maiſt ſay, I would fain have it to morrow, and this ſeven years, but alas, it is *his* long ſufferance and not *thine*: and how doeſt thou know when he will conclude it? it may be this day as well as to morrow. *Joel* 2.13. *Rent your hearts and not your garments* (ſaith the Prophet) *for the Lord he is gracious, and mercifull.* This word [*for*] hath a great deal of force in it: *Firſt*, It is a *deſcription* [*for*] for he is a gracious and a mercifull God: therefore rent thy heart, and let thy ſoul burſt within thee, that thou haſt ſinned againſt him; for he is a mercifull God, and it may be he will

pardon

pardon all thy ſins, and heal all thy rebellions committed againſt him.

Secondly, it is *an upbraiding* [*for:*] upbraiding thee for thy ſins: rent thy heart therefore; why? he is a patient God; wilt thou go on in thy ſins, againſt ſuch a *patient* God? and rebel againſt ſuch a loving Father, that hath loved thee with ſo much compaſſion? Rent thy heart, for he is patient.

Thirdly, it is a *comforting and encouraging* [*for:*] rent thy heart for there is encouragement for thee to repent, give over thy ſins, and go to the throne of grace; For there is much mercy to welcome thee, and and great patience to bid thee come home, and abundance of grace to encourage thee; therefore rent thy heart and come home unto the Lord, for he is patient and long-ſuffering.

Fourthly it is a *fore warning* [*for:*] rent your hearts, for the Lord is gratious and mercifull, ſlow to anger, and of great kindneſſe; *yet* his mercy laſteth, *yet* his patience endureth, *yet* he hath all his attributes, and *yet* he is pleaſed to manifeſt the ſame, ſtill tending grace and mercy unto thee O turn unto him, while theſe endure, or elſe thou ſhalt periſh for ever.

Fifthly, it is a *threatning* [*for:*] *now* he is gratious, *now* he is mercifull, but his mercy will end, his patience will end, and then if thou haſt not *rent* thy heart before, it will be too late then. Therefore as ever thou loveſt thine own ſoul, *now* rent thy heart and turn unto God.

It is Gods own proclamation; *The Lord, the Lord, ſlow to anger, and of great mercy, forgiving iniquity and ſin.* Yea what man ſoever it be, that humbles his ſoul before him, he ſhall find grace and mercie with him; yea abundance of mercie, pardoning iniquity, tranſgreſſion and ſin; yea any thing: Let but a ſoul come proſtrate before him, humbling his ſoul, he will pardon his ſin. But as it followeth in the words, *He will by no means clear the guilty*; if notwithſtanding all Gods patience and mercie, thou go on in they ſins, the Lord will never forgive thee, but will viſit thy ſins upon thee unto the third and fourth generations, becauſe thou haſt withſtood the day of grace. Beloved, men run on in their ſins, as if Angel from heaven ſhould cry unto them, and tell them, yet God will be good unto them, yet God will ſhow them mercie, and forbear them. Beloved, let your conſciences anſwer, if you ever heard the Lord God ſay to any of you, Thus long I will forbear you. No, Gods patience is in his own breaſt, and therefore no man knows how long it will laſt.

Reaſon 2. A ſecond reaſon is, *becauſe Gods patience giveth no mark nor inkling of it, before it ends:* commonly when God ſtrikes a man with death, he giveth ſome ſigns and warnings of it before, as ſickneſſe, and pains, and grey-hairs, and many ſorrows, &c. Now becauſe thy life is in Gods hands, thou careſt not for it, but ventureſt to go on in thy ſins, hoping to have ſome warning, though thouſands be cut off without it; but the day of grace may come to an *end*, and yet thou never have any inkling or *warning* of it before-hand. Commonly when God ſtrikes a man with death, he tels him of it before hand by aches, and pains, as if the Lord ſhould ſay, Now thou ſhalt dye, now will I take thee out of the world. But

when the Lord taketh away the day of grace from a man, though the ſpirituall man may take ſome notice of it, yet there is no ſenſible apparition of it, but after the day of grace is ſet upon a man, he may be as ſtrong and luſty as before, he may come to Church as well after as before, perform religious duties, and do many good things as well after as before; as *Saul* went on in duties of Religion, as well after *Samuel* had pronounced the Lords doom upon him; how many times was he offering Sacrifices unto the Lord after the Prophet told him, that he was a man *rejected?* how many good ſpeeches came from him? as when *Samuel* met him, he ſalutes him with theſe words; *Bleſſed be thou of the Lord, I pray thee turn again with me, that I may worſhip the Lord.* A man would have thought that *Saul* had been a good convert. No, no, before all this his judgment and doom was ſet upon him; God ſteals upon him and ſaies nothing; he claps his plague upon their ſouls, and holds his peace.

Iſaiah 42. 14. *I have a long time held my peace, I have been ſtill, and refrained my ſelf; now will I will cry like a travelling woman, I will deſtroy and devour at once.* The Lord ſhews here how he deals with men, they go on in their ſins, but the Lord holds his peace; they provoke him every day, but the Lord refrains his anger: but now all at once his wrath breaketh forth upon them, *Pſal.* 64. 7. *God will ſhoot an arrow at them ſuddenly,* their ſtroke will be at once. The Lord ſuddenly ſhoots a ſwift arrow at thee; no ſooner it is ſhot, but it enters into thy bowels. When the Lord comes upon a man, he comes ſuddenly; when he ends the day of grace upon him, he doth it ſuddenly. He ended the day of grace on the Scribes and Phariſees, even in the very Sermon time, while Chriſt was preaching unto them they were delivered up to hardneſſe of heart: ſo, many were delivered up to hardneſſe of heart in the time of *Hoſea's* prophecie, *Hoſ.* 4. 17. *Ephraim is joyned to Idols; let him alone* (ſaith God,) as if he ſhould ſay, Sermon, let him alone; Preacher, let him alone; Spirit, let him alone; Chriſt, let him alone. Beloved, if we ſtand out againſt God, and reject the day of grace, the Lord may ſay, Word, let ſuch a man alone, and never convert him; Chriſt, let ſuch a man alone, and never redeeme him; Spirit, let ſuch a man alone, and never ſanctifie him; Sacrament, let ſuch a man alone, and never ſeal up any comforts unto him: a fearfull ſign that men are come to this hour; do we not ſee that men come to the Word, and the Word lets them alone in their ſins? do not men come to the Sacrament, and the Sacrament leaves them ſtill in their filthineſſe? men come unto good duties, but good duties let them alone, and do them no good, and this is the condition of many thouſands in the world; Therefore, O think upon this you that have made a league with your ſins, and an agreement with hell: hear this delivered to you this day, that the day of grace may be ended, and God may come and clap his curſe upon men, and never give them any inkling of it at all.

Reaſon 3. A third reaſon is, becauſe *God reckons up every hour*; if God kept not a ſtrict account of time, how many Sermons you have heard, how many mercies you have enjoyed, how many croſſes he hath warned you by, if God kept not a true tale and account of every hour in time, you might rub on many dayes and moneths, and years, and ſpend much

time in fulfilling your lusts, but God keepeth a reckning of these things, yea of every hour, and of every minute. *Acts* 17.30. *The times of ignorance God regarded not; but now he admonisheth all men to repent.* Alas, when men live in their sins through blindnesse and ignorance, and know not God, the Lord takes no such strict notice of them, but lets them go on longer and longer; but when the Lord sends them his Word and Gospel, and affords them the means of grace, he doth the more strictly look upon them, and takes the more exact account of them; before they had the means of grace, the Lord *winked* at them, and did not so narrowly watch them, but looked over mens ignorance, (as the originall hath it) but now God sends the Word and Gospel, *he admonisheth all men to repent*, he winks at never an hour, but sets down how oft thou hast an exhortation from thy Minister, how often thou hast had warning by sickneſse and afflictions, how often thou hast had checks from thine own conscience, how many admonitions thou hast had from thy friends, how many times thou hast had the sound of the Gospel to sound in thy ears to bring thee home unto God, *John* 2.7.11. *This is the first beginning of miracles that Jesus did, John.* 4.58. *This is the second miracle that Jesus did*, saith the Text, God sets down, this is the first, this is the second time: *this is the second epistle I wrote to you*, saith *Paul*, *Oh this is the third time I wrote unto you*, 2. *Cor.* 13, that when I come I will not spare: so God sets it down in his catalogue, this is the first time that I have warned this man, this is the second time, this is the third time, that when I come I will not spare; the Lord accounts how long he hath sought unto thee, and intreated thee by his mercies, how long he hath allured thee by his Word, how long he hath warned thee by his judgements, how oft he hath smote thy heart with fears, and thy conscience with terrors. Now if for all this thou wilt not return, just is it with God to cast thee down to hell for ever.

The fourth Reason and last: *It is a wonder that the day of grace is not ended already, and that thou art not now in hell.* When a thing in this kind is looked for to be done, it is a wonder that it is not done: It is a wonderfull mercy of God unto this Kingdom, that *yet* the day of grace is continued amongst us, in regard of our long fear and expectation of the contrary. For from the highest to the lowest we have highly revolted more and more, and provoked God to his very face. What contempt of Gods word? what neglect of Gods Ordinances? what prophanation of Gods Sabbaths? what scoffing and deriding of Gods servants? how doth wickednesse and prophaneness stand up in the highest room, climb up into the highest chambers? But as a whore condemned to die being with childe, is reprieved for a time, untill her childe be brought forth: so this Land hath gone a whoring from God, yet so long as God hath some children to be brought forth, which are not yet come unto the birth, he lets his grace and Gospel continue, untill these children be brought forth. Therefore now (beloved) if we stick at the birth, and come not forth, a hundred to one but we shall miscarry. Reason 4.

When Christ comes first to the soul, he witnesseth grace and mercy

to thee, if thou wilt repent and amend; yea he witneſſeth forgiveneſſe of ſins, redemption and ſalvation, if thou wilt beleeve; but if not, he will be a *ſwift witneſſe againſt thee, Malachy* 3.5. if thou continue and goeſt on in thy ſins: *Agree with thine adverſary, while thou art in the way quickly, Matth.*5,25. Now God is in the *way* with thee; Chriſt and his Spirit are in the way with thee; thou needeſt not now ſay, *who ſhall go up to heaven and bring down the Spirit* to thee; Chriſts Spirit is now knocking at thy heart, and now God offers his mercy to thee, now thou art in the way, now he calls unto thee to accept of his mercy, now he commands thee to take Chriſt, now hear him calling to thy heart, now he renders grace unto thee, embrace it; now now receive Chriſt and make up thy peace with him: remember the ſaying of the Apoſtle, 2 *Cor.*13.5. *Examine your ſelves whether ye be in the faith; prove your ſelves, Know you not your own ſelvs, how that Jeſus Chriſt is in you, except you be reprobates?* As if the Apoſtle ſhould ſay, I have been an Apoſtle to you this year and half, I have preached thus and thus long unto you, I have wrote one Epiſtle to you to reforme thoſe abuſes that were among you, and now I write the ſecond Epiſtle, to declare the whole will and counſel of God to you. Now caſt up your reckoning, examine your ſelves, and make up your account: ſee if you have gained Chriſt. O, I have Chriſt (ſaith one) I have Chriſt (ſaith another,) I, but *prove*, it ſaith the Apoſtle, and try your ſelves: know ye not that by this time Chriſt is in you, or elſe ye be *reprobates?* As if he ſhould ſay, if yet Chriſt be not in you, and grace wrought in your hearts, if yet you lye feſtred in your ſins, and go on in your wicked ways, it is to be feared you are reprobates, either you or we are reprobates, you for not obeying, or we for not delivering the truth of God unto you. *But I truſt that ye ſhall know that we are not reprobates, verſe 6.* God forbid that this word ſhould be ever ſpoken unto any ſoul in this congregation: but this let me ſay, Is there any man here that goes on in his luſts, and in his carnall courſe of life, in pride, ſecurity, hardneſſe of heart and impenitency, that hath not the ſoundneſſe of grace? he hath a fearfull ſign and brand of a reprobate, whoſe conſcience is ſtifled: it is a fearful ſign, if he be not a reprobate before God, yet that he is one that is not *approved*, but for the preſent in a wretched and miſerable condition. *Now* is the time of grace wherein God hath ſpoken to your ſouls, remember that vengeance that is coming toward you if it be rejected; now the Lords fatlings are ready; his Oxen, and Sheep are ſlain, and laid upon the board; Chriſt is ſacrificed, and his blood is ſhed, and the grace of the Lord Jeſus Chriſt is tendred to you; you that have grace, get more grace; you that have no grace, get grace and Chriſt, and take heed of neglecting *any* opportunity of grace, for that may come unto thee in one hour, that will never come again.

VAIN

THOUGHTS

ARRAIGNED

At the Barre of Gods Justice.

SET FORTH

In a SERMON preached at *Linton* in *Kent.*

By that Reverend and Faithfull Minister of Gods Word,

WILLIAM FENNER, B. D. Sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late Pastor of *Rochford* in *Essex.*

London, Printed by *E. T.* for *John Stafford.*

A SERMON OF M. WILLIAM FENNERS,

Preached at *Linton*, September 9. 1629.

PHIL. 3. 18, 19.

For many walk, of whom I have told you often, and now tell you weeping, that they are the enemies of the Croſſe of Chriſt, whoſe end is deſtruction, whoſe belly is their God, whoſe glory is their ſhame, and who mind earthly things.

THE Apoſtle in the cloſure of this Chapter, ſetteth out unto us a two-fold kind of life: Firſt, the life of the Godly, and that 1. by way of Exhortation, verſe 17. *Brethren, be followers together of me, and mark them which walk ſo as you have us for an example:* 2. By way of declaration, verſe 20. *But our converſation is in heaven, whence alſo we look for the Saviour, even the Lord Jeſus Chriſt.* Then *ſecondly* he ſets forth unto us *the life of the wicked*, which walked otherwiſe than the Diſciples and Apoſtles of Chriſt walked, in theſe words read unto you. The Apoſtle warned thoſe wicked men again and again; but they would not take warning, neither did they think themſelves ſo bad as he made them, and therefore they thought they ſhould ſpeed well enough; he preached to them in

the Pulpit, and wrote unto them, though he were six hundred miles and more distant from them (and that *weeping* too) that they were *enemies to the Crosse of Christ, whose end is destruction, whose God is their belly, who mind earthly things.*

These words may be construed two waies; either as being meant, 1. *Of severall wicked men*, as first of Heterodox walkers, such as walk contrary to the Apostles: or, 2. *Of wicked persecutors* of the Gospel, enemies to the Crosse of Christ: 3. Of *Drunkards and Hypocrites, whose God is their belly*; 4. Of *Ambitious and proud persons, whose glory is their shame*: and 5. *Of covetous and carnal-minded men, who mind earthly things*: or as *Chrysostom* expounds the words (and so it seems is the meaning of them) to be meant of *one sort* of men, *who mind earthly things*, they are such as walk otherwise than the Apostle walked. Who are they that *mind earthly things?* they are *enemies of the Crosse of Christ:* Who are they that *mind earthly things?* Whose hearts and affections run more after the things of this life, than after the crosse of Christ; Their *God is their belly.* Who are they that *mind earthly things*, and think only how to increase their living and enlarge their estate, and make them sure unto themselves? their *glory is their shame.* Who are they that *mind earthly things?* that give their hearts (the flower of man) and their affections (the flower of their Souls) unto the world, and unto the base things of the world, still they are they that mind earthly things, which set either their loving thoughts, or their raking and caring thoughts, or their fretting and vexing thoughts, or the eager, covetous and
they that walk otherwise than
are those that are *enemies to*
belly, whose glory is their shame,
tion.

Hence then will we obs
That *those whose minds and*
things, their end must needs be a
Jeremiah 9.19. *Hear O earth*
people, even the fruit of their th
me, but rejected my Law. Wher
curse of God is the desert of c
plague and curse of God is t
thoughts do not not only dese
3. Here is notice given to all
here is a reckoning that you l
you, not only for your idolat
but even for your vain thoug
are sin; The Lord doth not c
of wicked men, but sets his cu
homogeneal nature, of which
piece of a stone is stone, for it hath the nature of the whole
with sin, the least part of sin, the least thought of sin, the least shiver of sin,
is sin, and abominable before God.

IRREGULAR

Reason. 1. The reasons why those whose hearts and thoughts run habitually on earth

earth and earthly things, must needs end in destruction. are 1. *That mans end must needs end destruction, that never repents:* Now, so long as a mans thoughts run usually and habitually on the things of the world, that man never repents; repentance not only cleanseth the out-side of man, but the inside also, even the heart; repentance goeth as far as the Law of God goeth: where the word of God begins, there repentance must needs begin; now the word of God begins and strikes at the heart, as saith the Apostle, *The Word of God is sharp & powerful, sharper than any two edged sword, peircing to the dividing asunder of the soul and Spirit, the joynts and marrow, and is a discerner of the thoughts of the heart, Heb.* 4.12. Now then, if the word of God strike at the thoughts of the heart, then repentance must go and teach so farr to reform and amend the things of the heart, or else he never repents. Let a man sweep his house never so much, yet it is not clean so long as there remains one Cob web in it: so if thy heart be swept from drunkenness, whoring, and swearing, and yet if the old Cob-web of vain thoughts remain in any corner of thy heart, not washed out, nor swept down, thou hast not as yet repented. *Oh Jerusalem* (saith God to his Prophet) *wash thy heart from wickedness, that thou mayest be saved: how long shall thy vain thoughts lodge within thee? Jer.* 4.14. Mark how the Lord *inforceth* his exhortation: see how he backs his counsell [*that thou maiest be saved:*] as if he had said, thou canst not be saved, unles thou wash thy heart from vain thoughts: *how long shall thy vain thoughts lodge within thee?* He doth not say, why do vain thoughts *come into* thee? but how long shall a man, and take up *el* upon vain things, market, trade and re- d of speech: as if the *rest this*, and thus he ir blindness and ig- hat thought is free. e world, he will not gs, for their hundreds nes, blasphemies, &c. ins, the pence and far- *dversary quickly, while , and thou be cast into utmost farthing*; thou ns, or else thou never is prophet calls upon and exhorteth them *ange of the thoughts, y thoughts:*) *Look un* 5.1. Thou canst ne- ...House of God without thy *feet*, the thoughts and *affecti- ons* of the heart, are the feet of the soul, and thou canst never go to God without them; and therefore if thy heart and affections run *habitually* on earthly things, thou didst never *repent*, and so thine end is damnation.

EGULAR PAGINATION

the Pulpit, and wrote unto them, though he were six hundred miles and more distant from them (and that *weeping* too) that they were *enemies to the Crosse of Christ, whose end is destruction, whose God is their belly, who mind earthly things.*

These words may be construed two waies; either as being meant, 1. *Of severall wicked men*, as first of Heterodox walkers, such as walk contrary to the Apostles: or, 2. *Of wicked persecutors* of the Gospel, enemies to the Crosse of Christ: 3. Of *Drunkards and Hypocrites, whose God is their belly*; 4. Of *Ambitious and proud persons, whose glory is their shame*: and 5. *Of covetous and carnal-minded men, who mind earthly things*: or as *Chrysostom* expounds the words (and so it seems is the meaning of them) to be meant of *one sort* of men, *who mind earthly things*, they are such as walk otherwise than the Apostle walked. Who are they that *mind earthly things?* they are *enemies of the Crosse of Christ:* Who are they that *mind earthly things?* Whose hearts and affections run more after the things of this life, than after the crosse of Christ; Their *God is their belly.* Who are they that *mind earthly things*, and think only how to increase their living and enlarge their estate, and make them sure unto themselves? their *glory is their shame.* Who are they that *mind earthly things?* that give their hearts (the flower of man) and their affections (the flower of their Souls) unto the world, and unto the base things of the world, still they are they that mind earthly things, which set either their loving thoughts, or their raking and caring thoughts, or their fretting and vexing thoughts, or the eager, covetous and vain thoughts on earthly things, they are they that walk otherwise than the Apostles of Christ walked; These are are those that are *enemies to the Crosse of Christ, whose God is their belly, whose glory is their shame, who mind earthly things, whose end is destruction.*

Hence then will we observe this point;

That *those whose minds and hearts run habitually on earth, and earthly things, their end must needs be destruction.*

Jeremiah 9.19. *Hear O earth* (saith God) *behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkned unto me, but rejected my Law.* Wherein we may see three things, 1. That the curse of God is the desert of cursed evil and vain thoughts: 2. That the plague and curse of God is the event of evil and vain thoughts; evil thoughts do not not only deserve Gods plagues, but also bring them: 3. Here is notice given to all the world; *Hear, O earth*; as if he had said, here is a reckoning that you little dream of, I will bring a plague upon you, not only for your idolatry, for your whoredom and fornication, but even for your vain thoughts, *Prov.* 24.9, *The thoughts of the wicked are sin*; The Lord doth not only condemn the actions and courses of of wicked men, but sets his curse upon their very thoughts. Sin is of an homogeneal nature, of which every part of a thing is the whole; every piece of a stone is stone, for it hath the nature of the whole: even so it is with sin, the least part of sin, the least thought of sin, the least shiver of sin, is sin, and abominable before God.

Reason. 1. The reasons why those whose hearts and thoughts run habitually on earth

earth and earthly things, must needs end in destruction. are 1. *That mans end must needs end destruction, that never repents:* Now, so long as a mans thoughts run usually and habitually on the things of the world, that man never repents; repentance not only cleanseth the out-side of man, but the inside also, even the heart; repentance goeth as far as the Law of God goeth: where the word of God begins, there repentance must needs begin; now the word of God begins and strikes at the heart, as saith the Apostle, *The Word of God is sharp & powerful, sharper than any two edged sword, peircing to the dividing asunder of the soul and Spirit, the joynts and marrow, and is a discerner of the thoughts of the heart*, *Heb.* 4.12. Now then, if the word of God strike at the thoughts of the heart, then repentance must go and teach so farr to reform and amend the things of the heart, or else he never repents. Let a man sweep his house never so much, yet it is not clean so long as there remains one Cob web in it: so if thy heart be swept from drunkennesse, whoring, and swearing, and yet if the old Cob-web of vain thoughts remain in any corner of thy heart, not washed out, nor swept down, thou hast not as yet repented. *Oh Jerusalem* (saith God to his Prophet) *wash thy heart from wickedness, that thou mayest be saved: how long shall thy vain thoughts lodge within thee? Jer.* 4.14. Mark how the Lord *inforceth* his exhortation: see how he backs his counsell [*that thou maiest be saved:*] as if he had said, thou canst not be saved, unles thou wash thy heart from vain thoughts: *how long shall thy vain thoughts lodge within thee?* He doth not say, why do vain thoughts *come into* thee? for they will come into the best and most holy heart; but how long shall they *lodge* within thee? If vain thoughts do lodge in man, and take up their nest in his heart, if a man let his thoughts *dwel* upon vain things, and he give away unto them, and use them as his market, trade and recreations, he cannot be saved; it is an *emphaticall* kind of speech: as if the Lord should say, *O Jerusalem, thou never considerest this*, and thus he doth as it were pitty and compassionate them in their blindnesse and ignorance, and horrible bestottednesse, that think that thought is free. Beloved, when the Lord comes to reckon with the world, he will not only reckon with them for their pounds and shillings, for their hundreds and thousands of sins; for their murders, whoredomes, blasphemies, &c. but he will call them to an accompt for their least sins, the pence and farthing sins, even their very thoughts: *agree with thine adversary quickly, while thou art in the way, lest he deliver thee up to the Jaylor, and thou be cast into prison: thou shalt not come out untill thou hast paid the utmost farthing*; thou must deliver up thy farthing as well as thy pound sins, or else thou never *agreest* with thine adversary. When the Lord by his prophet calls upon his people, exhorting them to repentance, he willeth and exhorteth them to *change their thoughts*, Isa. 55.7. *Repentance* is the *change of the thoughts*, according to the English Proverb (*I have changed my thoughts*:) *Look un to thy feet when thou goest into the house of God*, *Eccles.* 5.1. Thou canst never go into the House of God without thy *feet*, the thoughts and *affections* of the heart, are the feet of the soul, and thou canst never go to God without them; and therefore if thy heart and affections run *habitually* on earthly things, thou didst never *repent*, and so thine end is damnation.

The ſecond reaſon is, *that mans end muſt needs be deſtruction that hath no Chriſt in the world*: now ſo long as thy thoughts run habitually on earthly things, thou haſt no Chriſt. It is not enough for a man to hang on Chriſt, for many a man doth ſo, and yet is cut off from Chriſt, and periſheth for ever: thou muſt not onely hang upon Chriſt, but thou muſt alſo *get into* Chriſt. As in the old world, when the deluge came, and the waters increaſed ſo greatly, that the mountains and high hills were covered with them, and the people could not ſave themſelves by getting unto the tops of the mountains, no queſtion but many ſeeing the *Ark* ſwim above the water, did climb up and hang upon the ſides of the Ark, thinking to ſave themſelves, yet none of them were ſaved, but thoſe that were gotten into the Ark: ſo, many a man will catch hold of Chriſt, but his hold will be gone, and he periſh for ever, unleſſe he get into Chriſt. Now a man can never get into Chriſt, unleſſe his heart be purged from vain thoughts, For Chriſt when he entreth into a man, cleanſeth his heart from vain thoughts, 2 *Cor.* 10.5 If Chriſt once come into the heart, he will ſet up his throne there: he will hold his Scepter of Righteouſneſſe in it: when Chriſt cometh, ſee what a work he will make in the heart, he will not ſuffer a proud thought to remain there to upbraid him; but he will *caſt down every imagination, and all high things that exalt themſelves, and he will bring every thought into ſubjection unto himſelf.* Therefore if thy thoughts run after the luſts of thy own heart, thou hadſt no Chriſt in thee: for Chriſt (beloved) will never dwell in a foul houſe: I know there is no wheat without ſome darnell, no gold without ſome droſſe, no wine without ſome lees; ſo there is no man but hath ſome ſin; no man ſo clean, but hath ſome defilements of ſinne upon him; yet if a man have not this cleanſing *grace* of Chriſt in him, cleanſing the heart from vain things, there is no Chriſt in him: for Chriſt wil never dwel in a foul heart. Now beloved, the very vain thoughts of a man defile him: as Chriſt ſaith, *Mat.* 7.21.22.23. *Out of the heart proceedeth evill thoughts, and they are they that defile a man.* All theſe, not only *murder and adulteries, and uncleaneſs*, and all other abominable ſins, which mens conſciences ſtartle at, but *evill thoughts* defile a man: Aſſure thy ſelf, that ſo long as the league of theſe evill thoughts is not broken, thou haſt no Chriſt *as yet*, within thee. Hence is that exhortation of the Apoſtle, *Col.* 3.12. *If you be riſen with Chriſt, then ſeek thoſe things that are above.*

Brethren, you muſt remember that there be *two kinds of exhortations*, in the Scripture: the one, *if a man do them, bleſſed and happy is he*: the other, *if he do them not, yet he may find mercy*; it wil be a grief and a ſorrow to him, but it follows not that he ſhall miſcarry. But there are exhortations that tie to obedience, that muſt be obeyed, or elſe there is no ſalvation; as this exhortation of the Apoſtle, it is not left to our choice to do, or not to do, but *if a man be riſen of Chriſt* he muſt do it: he muſt *ſeek the things that are above*: that man, then, that hath his thoughts run habitually on the world, that man hath no Chriſt in him, and therefore his end muſt needs be deſtruction.

Thirdly, *that mans end muſt needs be deſtruction that loves not God*; now ſo long as thy thoughts run habitually on the things of the world, thou

thou haſt no true love of God in thee. For thus runs the Commandement of love, *Thou ſhalt love the Lord thy God with all thy heart, with all thy ſoul, and with all thy might*, Matth. 22. 37. It is as if Chriſt ſhould have ſaid, thou ſhalt love God, *with all thy heart, and with all thy heart, and with all thy heart*: for the *ſoul, mind, and heart*, are all one; that no man might dare to keep any part of their heart from God. Every one will ſay, I love God with all my heart, I go to Church and ſerve God with all my heart; I hear the Word and pray with all my heart, I receive the Sacraments with all my heart: Doſt thou ſo? and yet let thy thoughts *run* upon the world? doſt thou pray, and yet let vain thoughts lodge with in thee? doſt thou hear the Word, receive the Sacraments, and yet letteſt vaine thoughts *diſtract* thee? Doſt thou walk in thy calling, and yet letteſt vain thoughts ſteal away thy heart, and yet ſayeſt thou, I love God with all my heart, when thou takeſt away thy heart from God? How doſt thou think thy thoughts? with thy heels, or with thy heart? Surely thou ſayeſt, with thy heart: Why then if thou loveſt God with all thy heart, thou muſt give thy thoughts unto God; God that cals for thy heart, cals for all thy heart: now the heart is nothing but all a mans heart; all the affections and deſires, all turnings and windings, all thoughts that are in the heart do but make up the heart: and therefore when God calls for thy heart, he calls for all the powers and faculties of the ſoul. And therefore, the Prophet *David* would bleſſe God *with his ſoul and all that was within him*. Pſal. 103. So thou muſt give thy thoughts, and all that is within thee to God, or elſe thou giveſt God nothing; therefore that mans end muſt needs be deſtruction that loves not God.

Fourthly, *that mans end muſt needs be deſtruction, that never gives over his ſinne*: and ſo long as thy thoughts run after the world; thou canſt never forſake ſin: thou maiſt reſolve and think on the contrary, yet ſo long as thy thoughts run habitually on the things of the world, thou doſt not forſake ſin. Wicked and carnall men may have the eyes of their conſciences opened, and their hearts awakened, whereby they may ſee their ſins, and the helliſh evill and danger of them: whereupon they may reſolve and purpoſe to forſake them, and then they will make a covenant with God that they will not do thus and thus; I have been touchy and cholerick, but I will be ſo no more; I have been a prophane ſwearer and blaſphemer of the name of God, but I will be ſo no more; I have been a drunkard, and an unclean perſon, but Lord thou ſhalt ſee a reformation in me. Nay it may be he will tell his miniſter of it, and his father and his mother, his wife, his children, and all his friends too of it: but when he comes to his cold blood again, and theſe cold graces which flattered ſo, come to be cold in him, ſo that his heart comes to it ſelfe again, then vain thoughts reſt in his heart, and he returns to his old ſins again, as the dog to his vomit, and the ſow being waſhed, to the wallowing in the mire.

The Apoſtle excellently deſcribes a man that can never depart from his ſins: *They have eyes full of adultery, which cannot ceaſe from ſin*: 2. Pet. 2. 14. where the Apoſtle ſpeaks not only of that adultery which is a breach of the ſeventh Commandement: but of ſuch an adultery which is a

perfect breach of *every* commandement, when the heart runneth a whoring after every sin and vanitie: when the eye of the soul is full of adultery, the heart cannot cease from sin; when the eye cannot see an object of gain or profit, but the mind is presently engaged and runs after it, when it cannot see an object of delight and pleasure, but it is straightway caught by it: when he cannot see any wrong or injury done unto him, but presently he is inflamed with revenge, and his heart runs after it: I say, that if thy eye be thus full of adulterie that thou canst not see the occasions, and hints of sin, but presently thou art insnared; and thy soul is taken by it; thou art the man that canst not cease to sin: therefore untill thou turn the eye of thy soul, which is the thoughts and affections of thy heart, another way, thou wilt never cease to sin. For whersoever thou lookest, thou wilt be insnared, so long as thy thoughts are evil and vitious; either upon pride, or covetousnesse, or ambition, or envy, or delights; thy soul will look asquint on God: and untill these vain thoughts of thine be crucified, thou wilt only look upon the satisfying of these vain lusts of thine.

Prov. 3.6. *In all thy way wayes acknowledge God, and he shall direct thy paths.* In all thy waies think on God, or else thou maiest go to many duties in Religion, but never be direct in thy going; thou maiest pray a thousand times, but never be established in thy prayer: thou mayest go from Lecture to Lecture, and yet never be established in thy service: thou mayest go about many things, and never be established in any thing, unlesse God be in all thy thoughts: a man may go on in a course of Religion, but it is a hap hazard he is inconstant, and unsteady in his his course, unlesse in his heart he think upon God, and therefore his end must needs be destruction.

This then may serve, first, for *humiliation* to the godly: secondly, for *matter of condemnation* to the wicked.

First for *humiliation*; Are vain thoughts thus damnable, that when they bear sway in the heart, they make that mans end to be destruction? How then ought this to fill the faces of them that have the Spirit of Christ, with shame and confusion, and to make them in a holy manner to be confounded in themselves, and to think of the emptinesse, naughtinesse, and vanities of their hearts? Beloved, thou canst not go to prayers, but abundance of vain thoughts will be about thee, like wasps to assault thee; thou canst not go to the Word, but these vain thoughts will be a humming in thy ears; thou canst not go about the works of thy calling; but vain thoughts will haunt thee, and creep into thy meditations, and take away the main burthen of the work all the day long. Beloved, this should make a godly man ashamed, and confounded in himself, in the consideration hereof. The Prophet *David* was so confounded and ashamed hereat, that had not God poured in mercy and comfort into his soul, he had been distracted, and should have despaired, considering the company of vain thoughts that lodged within him, *Psal.* 94. 19. where he shews what abundance of distracting thoughts he had; that if God had not sustained him with comfort after comfort, he had been overwhelmed in despair by them.

Augustine

Auguſtine ſaith, a mans thoughts are not in his own power: the heart of man is like tinder; and if the Devill caſt a ſpark into it, thou canſt not hinder it from *taking fire*; but thou mayeſt hinder it from burning further. A ſhip may have leakes in her, and thou canſt not hinder the coming in of water into her; but by thy pumping and induſtry thou mayeſt ſave her from drowning in the water; even ſo evill thoughts, though they be rooted out, yet they will come in again; a mans heart is like to to the fig-tree that grew out of the ſtone wall, which *Epiphanius* ſpeaketh of; the branches were lopt off, and it grew again; the boughs were lopt off, and it grew again; they cut down the body of it, yet it grew again; they pluckt up the roots of it, yet it grew again: till at laſt the ſtone wall and all was fain to be pulled down: Even ſo it is with vain thoughts in the heart; a man may lop them off by *godly ſorrow*; he may cut them down, and root them up by *mortification*, and yet they will be ſprouting up, and riſing up again; till the whole body of ſin be pulled down, and deſtroyed in a man. *Gregory* ſpeaks of them, and ſaith man may pluck them up, but yet not ſo, but that they will riſe again.

The conſideration hereof ſhould humble us, and make us low in our own eyes. Oh then think with thy ſelf and ſay; Oh that my thoughts ſhould be ſo baſe, earthly and vain! what, have I not a God, a Chriſt, a heaven to think upon? have I not excellent Commandements of God, and thouſands of ſweet and precious promiſes in Scripture to think upon? and muſt I be thinking on every bable? of every ſtraw, not worth the thinking on? Take the Apoſtles exhortation, *Whatſoever things be true; whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are of good report: if there be any vertue, if there be any praiſe, think on theſe things*, Phil. 4.8. what, are there ſo many vertuous things, ſo many holy and pure things; ſo many admirable and glorious things, ſo many heavenly graces, and divine promiſes; ſo many bleſſed paſſages of holy Writ to take up my mind? and ſhal I ſpend my thoughts and time upon ſuch vain and curſed things as will yeeld me no profit? this ſhould aſtoniſh the hearts of Gods people, and greatly humble their ſouls.

The ſecond uſe may ſerve for *matter of condemnation* unto the wicked: let this doctrine ſtrike terrour into the hearts of thoſe men, that ſuffer their hearts to be taken up with vain thoughts: as *Peter* ſaid unto *Simon Magus*, ſo let me ſay unto them, *Repent of this thy wickedneſſe, and pray unto God* (verſe 8) *that if it be poſſible, the thoughts of thy heart may be forgiven thee.* The Apoſtle doth not only wiſh him to repent of his ſimony and bribery, but alſo of the leaſt vain thoughts of his heart: pray pray unto God, if perhaps the very thoughts of thy heart may be forgiven thee: for, beloved, the very leaſt vain thoughts that thou thinkeſt, without repentance are impardonable: there is an impoſſibility of remiſſion of vain and idle thoughts without true repentance.

Oh what fearful news is this to the world of men that lay not this to heart! Beloved, may we not run into the ears and hearts of all earthly men with this point, whoſe minds and thoughts are earthly? Is it ſo that

he whose thoughts run *habitually* on the world, h s end is destruction? Then they that make *no conscience* what their thoughts are, what their imaginations are, what they think of as they go up and down, how can such escape the vengeance of hell? Tell me then what thy thoughts are; are they not of thy hawks and hounds, of thy cattel and grounds, of thy gardens and orchards, rather than of Christ? When thou walkest in the streets, whereon run thy thoughts, but on thy pleasures, and profits, and earthly delights? yea of every vanity, and every delight canst thou think, rather than of God and his Commandements. Thou comest to Church, thou prayest, and heares the Word of God; but do not vain thoughts come along with thee? thou goest home again, but do not vain thoughts haunt and dog thee?

It is the brand of a wicked man, *not to have God in all his thoughts*, Psal. 4.10. when goods and cattel, plough and cart, pleasures and outward contentments are in his mind and thoughts; when ruffs and cuffs, houses and dishes, tables and fair hangings, or any thing but God can take up their thoughts; they can have thoughts of every thing, but of God they can think none; this is the brand of a wicked man, that he hath no blood of a Christian in him.

It is a true description of a Pagan and Infidel, that hath no knowledge of Christ, *to be vain in his imaginations*: Rom. 1. 21. *When they knew God, they glorified him not as God; but became vain in their imaginations*: vain in their disputes, vain in their reasonings, vain in their thoughts, in their carriages and disputations; so then though thou knowest God, and hast things enough in thy mind, that convince thee that this God is to be worshipped; and understandest the worship of God and the commandements of Christ: yet if thou glorifiest him not as God, giving thy heart and affections to him, but art vain in thy imaginations, thou dishonourest God. Hear what God saith unto such, *All the day long have I stretched out my hand unto a rebellious and gain-saying people, which walk in a way that is not good, but after their own thoughts, a people that provoke me continually to my face*, Isa. 65.2, 3. As if God had said, I sent Prophet after Prophet, Minister after Minister, to instruct them in the knowledge of my wayes, I laboured to convert them, and to bring them home unto my selfe, and to work better thoughts in them; but still they are a people that *walk after their own thoughts*, that *provoke me continually unto my face*. There is never a thought of thine, but it is in the very face of God, both thought and imagined.

But some man may say, I think of God, and of Christ, of faith, and repentance, and of calling on God, of mending of this and that course; I think of death, and of my last account, and every foot I have holy thoughts in my mind.

But beloved give me leave, I pray you, to speak something unto you, which, it may be, may stick upon you while you live: I will propound these *four* things, and distinctions unto you, which I will use:

First, *What? doest thou think of God and of heaven? then tell me whether thy thoughts be injected thoughts into thy heart, or thoughts raised by the heart;*

heart; for there is a great deal of difference betwren thoughts *injected* and thoughts *raiſed*: God caſts good thoughts into a godly mans heart, which being fit ſoyl, it fructifies, and brings forth fruit. Again, God caſts good thoughts into a wicked mans heart, but becauſe his heart is not ſanctified, and therefore no fit ſoyl to harbour in, they dye and vaniſh: God caſts in, and they caſt out, God caſts in again, and they caſt out again; therefore if thou haſt good thoughts, examine and try whether they be thoughts raiſed from the heart or no; ſee whether thy heart be a *renewed* heart, a ſanctified, an holy heart, fit to bring forth good thoughts every day. Beloved, a wicked man may have a thouſand good thoughts, and yet go to hell in the midſt of them all. God caſt a good thought into the heart of the King of *Aſſyria* to go againſt *Judah* and *Jeruſalem* to puniſh his people for their ſins, and to avenge himſelfe on them for the breach of this Covenant · but what ſaith the text? *Howbeit he thought not ſo Iſa.* 10. No, his onely aim was how to get honour, how to inrich, to enlarge his territories, and to bring down the Nations under him, and to make his name and fame to be ſpread, and declared through all the world. So God caſts many good thoughts, into many a wicked mans heart to repent, and to leave his drunkenneſſe, his pride, his ſwearing and whoring, to be holy and religious: howbeit he thinks not ſo, but he thinks how to eat and drink, how to be proud and haughty; how to be rich and great in the world; how to be vain and licentious, yea his thoughts are vile and vain all the day long.

Oh that men were wiſe, *truly* to underſtand this! the want whereof is the cauſe why many thouſands go to hell and are damned for ever. I will make it plain to you: a wicked man reaſons thus with himſelfe; I confeſſe, and it is true, I ſinne every day againſt God, and ſometimes drink a pot with my friend, though ſometimes I let fall an oath, and am overtaken with my infirmities, yet I thank God, he hath ſanctified my heart; For I think of God and of Chriſt, and I oft call upon his name, and let my thoughts runne on good things; God and heaven are many times in my mind, and I am ſorry when I do amiſſe, and the Lord hath bleſt me with a large portion of outward things. Beſides, I ſee theſe and theſe ſigns of grace in me, and therefore I think my caſe to be happy. And thus ſecurely they live, and ſo they go on, and ſo they dye, and ſo go to hell and periſh for ever and ever. Here is the miſery of it, many think of God, and of Chriſt, of death, and of their laſt account, of heaven, of hell, of faith and repentance, of leaving ſinne, of crucifying their luſts, and practiſing of holineſſ. Now men think that their thinking of theſe things, is a part of their diſcharge, when indeed they are Additions to, and pieces of their talents, which increaſe their judgements. God caſts in a though · of repentance, holineſſe, of the remembrance of death, and laſt account · Doſt thou find thy heart never the better, and holier by them? Then know, it is only Gods haunting of thy heart, and Gods calling upon thee, and Gods inviting thee unto repentance, to leave thy ſinnes, to come out of thy deadneſſe and formality, to prepare for thy death and judgement; and therefore I ſay, if thy heart now think not ſo, if thy heart do not repent, beleeve, and grow more zealous, and

thou art not drawn the neerer to God; I ſay then, that the more of theſe good thoughts that thou haſt had, the greater thy doom will be: if thou haſt had ten thouſands of them, if they have been only Gods haunting of thy heart, think thou then now of grace, of God, of thy poor ſoul, which is not bettered by them, nor made holy, then know they are pieces of thy talent, and it doth make thy torments in hell the greater.

Secondly, *thou haſt good thoughts, but the queſtion is, whether they be fleeting or abiding thoughts*: Many think of God, of grace, of heaven, of the word of God, and when they hear a Sermon they will think of God; but theſe thoughts, though they come into their minds, yet they go away preſently, they are in and out at an inſtant, in a trice, they paſſe away and are gone. Beloved, there are two kinds of vain thoughts, 1. vain, becauſe the *ſubſtance and matter* of them is vain, and ſo all worldly thoughts are vain: 2. or elſe for their *want of durance and laſting*, and ſo are all thoughts of heaven, of God and grace, and of Chriſt, if they vaniſh away, they are all vain thoughts, though they ſeem otherwiſe. Hear what God ſaith *Gen. 6. 5, God ſaw that the wickedneſſe of man was great upon the earth, and all the imaginations of the thoughts of his heart were only evill continually*: [all the imaginations] great is the emphaſis of this word [*all*] all the thoughts: yea all univerſally, are only evill continually.

But you will ſay unto me, Doth not a wicked man think that there is a God? why, that is a good thought; doth not he think that this God is to be obſerved and worſhipped? why, this is a good thought; doth he not think that ſin is to be forſaken? that is a good thought; doth he not think of heaven, and of Chriſt? how then are their thoughts *only evil* and that *continually*?

I anſwer, Becauſe all the thoughts of a wicked mans heart are vain, that is vaniſhing thoughts; not vain for the *matter*, which ſometimes may be good and holy, but vain becauſe *they ſoon vaniſh away*; thoughts that come and tarry not, that leave no impreſſion in their hearts behind them, theſe are all vain thoughts, according to that of the Apoſtle, *The Lord knoweth the thoughts of the wiſe that they are vain*: 1 *Cor.* 3. 20. Beloved, in a godly mans heart, when a good thought comes, it abides and dwells a good while in him; and when it goes away it leaves a good impreſſion behind it, it leaves a ſweet ſmell and ſavour in the heart after it is gone, its made more holy and ſanctified by it. When a good thought comes into a godly mans heart, it leaves the print of it behind: when a wicked man hath a good thought, he toſſeth it up and down, and ſuffers it not to ſtay, but preſently puts it away: let a thought of the world come in, and he can give it entertainment for ſeven days, yea for ſeven years, yea all his life he ſets his heart as a wide gate open to receive them and to entertain them: but if a thought of God, or of repentance, of holineſſe and ſalvation come into his mind, he is tyred out with it, and it ſoon vaniſheth away; therefore ſo long as thy thoughts are thus vain, though for the matter good, if thou haſt never ſo many of them, yet if they *abide* not, but thou thinkeſt and unthinkeſt them again;

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if they come and give thy Soul a jog, and ſo away; the more I ſay thou haſt of them, though thou haſt many millions, the greater will be thy doom at the laſt day.

Thirdly, *Thou thinkeſt of God, but the queſtion is, whether thy good thoughts be ſtudied or accidental thoughts.* A wicked man that runs gadding in his thoughts here and there, over the whole world, upon this and that, and I know not what, in the midſt of a lottery of thoughts, he cannot chuſe but ſtumble upon ſome good: he thinks on God, he thinks on Chriſt, he thinks on Heaven; but it is by the by-gone, theſe thoughts of his are not *naturall*; but if he think of the world, of his pleaſures, of his outward delights and contentments, theſe thoughts ariſe naturally out of his heart, they are his own. Now it may be a thought of God comes by the way; But a godly man not only thinks of God, but he *ſtudies* how to think of God; it is his continuall endeavour to bring his mind to be *fixed* upon God; it is his whole care to have good thoughts to *dwell habitually* in him. There is an excellent phraſe uſed to ſet it forth, *Malac.* 3. 16. *They that feared the Lord ſpake one unto another, and the Lord hearkned and heard it, and a book of remembrance was written before him of all them that feared the Lord, and thought upon his Name.* Where I pray you to mark, that *thinking upon Gods Name* and *the fear of God* are joyned together: for thinking on God, comes from the fear of God; a godly man thinks upon God and fears him; he thinks that God is alwayes with him in every place, and he trembles before him: he thinks God beholds all his thoughts and affections, and trembles at him: he thinks as he walks up and down in his way, as he he is imployed in his calling, as he is performing of any duty of Religion, that Gods eye is upon him and beholds him: and therefore he fears to offend and diſpleaſe him. A wicked man will ſwear and blaſpheme the Name of God, and by and by it may be he will cry God mercy, and ſo he thinks of God. The man breaks out it may be into wrath and malice, fury and paſſion; and then it may be a thought will come into his mind to cry God mercy for it, and thus he thinks of God. The man is careleſſe, earthly, dead, and lukewarm in the performance of good duties, and becauſe his Conſcience tells him it is not good, he will ask God forgiveneſſe: he will be proud, vain and rotten in his ſpeeches, and then it may be a thought will come into his mind to ask God forgiveneſſe, and ſo he thinks of God; he will think of the world, of his pleaſures, profits, of his luſts and ſins, and then it may be a good thought will come into his mind, and then it may be he will think a little of God too. Beloved, this is carnal and devilliſh thinking of God; thy thoughts then of God muſt be joyned with the fear of God.

Fourthly and laſtly, *thou thinkeſt of God, but the queſtion is, whether thy thoughts of him be profitable or unprofitable thoughts*: a godly man thinks of repentance, and repents upon it; he thinks of calling on God more faithfully and fervently then he did before, and he *accompliſhes* his thoughts: for he goes about it, and his heart is the better for it. Thus it was with *David* when he ſaid, *I thought on my way ways, and turned my feet unto thy teſtimonies*, Pſalm 119. 59. *I thought on my wayes* (there was

his good thoughts) *and turned my feet unto thy testimonies*; (there was the profit of his good thoughts:) but on the contrary thou thinkest of God, but God hath never the more service of thee; thou thinkest of leaving of thy good fellowship, and merry companions, but for all thy thought, thou retainest them still: thou thinkest to give over all thy deadnesse and luke-warmnesse, and so get more zeal & fervency: yet day after day, and year after year, thy heart is as dead, vain and secure as before, as ever before. Examine thy self and see, thou hast good thoughts (thou saist) but where is the profit of them? thou thinkest of leaving thy wrath, and of bridling thy filthy passions, but art thou enabled by thy thoughts, to put up an injury the better? it may be thou thinkest of death; but is thy life the more *holy* and *sanctified* by it? Thou thinkest of Christ and his blood; but is thy heart purged by it? Oh the wretched misery of the most men in the world, because of the unprofitablenesse of their thoughts! they have many good thoughts, but they want the profitable use of them, they get no good by by them.

There is an excellent description of the thoughts of wicked men (though it be Apocrypha,) *The heart of the foolish is like a Cart Wheel, and his thoughts like the rowling Axeltree.* As the Cart wheel goes round all the day, and yet remains on the Axeltree; so is it with wicked men, their thoughts wheel, and wheel them up and down a thousand thousand times, their thoughts run upon this thing, and then upon another thing, and so they rowl up and down continually, yet their heart is at the same passe it was still; an *earthly* heart it was, and so it is still, a *prophane* heart it was, and so it is still; a *carnall* proud heart it was, and so it remains still; But let these know, that the time hastens wherein God will judge them, even for their very thoughts.

Where are they then that say *thought is free?* It is true indeed, *it is free from mens knowledge, and from mens Courts, but not from Gods*, they are not free from Gods all-seeing eye and knowledge, *Thou hast tryed and known me* (saith the Prophet) *thou understandest my thoughts afar off*, Psal. 139. Beloved, as you are in the Ale-house, or gaming house, as you walk abroad in the fields, as you are imployed in your callings, or about any holy duty, God seeth all thy thoughts, what is going in, and what is coming out: there is never a thought in thy heart, but God sees it; how then can thoughts be free? *God will weigh the thoughts of men*, Prov. 16.2.

Beloved, what a fearfull day will that be, when God shall take his Scales and weigh (not mens bodies and estates, for then it may be that rich men, and fat, and grosse men will out-weigh them that are better:) but he will take mens thoughts and weigh them, he will weigh their souls: he will take mens good thoughts, and put them in one scale, and their bad, earthly, carnal and unprofitable thoughts into another scale, and to try which weighs heaviest: Now if thy earthly and sinfull thoughts weigh heaviest, then down thou goest into eternall damnation.

2. Secondly, *as thoughts are not free from Gods knowledge, so are they not free from Gods Word*; for Gods Word can meet with them, for it is lively and

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Secondly, if ever thou wouldest rid thy heart of vain thoughts, especially when thou art in holy action, *thou must go unto God by prayer*, there is no greater bridle to restrain a man from vain thoughts, than this consideration, that he is to *goe to God*. I speak not this to the men of this world: *Carnal* men, who can rush into Gods presence hand over head, without any fear or reverence, they can set upon any duty without any preparation: but I speak it to the godly man, whose heart dreads and stands in awe of God: Wilt thou let thy mind rove and run all the day on worldly things? how then wilt thou call upon God? Dost thou not know that this is the cause of thy dulnesse, thy deadnesse, and wandrings of thy heart, when thou art about any good duty? namely, because thou sufferest thy heart to be lashing out, and roving abroad on the world all day, no marvell if it keep his haunt at night, and therefore thy heart being vain, God will never hear thy prayer, *Job* 35. 13. *God will never hear vanity*. Comest thou to God with a vain prayer? God wil never hear it. Comest thou with a vain ear to the hearing of the Word? God will never hear it; or with a vain heart to the Sacrament? God will not regard it. Lay this seriously to thy heart, if ever thou wouldest have thy heart to the duty thou art about, busie thy mind upon good things; for if thy heart be accustomed to vain and worldly things all the

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day, it is no marvell if it return to its haunt again at night.

Thirdly, consider that you have not *so learned Christ*. It is the Apostles argument, *Ephes.* 3. consider then what you have learned of Christ; hath Christ taught you so? hath Christ taught you such a love, and given you such a liberty, that you should love the world more than him, and imploy and bestow all your thoughts wholy in seeking after vain things? Hath Christ taught you such a faith as this? Hath Christ taught you such a repentance as this, to have your thoughts more upon the world than upon Christ? to repent of sin, and yet never *forsake* sin? Have ye so learned Christ? Hath he not taught you such a faith as purifieth the heart? such a sanctification as cleanseth the soul and the mind? such an obedience as bringeth every thought into subjection unto himself? Therefore, if now thou shouldest still retain thy vain, dead, earthly and carnall thoughts, it is not to learn Christ: Christ teacheth thee no such doctrine, nor giveth thee any such licencious liberty; but thou learnest of the Devil, and of thine own heart: for *all evil and vain thoughts* arise from these *three* heads;

1. First from the *variety and abundance of the thoughts of the world*, which our Saviour calls *the cares of the world*.

2. Secondly, from *the fountain of corruption in mans heart*, the heart of man being alwayes like a sink, naturally running with filth in itself, or like a living quickset, always bearing: so it is with the heart of man, always imagining vain thoughts.

3. Thirdly, from *the damned malice of the Devil*, and his fearfull suggestions and temptations both within and without: the Devil is fitly called a *tempter and tryer*; for by his suggestions and temptations he feels and tryes mens hearts; and thereby knowing to what they are most *inclined*, and which way they are soonest overcome, accordingly he fits his temptations to intrap them. Now these thoughts are infinitely variable, according to the *constitutions, place, quality, passions, affections and conditions* of men: as of the poor man in his beggary, of the rich man in his abundance, of the Minister in his calling, of the Majestrate in his, and so of all other men. Now the whole world is not able to fill the heart; how then shall we number the thoughts of it? But for the better understanding, we will rank them into these four heads, to shew how *thoughts become vain*;

1. 1. *Materially*, mens thoughts are vain, when the matter of them is vain.

2. 2. *Formally*, when though for the matter they are never so good, yet the *manner* of thinking them is evil.

3. 3. *Essentially*, when the man that thinks them is vain.

4. 4. When it is a thought that might become the best Saint upon the earth, or a glorified Angel in heaven; yet *the drift of the soul being carnall and vain*, the soul thereby becomes vain also.

1. First, then *material* vain thoughs, are all *thoughts of the world*, of the works of thy calling, of thy recreations, eating, drinking, sleeping, thoughts of thy wife and children, and the like: they are vain thoughts, not sinful necessarily, yet they may come to be sinfull five manner of ways; First,

First, *when we think of them primarily*, that is, in the first place, when we think of them before we think of God. Tell me then, what are thy first thoughts in the *morning?* Hereby a man may know his thoughts whether they be good or evill. Consider, I say, what is that first presents it selfe unto thy thoughts: certainly, that which the heart is most haunted withall, and most taken up with, is most naturall unto it: If the heart be carnall and earthly, it will have carnall and earthly thoughts; if it be a godly and gracious heart, it will labour to make God the first in his thoughts. I know the godly man fails in many things, and many unruly thoughts in him may *rebell*; but it is the very grief of his soul, and he will never rest nor be at quiet, till he hath got Balme from *Gilead*, strength from Christ for the *subduing* and crucifying of them, even of those vain and sinfull thoughts that stick closest unto their hearts, and are most prone unto them naturally: so that it is the practice of a godly man first in the morning *to lift up his heart with his hand unto God*; and when he is up, his thoughts are wholly upon God. See this in *David*, who considering that the Lord was present every where, made this use of it, *When I awake, I am present with thee*, *Psal.* 139. 18. His heart was lifted up to God, he did endeavovr to shake hands with God (as it were) in his holy meditations, worshipping and adoring God with his first thoughts; he would be sure to give God the flower and Maidenhead of his first service and thoughts: as soon as ever he was *awake*, his heart was in heaven. This shews, that the thoughts of men that live in their sins, are damnable thoughts; Thou that art a drunkard, a swearer, a prophane person, a carnall worldling, that never hast repented, I tell thee, that the very thinking of thy meat and drink is damnable, the very thoughts of thy recreations and of thy sleep, are damnable thoughts: to think of the works of thy calling, yea of setting thy foot upon the ground, or of any thing that God hath commanded thee to doe, are all damnable thoughts. Why? Because thou givest not God thy first thoughts. Wilt thou think of thy belly, and back, before thou thinkest of *God*, and how to be converted unto him? Wilt thou think of thy Markets and Faires, before thou thinkest of thy reconciliation with God? The first thing that every soul is bound to doe, is to get in with God: *First seek the kingdom of God* (saith our Saviour) *and the righteousnesse thereof*, *Matth.* 6. 35.. Where our Saviour doth not forbid our taking of thought for the things of this life, but that they should not be sought after in the *first* place, so that our first thoughts and endeavours should be after the Kingdom of heaven. Therefore all thoughts whatsoever, which are conceived before a man be converted, and so thinks of God, are all damnable thoughts. *Manner 1.*

Secondly, all worldly thoughts are sinfull, *when we think of them too usually* (as *Chrysostome* speaks) because we think of the universality of them. Beloved it is lawfull to think of the world, and to think of our trade and imployments, to think of our corn, of our cattell, fields, barnes, wives, children: For if God have *commanded* or commended *these* things unto us, then surely he gives us leave to think on them, that so we may accomplish our businesse the better; but let us take heed they be not *Manner 2.*

too uſuall with us: for we have ſouls as well as bodies, and there is a heavenly as well as an earthly buſineſſe to think upon: thou art not to live here alwayes, therefore take heed that thy thoughts be not too uſuall and common upon the things of the world, let not earth and earthly thinhs have too much of thy thoughts. As the Prophet *David* ſeeing the thoughts of wicked men wholly to runne after the things of the world, he tells them, *all their thoughts periſh*; and ſo I tell you; if that your thoughts on the world run together with heap and croud, and then you bundle them in bundles (as it were) they all prove damnable, and ſhall periſh.

Manner 3. Thirdly, worldly thoughts are ſinfull and damnable, *if thou thinkeſt of them too ſavourily*: a carnall-minded man thinks ſavourily of the things of the world, the thoughts of earthly things are ſavoury unto him: a wicked man wil think of God and of the world; but which is the *ſavouryeſt* thought to him? He wil think of Chriſt, of Heaven, and of the Word of God, and of ſuch a Sermon he heard, but alas, he finds no ſavour, taſt, nor relliſh in them; he finds no ſweetneſſe, joy, or delight in them; but when he thinks of the world; of his gold and ſilver, of his lands and livings, Oh theſe are merry thoughts unto him, theſe are ſweet unto him, and pleaſant to him, and his heart is now at home in his own neſt; He can think of theſe, ſeven dayes, nay ſeven moneths, nay ſeven years together, and yet never be weary, but his thoughts as full and as freſh as at the firſt: But bring him to a Sermon, or to a Prayer, and he is jaded preſently, his heart is empty, and his thoughts are at an end. For (ſaith the Apoſtle) *they that are after the fleſh, ſavour the things of the fleſh. Rom.* 8. 5. It is a *true* note of an earthly, carnal, fleſhly heart, to be thinking on earthly and vain things ſavourily. Thou maiſt *think* on the world, but it muſt be only with a *caſt of thy thoughts*, as one that looks upon a thing *with a ſquint eye*; but when thou art to think on God, or on the things of God, then thou muſt *gather all thy thoughts and affections*, thou muſt lay *all* the powers of thy ſoul together, and thou muſt imploy them *only* to this work.

Manner 4. Fourthly, worldly thoughts become ſinfull, *when we think of them without counſel*; then (ſaith *Solomon*) *they come to nought*; when a man conſiders not afore-hand what thoughts are neceſſary and needfull, and ſo reſtreines and keeps off all impertinent thoughts, then his thoughts will prove diſtruſtfull, carking thoughts, caring for the morrow, contrary to the rule of Chriſt, *Matth.* 6. 33. *Take no care for to morrow, let to morrow care for it ſelfe.* He doth not forbid here Chriſtian *provident* thoughts; for, godly, honeſt, and ſober thoughts are fitting and neceſſary; but he ſeems hereby to cut off all *diſtruſting* carking thoughts.

Manner 5. Fiftly, worldly thoughts come to be ſinfull, *when they are thought needleſly*: And here I will ſhew how far a man may think of the world; namely, ſo far as his *neceſſary* buſineſſe requires. Suppoſe a mans buſineſſe be upon merchandiſe, it is lawfull to think of it, and of his ſhop and wares; but if thou wouldeſt know *how far*; why, ſo far as it is for thy *buſineſſe*; But if thou haſt ſo many of them, that thy heart is *taken up* with

with them, and thy mind *ſtill* on them, then they are ſinfull thoughts. There is many a man that in following of his buſineſſe beſtowes more thoughts upon it than his buſineſſe requires, he hath ten thouſands of ſuperfluous thoughts; but let ſuch remember the exhortation of the Wiſe man, *eſtabliſh thy thoughts by counſell*; counſel wil tell a man when he hath thought *enough*, and what thoughts are *fit for his* imployment. Not that any man can carry himſelfe *alwayes* in that golden mediocrity or mean; but a Chriſtians care muſt be dayly more and more to *pare off* all *ſuperfluous* thoughts of earthly things.

Now we come to the ſecond thing: 2. *Thoughts are vain formally*; 2.
when though the matter of them be never ſo good, yet the manner of thinking them is evill. It is poſſible that a wicked man goe to hell, though he performs the ſame things, for the *matter* of them, that a godly man doth; a godly man *comes to Church*, ſo doth a wicked man: a godly man *prayes in his family*, ſo doth a wicked man; a godly man *reads the Scriptures*, ſo doth a wicked man; a godly man *repeats Sermons*, and conferres of good things, ſo doth a wicked man. There is no work that comes to the *outward* act, that a godly man doth, but a wicked man may doe the ſame; here only is the difference, in the *manner* of working. I will ſet it out to you by a place of Scripture; *In a great houſe* (ſaith the Apoſtle) *there are not onely veſſels of gold, and of ſilver, but alſo of wood and of ſtone, ſome to honour, and ſome to diſhonour*, 2 *Tim.* 2. 20. Mark how the Apoſtle here ſets out the reprobate and the elect, comparing them to veſſels of honour, and diſhonour: the veſſels of diſhonour are of the ſame matter that the veſſels of honour are of: ſuppoſe it be pewter, or ſilver, caſt it into an honourable form, and it wil be a veſſel of honour; but caſt it into a diſhonourable form, and it wil be a veſſel of diſhonour, for baſe and mean ſervice; even ſo it is between a true Chriſtian and a meer formall profeſſor, the *matter* of their ſervice is one and the ſame; ſuppoſe it be hearing the Word, or receiving of the Sacraments, prayer, or the like, the ſubſtance and action is the ſame; but take the ſame prayer, and let a godly man caſt it in his form, and it is holy and prevails with God: let a wicked man take the ſame prayer, and caſt it into his diſhonourable form, and it becomes ſinfull, not regarded, and abominable in Gods eyes. For hearing of the Word of God, the godly mans hears, and the wicked man hears; the *matter* in both is the ſame; the godly man he caſteth the Word into a godly mould, he hears the Word, and he trembles at it; he hears the Word, and beleeves it; he hears the Word, and his heart bowes to it, and reſolves to practiſe it: a wicked man he hears the Word too, but he caſteth it into a diſhonourable mould, he hears it with deadneſſe and dulneſſe, without trembling, without faith and obedience. So a godly man may think thoughts of God, and ſo may a wicked man think thoughts of God, the *matter* of both is good; yet the thoughts of the wicked are vain; though he thinks of God, yet, becauſe he caſteth it into his diſhonourable frame, he fears not God, his heart trembles not at God, but his heart is as full of dead earthly affections as before; he thinks of hearing the Word, but it is after this own faſhion, he thinks of praying,

ing, but he prayes with his own ſpirit, and not with the ſpirit of Adoption.

The Pſalmiſt tells us, that the whoremaſter, the drunkard, and the thief, thinks of God, it is after his own faſhion: *Pſal.* 50. 21. *Theſe things haſt thou done* (ſaith God) *and I held my tongue, and then thoughteſt that I was even ſuch a one as thy ſelf.* A wicked man goes on in his ſins, and thinks that they are not ſo devilliſh and abominable, as ſome ſay they are, and he thinks that God thinks ſo too; he is earthly, carnall, luke-warm, and dead-hearted, and if he repent at the laſt, he thinks all will be well, and he thinks God is of the ſame mind too; he goes on in his drunkenneſſe, ſwearing, pride, and hypocriſie, and he thinks if he do but remember to ask God mercy, and to cry, Lord receive my ſoul, when he is going out of the world, he thinks he ſhall not go to hell, but be carried to the joyes of heaven, and he thinks God is of his mind, that God thinks ſo too: But mark what the Lord ſaith, *I will reprove thee, and ſet thy ſins in order before thee. O conſider this you that forget God, leſt he tear you in pieces, and there be none to deliver you.*

Thirdly, mens thoughts are vain, when the heart that thinks upon them is earthly and vain; wherefore if all the wicked men in the world ſhould lay their heads together to think a good thought, yet they cannot: for their hearts are vain hearts, ſinfull hearts, they may think of excellent propoſitions concerning God, his worſhip, his word, and ſervice; but ſo long as the heart that thinks upon them is carnall and vain, they cannot ſpeak that which is good, as ſaith our Saviour: *Matthew* 12. 34. *How can you ſpeak good things?* Why, may ſome men ſay? *may not a wicked man read a Chapter in a Bible, are the words ſo hard to be underſtood, and pronounced? cannot a wicked man take a Sermon and read it, and hear a Sermon and repeat it? What? are Letters and ſyllables ſo hard to be pronounced?*

Object.

Anſwer.

I anſwer, (beloved) that is not the meaning of our Saviour, [*How can ye that are evill ſpeak good things*:] no, no, a wicked man may read Gods word, and propound good queſtions as well as a true Chriſtian: but he cannot ſpeak good words, that is, he cannot ſpeak them from a *good heart*; and therefore his heart being carnall and vain, good words in his mouth are as a Jewell in a ſwines ſnout: it is a word indeed, but not a ſpeech, when he reads or pronounceth Gods word. *Ariſtotle* ſaith, that ſpeech is nothing but the expreſſion of that that is within the heart. Now then, if the word and truth of God be not ingraffed in thy heart, if thy heart be not heavenly when thou ſpeakeſt of heavenly things, thou doſt pronounce them, but not ſpeak them. But when thou ſpeakeſt of earthly things; then thou ſpeakeſt to the purpoſe; becauſe thy heart is ſet upon them, and thy mind and thy tongue go together, there is no jarre nor diſcord betwixt them: but if thy heart be not pure, though thou ſpeakeſt good things, or holy things, yet in Chriſts ſenſe thou ſpeakeſt them not: For (ſay I) how can a vain, evill, corrupt heart think good thoughts? *An evil tree cannot bring forth good fruit*, (ſaith our Saviour) he doth not ſay, that an evill tree cannot be made good, for it may be grafted into another ſtock; divers ways

there

there are to make it good: but so long as it is a corrupt tree, it cannot bring forth good fruit; *Do men gather grapes of thorns, or figs of thistles?* Dost thou go to a drunkard, and thinkest there to find any religion in him? or to a whore-master to find grace in him? Dost thou go to a swearer or a prophane person, and thinkest thou to finde any fear of God in them? Indeed sometimes there may be some morall good found in them, but they are as a pearl in a dunghill, out of its place.

Fourthly, *all mens thoughts come to be vain when the drift and end of the heart and soul in thinking of them is vain.*

But thou wilt say unto me, *The end of my thoughts is Gods glory, What? is it not to Gods glory that we go to the Word and Sacrament, that we pray and give almes?*

I Answer, The end of every good work in *it selfe* is Gods glory; but is it the end of *the worker*, speaker, or thinker? I make no question but the end of a good action in it selfe is the glory of God; so, the end of prayer is the glory of God, the end of all preaching and Sermons is the glory of God, the end of giving of almes, and of all good thoughts, is the glory of God, but the end of the man that prayes and preaches, what is that? the end of the hearer and giver of almes, what is that? the end of him that speaks well, what is that? Beloved, most men have false and *corrupt ends*, which we will branch out into these *three* heads;

For the first, *men will be thinking and plodding from morning till night of their wordly businesses: Now because they know they must think on God, to make God amends, perhaps they will think on him at night, when they have dishonoured him all the day.* So men will swear and swagger, drink and be drunk, and when they have done, say, Lord have mercy upon me, and so they think to make God amends. What (beloved) will yee swear, swagger, drink, be drunk, and lye, be secure and worldy, and and then ask God forgiveneſſe to make him amends? This is to break *Priscians* head, that you may give him a plaister. Will you trespasse your neighbour, that you may ask him forgiveneſſe? This is a damned and devillish religion; yet this is the religion of many men in the world; you shall have them keep daies and weeks and years in the observation of the times of Gods worship; they will keep the Sabbath in coming to Church, and they will hear Sermons, pray and think of God: but all this is to make God amends for the wrong that they have done him: they know they have offended God, and therefore they will doe something to make him amēds: like those wicked men in *Jeremies* time, who did *steal, murder, commit adultery, swear falsly; and burn incense unto Baal, and walk after the Gods they knew not*, and then come and stand before God in his house, which is called by his name, and said, *We are delivered though we have done all these abominations.* As if God should say unto wicked men, What, will ye swear, steal, lye, and be earthly, giving up your selves to all manner of lewdneſſe, in the breach and contempt of my commandements, and then think by making a prayer unto me, and by lifting up your eyes unto me, and by giving your ears to hear my

word, thereby to make me recompence? No, no, *I have ſhewed thee, O man, what is good, Micah* 8.

Secondly, *the end of mens thoughts is commonly to collogue with God.* Let a man be under the croſſe, in calamity, pain, and miſery, *then* God will hear of him often, then he will think of God, and of his ſinnes: Nay, the beaſtlieſt wretch in a whole Pariſh, upon his ſick bed, then, Oh how will he call upon God, then ſend for the Miniſter, let him pray for me, read a chapter or ſome good book; then God ſhall have ſervice upon ſervice, then he ſhall have the firſt, ſecond, and third courſe. But all this is but to be raſed up again; and then when he hath received a little ſtrength, he falls off again: like the Jews, who when *God ſlew them, they ſought him: and they returned and enquired early after God; nevertheleſs they did but diſſemble with him with their mouths, and flatter him with their double hearts, Pſal.* 37.34. There is many a man that ſeeks to God, yea, that ſeeks to him with tears, and performs many a good duty, and yet he doth but flatter with God, he doth it but to curry favour with him; is afraid of ſickneſſe, croſſes, plagus, and death, and curſes upon him, if he ſhould not do ſo: and therefore to prevent this he will diſſemble ſome ſervice to God.

Thirdly, *to ſmother and choak their own conſciences*; their hearts think and tell them, they muſt think of God, their conſciences tell them, that they muſt have ſome holineſſe, ſome religion, that they muſt keep the Sabbath in ſome ſort, that they muſt pray and go to Church: and hence it is, that the drunkard, ſwearer, whore maſter, will ſometimes have thoughts of God, and will be performing ſome outward acts of Religion. Why? his conſcience otherwiſe would not let him be at reſt, but is as the Devils ban-dog to drive him to it.

Thus when the Prophet commanded the people to worſhip the Lord; to reverence his name, to hallow his Sabbaths; their conſciences told them that they muſt do ſo, or elſe all the threatnings of wrath, and vengeance donounced by the Prophets would come upon them. Hence it is that the Lord by his Prophet exhorts, ſaying, *Ariſe ye, and depart, for this is not your reſt*; your mind hath another haunt, you have this and that black luſt, this is not your reſt. Doth thy heart reſt on God and good things? If thy heart be good and holy, ſo that it takes up its reſt in God, and in Chriſt, then it is well; but if thou only turneſt aſide to good duties, and falleſt, as it were, by chance upon holy things, away, away (ſaith God) this is not your reſt. *Ariſtotle* ſaith, that *the being of a thing conſiſts in the end of a thing.* Therefore if the end of thy thoughts and courſes be earthly and vain, then certainly thy religion is earthly and vain. Thou goeſt up and down; what is it that thou lookſt after? Is it that thou maiſt have grace, or that thou maiſt follow thy calling, and get thy living? is it this that thou wouldeſt have, for which thou keepeſt ſuch a digging and ſcraping, and ſuch a laying up? Then thy end is carnall and vain, and thy drift and end declareth the truth of thy ſoul, that it is carnall and vain.

THE

THE

JUDGEMENT

OF THE

WORLD

By *SAINTS* at the laſt day.

DELIVERED

And learnedly diſcovered in a

SERMON preached

By that Reverend and Faithfull

Miniſter of Gods Word,

WILLIAM FENNER, B. D. Sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late Paſtor of *Rochford* in *Eſſex*.

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A

SERMON

OF

M. WILLIAM FENNERS,

Upon this enſuing Text.

1 Cor. 6. part of the 2d. verſe.

Know ye not that the Saints ſhall judge the world.

THE Corinthians, though *Paul* had converted many poor mean men amongſt them, Chapter 1. 26,27. *God hath choſen the fooliſh things of the world to confound the wiſe, and the weak things of the world, to confound the things that are mighty:* yet the Nobles, the Lawyers, the Counſellors, the chief men in the City, the Apoſtle had not converted one of them, or at the leaſt very few. Brethren, you ſee your calling; who they are that be converted to the obedience of the Goſpel of Chriſt from the evill of their wayes: not many wiſe men after the fleſh, no many rich, not many nobles, ſome few there be, here and there one; but for the moſt part they are a company of poor beggarly Chriſtians: now (it ſeems) theſe poor Chriſtians have controverſies one with another, went to Law among themſelves, and that before unbeleevers. The Apoſtle condems this their *going to Law*, and would have them ceaſe their ſuits and quarrels, one againſt another, before the unjuſt and unbeleevers, and that by *four* Arguments,

1. First, *by the ſhamfulneſſe of it*, verſe 5. *I ſpeak it to your ſhame*; as if he ſhould ſay, Are you ſuch fools, that you cannot take up theſe matters among your ſelves? that you cannot make references of your wrongs to mediate one to another, but that you muſt goe to Law before unbeleevers?

2. Secondly, *from the ſcandalouſneſſe of it*. It is a thing ſo ſcandalous and offenſive to thoſe that are without, that I wonder any of you dare be ſo bold as to goe to Law one with another. What will the world think? What? Are *theſe* the men that profeſſe the Goſpel? Are theſe they that have the *Wiſdom* of God in them, and that are led by the Spirit of God? And have *they* no more underſtanding in them, than when they have any matter of controverſie, they cannot end it among themſelves, but muſt goe to Law before *the unjuſt and unbeleevers*? (as they term them.)

3. Thirdly, *from the unſeemlineſſe of it*, in the ſecond verſe. *Doe you not know that the Saints ſhall judge the earth?* What? hath God made you Judges of the world, and do you go to be judged by the world? Or as *Ambroſe* ſpeaks, hath God appointed you to be Judges of the *men* in the world, and are you not fit to be Judges of the *things* of the world?

4. Fourthly, *from the ſtrangeneſſe of it*; *Dare any of you?* He ſpeaks interrogatively (verſe 1.) It is a ſtrang thing that you ſhould come to that impudency againſt the Goſpel of Chriſt; one would think that you would tremble and quake at ſuch a thing as this is. What is there never a wiſe Chriſtian amongſt you? never an underſtanding Profeſſor, that is able to take up a controverſie, or decide and judge between his brethren? what a ſtrange thing is this? Then he backs it with *four* Arguments.

1. 1. *Becauſe they were brethren*, verſe 6. *Brother go to Law with brother?*

2. 2. *Becauſe it was about things of this life*. What? hath God made you Judges of *heavenly* things, of *Angels*, and are you unfit to judge of *the things of this life?*

3. 3. *It was about ſmal matters* (verſe 2.) whereas you ſhall ſit upon *men* and *Angels*, and the weightieſt matters in the world, the greateſt things of Gods Law, judging them to the greateſt penalty and punihment, even to eternal damnation: and are ye *unworthy* then *to judge* even of *the ſmalleſt matters?*

4. 4. And laſtly, *Becauſe it was about ſuch things; as the meaneſt Chriſtian in the town might have taken up*, and have ended: *Set up them that are leaſt eſteemed.*

Do you not know that the Saints ſhall Judge the world?

I need not go far for a point, the word affords it; The Doctrine is, That *the Saints ſhall judge the world.*

Doctrine. It is an old truth, yea as old as the World it ſelf: you may read it in the fourth verſe of *Judes* Epiſtle. That *Enoch the ſeventh from Adam propheſied, ſaying, Behold the Lord cometh with ten thouſands of his Saints.* God will not only come to judgement himſelf, but he will come attended

attended with all his Saints, even with all the godly, *to execute vengeance upon all the world*, So our Saviour told Saint *Peter*, and not only him, but all that follow him in the regeneration: *They ſhall ſit on thrones, judging the twelve tribes of Iſrael*, Matth. 9. 18. *They ſhall judge the Nations, and have dominion over the people*, Wiſ. 3 8.

And now becauſe doubt is the beſt way to attain unto knowledge, let me anſwer a doubt, that may creep in by the way, *How ſhall the Saints judge the world?* *Object.*

Anſ. Not by pronouncing of judgement upon the world, for that Chriſt only ſhall doe; *Then ſhall the King ſay to them on his left hand, Depart ye curſed*, Matthew. 25. But *the Saints ſhall judge the World theſe four wayes:* *Anſwer.*

1. *They ſhall judge the world, by their conſent unto Chriſts judgement.* God trains up his children in this world, and educates them, and teacheth them how they may judge the world hereafter; he teacheth them in this life how to aſſent with his proceedings in the world; to that they are able to ſay, *Righteous art thou O Lord, and juſt are thy judgements*, Pſal, 119. 137. Now if the Saints be trained in *this life* to aſſent unto Gods proceedings with the world; much more then will they be able to know and conſent unto Cſtriſts judgement, when he ſhall come with his Saints *to judge the world*: Now the Law ſaith, that *conſenters are agents*, and therefore becauſe the Saints ſhall *conſent* to the judgement of Chriſt, therefore they are ſaid to *judge* the world. 1.

2. *The Saints ſhall judge the world by their applauſe of Chriſts judgement:* they ſhall not only give conſent unto the judgement of Chriſt, but they ſhall alſo applaud it and commend it: when God ſhall ſay to all drunkards, ſwearers, lyers, Sabbath-breakers, and to all unbeleeving impenitent and graceleſſe ſinners, *Depart ye curſed into hell fire*, then though it was his own father that begat him, or his mother that bare him, though it were his own brother or ſiſter, wife or child, that hath been as dear as his own life and ſoul to him, yet they ſhall clap their hands for joy, and applaud the moſt righteous ſentence of God upon them; and they ſhall ſing *Hallelujah, ſalvation, and honour, and power, be to the Lord our God, for true and righteous are his judgements.* Rev. 19. 1, 2. Let them go accurſed as they are; for it is a righteous ſentence paſſed on them. 2.

3. *They ſhall Judge the world by their Majeſty*; they ſhall not only ſtand againſt the wicked, and conſent to, and applaud that ſentence that Chriſt ſhall paſſe againſt the wicked, but they ſhall be inveſted with robes of majeſty, and with a diademe of glory: then ſhall the righteous ſhine as the ſtars in the firmament, and the wicked ſhall be amazed and aſtoniſhed at the ſight of them: as you may read in the platform of judgement, *Matthew* 25. where Chriſt ſets his Saints over againſt the world, that ſo the world may look upon them, and be confounded at their ſight. 3.

4. *They ſhall judge the world by their lives and converſation*; (as *Ambroſe* ſaith rightly) then is the world judged by them, when as the courſes and manners of the world are not found upon them. Therefore it is a 4.

pretty obſervation of *Hilary* (if it be the meaning of the Text, I will not ſay it is) upon the 2 *Pſ. Be wiſe ye Judges*: God hath appointed you to be Judges, to ſit on his bench with his Sonne, learn then to be wiſe, get to be indued with ſpirituall wiſdome and underſtanding, and to ſhine in all integritie and righteouſneſſe: and then turning his ſpeech to the wicked, he ſays, *Kiſſe the ſonne leſt he be angry*. However it be, yet this is a truth, that by the *lives* of his Saints, he will judge the world, their faith ſhall judge the worlds infidelity: their repentance ſhall judge the worlds impenitency; their accepting of, and taking the Lord Jeſus, ſhall judge their rejection and neglect of Chriſt Jeſus; their zeal ſhall judge the worlds luke-warmneſſe, and their holineſs ſhal judge the worlds prophaneneſſe.

Reaſon 1. 1. *Becauſe of the myſticall union that is betwixt Chriſt and his Saints*; He is the *head* and they are his *members*; now that which the head doth, we aſcribe it to the whole body; when the head ſpeaks, the whole body ſpeaks; when the head ſees, the whole body ſees: ſo when Chriſt judgeth the world, the whole body of Chriſt may truly be ſaid to judge the world. *In as much as you did it unto one of theſe* (ſaith Chriſt) *you did it unto me*: ſo, in as much as Chhiſt paſſeth ſentence, even all the members of the myſticall body of Chriſt judge with him.

Reaſon 2. Secondly, *in regard of compaſſion*: I ſpeak not of the word [*compaſſion*] as it ſignifies [*pity*] but of *compaſſion of ſuffering with Chriſt*, ſeeing that Chriſt was reproached, contemned, hated, miſuſed, and condemned by the world, the Saints are likewiſe with him; ſeeing *they* partake of the afflictions, humiliations, and debaſements of Chriſt here, *they* ſhall alſo be made partakers with Chriſt in his glory. Here the wicked judge the Saints, and call them hypocrites, and diſſemblers and laugh and ſcoff at them, and wonder at them, as the Prophet brings in Chriſt ſpeaking, *Iſaiah* 8. Behold, *I and the children that thou haſt given me, are for ſigns and wonders in Iſrael*: The wicked count them for wonders and monſters in the world, judging them hypocrites and liers, which have nothing in them but rottenneſſe and diſſimulation. Now the rule of like for like ſhall take place here, and as they were judged by the world ſo they ſhall be Judges of the world.

Reaſon 3. Thirdly, *for great terror to all wicked men at the day of judgement*: for as it is with a thief not onely when the Judge ſhall command to hang him, but all the Juſtices, and all the Country ſhall cry out, Hang him, hang him, he is judged the more terribly; ſo God will not only ſay of all wicked and ungodly ſinners, Damn them, damn them, but he will have all the Saints in heaven, and all the Saints on earth to cry out, Away with them, away with them, let them be damned, *Pſalm.* 50, 4, 5. This will make their judgement ſo much the more terrible.

Reaſon 4. Fourthly, *The Saints ſhall judge the world becauſe God ſhall ſo convince them, that their mouth ſhall be ſtopped*, they ſhall have never a ſyllable to to excuſe themſelves withall, when they ſhall ſee men, fleſh and bloud as themſelves are, when they ſhall ſee men and women, that have lived in the ſame town, enjoyed the ſame Ordinances of God, lived in the ſame family; that did partake of the ſame bleſſings, and of the ſame croſſes

crosses and afflictions with themselves, [illegible] tions and sins as themselves, when they shall see these at Christs right hand, they shall have never a word to excuse themselves with [illegible] when the Apostles had healed the creeple (*Acts* 3.) & the people had judged them for wicked and pestilent men, the creeple would have convinced them, and shewed that they were of God; if they should have cryed, Root them up, the creeple would have condemned them, and told them, that they did good. And when the wicked shall see the Saints at Gods right hand, would they call them hypocrites and dissemblers? they themselves shall see, that they are sincere; will they call them Puritans? why, they shall then see that their purity stands them in good stead: then the *ungodly shall not stand in judgement, nor the sinners in the congregation of the righteous*, *Psal.* 1. 5. Thus the point is clear.

The first Use then is for *instruction*, whereby we may learn, that the *Saints by their now being Saints, doe now judge the world*: for by the [illegible] Saints then God doth judge the world, then there is never [illegible] Town, or Citie, or Parish in all the Countrey, but [illegible] wicked that are about him: How? By living godly, by [illegible] times of the times, by keeping his or their garments clean from the pollutions of the world: For by doing this he judgeth the world. See it in *Noah*, *Heb.* 11. 7. *By faith* Noah *being warned of God, as yet moved with fear, prepared an Ark for the saving of his house, by which he condemned the world.*

But some men will say, *Could* Noah *be said to condemne the world by making the Ark?* all the world did not see him when he did it.

Beloved, *Noah* was making the Ark an hundred and twenty years. though it was not seen of all, yet all the world must needs hear of it, it being such a strange thing. Now he *condemned the world* in that the whole world did not come unto *Noah* to inquire of him in sober sadnesse, but rather mockt him for building the Ark; they thought him to be a *peevish melancholy man*, and not well in his wits, and so scoft at him, saying, *Will he make an Ark to swim upon dry land?* whereas they should have ask'd him soberly the *cause why* he did it; and if they had done so, *Noah* no question would have told them, that the wrath of heaven was upon the World, and that the floods of Gods vengeance were shortly to be powred down upon us: and, *because my heart hath been naught, and I have sinned and provoked the Lords wrath, I fear if I get not into this Arke which the Lord hath commanded me for to make, I shall perish.* Now because they would not come unto *Noah* to ask him this reason, therefore the world was *condemned* by him: even so the Saints, by making an Ark for their poor souls, even by getting into Christ, (as the Ark was a type of Christ without whom none can be saved) the Saints, I say, by getting into Christ, doe judge the whole world, when they hear there be men that be no swearers, and no drunkards, and that there be men that will pray, read, hear the word, confer of God and of Christ, and that weep and mourn for their sins, that spend their times in mortification of

their lusts, and endeavour after holineſſe and ſanctification; the whole world, I ſay, is judged by them. How? why, they ſhall ſay: Sirs, what is the matter that you do ſo run after Sermons? what, you keep ſuch a ſtirr about getting faith and repentance, more than other men? that you pray, weep, faſt, and mourn, and are ſo ſtrict in your works? If thus men would but come unto Gods Saints, and aſk them the reaſon of all theſe things, the Saints of God would tell them, that the wrath of God would come upon them, if they did not thus, they would never be ſaved; if they did not thus beleeve, and thus repent, and thus pray, and walk thus holily and preciſely, they ſhould be all damned. But the world it falls a mocking and a ſcoffing at them, and never ſeeks to prevent the wrath of God; but it ſuddenly ſeiſeth on them to their deſtruction.

Secondly, this teacheth us, that *when there is one ſinner converted from the wickedneſſe of his wayes, and is become a Saint, then all the world may know that there is a new judge come to ſit upon them.* Seeſt thou a drunkard, a ſwearer, a prophane perſon converted from his ſinnes, and now walks ſoberly, holily and purely? ſeeſt thou a man or a woman ſtruck at a Sermon? Then know, that unleſſe thou comeſt out of thy ſinnes, unleſs thou doeſt repent, and walk holily, there is a new judge added to the reſt, that ſhall judge thee. As our Saviour told the Phariſees, *If I through Beelzebub caſt out Devils, by whom doe your children caſt them out? Therefore they ſhall be your judges*, Matthew 12. 27. where Chriſt tels them, that their children who were his Diſciples, (for ſome of the Phariſees children did beleeve in Chriſt and follow him, and had power from Chriſt to do the ſame works that Chriſt did;) Now they liked it well enough in their owne children, but they could not endure it in Chriſt: and therefore he tells them, that their children whom God had converted, and to whom he had given power to do the ſame works that he did, even they ſhall be their Judges to condemn them: and even ſo may it be with thee, thou art a father or a mother; God having converted any of thine owne children, that childe ſhall bee thy Judge and condemne thee, if thou repent not. It may be God hath converted thy brother and ſiſter, and thou art not not converted; thy own brother and ſiſter ſhal condemn thee, if thou do not repent and come out of thy ſins.

3. Thirdly we may learn, that *it concerns all the world to take notice of every grace in Gods children*; There is never a grace of God in any of his Saints but it ſhall condemn the world if it be voyd of it. The wayes of the Lord are all judgements, becauſe they judge them that will not walk in them. Every grace, yea the very thoughts of the righteous are called *Judgements* by *Solomon*, *Prov.* 12. You may know a crooked thing by laying it to a ſtraight line, and by that it is judged to be crooked: ſo the thoughts of the righteous which are right, holy, and pure, ſhall judge the impure, unholy and crooked thoughts of wicked men. Is the child of God humble? His humility ſhall judge thy pride. Is the child of God meek and patient in ſuffering wrong and injuries? His meekneſſe and patience ſhall judge thy choler and revenge. Hath the

the child of God faith given him to beleeve in the Lord Jesus? his faith shall judge thy infidelity. Hath the child of God the Spirit of prayer given him? it shal condemn thee that prayest only with thine own spirit. Hath he zeal? His zeal shall judge thy lukewarmnesse. Doth his speech and communication administer grace to the hearers? It shall condemn thee that speakest of vain and idle things. Yea, all the actions of the godly shall judge the wicked: and hence the Saints are said *to do Gods judgements*, Zep. 2.3. that is, they do according to Gods judgements whereby he wil judge the world: Thus they that do mourn, do judge them that do not mourn; they that bewayl their wickednesse, and the sins of the times, judge them that do not: they that fast, weep, pray, and humble themselves for the miseries of the Church in these dreadful daies, they judge them that make no good conscience of their duties.

Fourthly, learn hence, that *all the texts of Scripture, all the whole word of God, that is it that begets these Saints, and therefore they must needs judge the world*, the word of God begets mens hearts unto sanctification and holinesse, whereby they become Saints: and therefore if they, then much more shall the word it self judge the world: and hence it is that all the words of God in the Scripture, are called *Judgements*, Psal. 105. 5. And our Saviour saith, *The word that I have spoken, the same shall judge you in the last day*, John 12. 48, *The word that I have spoken*, where mark, he doth not say, *The word which you have heard*. No, there are many swearers, and drunkards, and prophane ungodly wretches, that will not come to Church to hear the word; there are many wicked men, and dead-hearted worldlings, and rotten livers, that will not be brought to heare Gods word: it may be at this present, there are many whore mongers, drunkards, and wicked persons, that wallow in their filthinesse; in the Ale-house, Game-house, or Drab-house; or in the fields, or beds, or at their sports. Well, this word that is now a preaching whether they will hear it or no, shall judge them at the last day. Now all the wicked in *Ashford*, that hear the word of God calling upon them to repent, and to come out of their sinnes, but will, not or out of contempt of Gods word, will absent themselves from it; this word shall judge and condemn them. There is never a drunkard, swearer, or prophane person, though his pew be empty, but this word of God that denounceth the eternal wrath and vengeance of God upon them, if they come not out of their sins, this word shall rise up in judgement against them, and condem them eternally. Oh that they cou'd but hear it! but the word that I have spoken shall judge you, whether you hear it or not.

Fifthly and lastly, hence it follows, that *all the ministers of the word of God shall also judge the world. Son of man* (saith God to the Prophet *Ezekiel*) *wilt thou judge the bloody City? Yea, thou shalt shew her all her abominations*, Ezek. 22, 2 as if he should have said, Sonne of man, they are drunkards, wilt thou not tell them of it? They are whoremasters, wilt thou not tell them of it? They are filthy idolaters, wilt thou not tell them of it? They live in their sins, and in their abominations, and wilt thou not tell them of it? Son of man, tell them of all their abominations, and

tell them that they shall goe to hell, if they repent not, tell them that they are damned men if they go on, and come not out of their sinnes: *Wilt thou judge them* (*son of man?*) Beloved, there is never a Minister in *England*, nor ever a Sermon that is preached by them, but it judgeth every Parish, and every man and woman in the congregation, that do not labour to do what is commanded them, and leave undone what is forbidden them: I say, it *judgeth them*, or else it is a *judgement unto them*.

1. This then serves to condemn three sorts of men in the world: First, *All those that despise the Saints, and that see not amiableness in their faces.* All the Countrey doth reverence the face of the Judge, when he rides his circuit; Let the Judge come into the Countrey, and all the Knights, Justices, and Gentlemen in the Countrey will go out to meet him, and bow unto him; yet these Judges are but Judges of a few rogues, malefactors, and peasants in the Country: Alas, they are far from the dignitie of the Saints? for the Saints shall judge Saints and Angels: All the world, Kings and Queens, Lords and Nobles, and Captains of the Earth, the poorest Saint in Christendome shall judge them. The Apostle, or rather, our Saviour saith, *To him that overcometh, and keepeth my words unto the end, to him will I give power over the Nations*, Rev. 2. 26. Whatsoever he be, if he do the works of Christ, and walke in the ordinances of Christ, he shall have power over the *Nations*, not only to condemn their pomps and vanities, their lusts and corruptions, but also to *convince* their consciences, and to condemn their soules for ever.

2. 2. Shall the Saints judge the world? Then *what fools are the wicked that prepare not for these Judges?* When the Judge comes to an Assise, all men prepare for him; the Constables make ready their Presentments, the Juries are warned, and the Clerks make ready their Bills, &c. lest the Judge should clap a fine upon them: and shall the Saints be Judges, and dost thou not prepare thy heart by grace? Dost thou not get purity and holinesse against that day? Surely, if thou dost not, the very Saints will judge thee unmeet for heaven, and fit only to have thy portion in hell. When Christ said, *To him that overcometh will I grant to sit with me in my Throne*, Rev. 3. 21. He adds, *Let him that hath an ear, hear*: Will God make his Saints to judge the world? Then let all wicked men give ear and hear what God saith of his Church: *The Saints shall judge the world*: Therefore let all men *take notice* of it, and prepare themselves for their judgement.

3. Lastly, *It condemns all those that do not see glory and majesty in the faces of Gods Saints.* There is majesty in the face of a Judge; yea a man may discover in them a kind of soveraign majesty. Even so the Saints of God have a majesty in their courses, in their looks, in their thoughts, and in all their wayes? and in all these they shall judge and condemn the wicked. The wicked may give the Saints nick names, and scorn, flout, condemn, and deride them now in this life, but let me tell them, that how *lightly* soever they esteem of them, they shall be their *Judges*. They may cry out against the Saints, as long since the wicked Sodomites did against good *Lot*, *Gen.* 19. 9. *This fellow* (say they) *will be our Judge*,

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Why, what had *Lot* done with them? Alas, he did nothing, but when they would have done that Sodomitish villany against the two Angels that came to him, *Lot* went to them and said, *I pray you my Brethren do not so wickedly.* So let the godly be in the company of wicked men, that abuse the good creatures of God; say, I pray you my brethren, do not so wickedly, be not drunkards, be not swearers; brethren I pray you do not so vainly, nor so prophanely use the name of God in your mouths; I pray you my brethren, do not prophane Gods *Sabaths*; do not lye, do not cheat, nor cozen, if you do these and these things, the *wrath of God* will plague us for it; Oh then presently they cry out, *Who made you our judges?* As once the Hebrews did of *Moses*, *Acts* 7.39. Dost thou call *Saints* hypocrites and dissemblers, men that judge before the time? Thou fool, wert thou not as good to suffer the *Saints* to judge thee now, whereby thou maiest see thy wretchednesse and miserie, and by faith and speedy repentance prevent that doom, which otherwise they tell thee will come upon thee, as hereafter, when if thou hast not repented, thou shalt never escape that doom and vengeance, to which the *Saints* will judge thee? What, wilt thou not suffer them to call a drunkard, a drunkard? or an adulterer, an adulterer? a blasphemer, a blasphemer? a carnal man, a carnall man? or a worldly man, a worldly man?

It is a pretty observation out of *Cyprian*, that because Christ did reprove all sorts of religions, and spared none, he reproved the Scribes, the Pharisees, the Lawyers, the Souldiers, &c. and yet doth not reprove the Priests, because they were Judges of the people, not because he durst not, but he would not: If thou revilest the Saints, thou revilest thy Judges. Take heed then, how thou cast the *least* aspersion upon the Saints; do not say, they are rash Judges, uncharitable censurers, dissembling hypocrites; for they shall be your Judges. O that the people would hearken and be admonished in time, to prevent this judgement. Our Saviour saith, that *this is the condemnation, that light is come into the world, and men hate it. Joh.* 3. 19. But the children of God, whom God calls *the light of the world*, these lights are come into the world, and men *love darknesse more then the light.* How can the wicked escape damnation that have so many thousand Judges to condemn them? If the malefactor that is indicted for murther or felony, cannot escape condemnation, that hath but one Judge to sit upon him: thou that art a wicked man, living in thy sins without Christ, how canst thou escape, that hast so many millions of *Saints* to judge thee, yea from *Adam* the first, till the last *Saint* that shall be upon the earth? Surely the wicked shall never escape condemnation: for,

1. *God the Father*, who judgeth by way of *authority*, he will condemn thee; all judgement cometh originally from him; he that hath often commanded thee to repent, and come out of thy sins, he shal condemn thee, because thou hast not obeyed him.

2. *God the Son*, he will judge thee, who judgeth by way of *dispensation*, *Acts* 10. First, Christ preacheth to thee repentance and remission of sins, to which if thou yeeld not, then know, that there is a day appointed, wherein he will judge thee. That *Saviour* that thou sayest thou desirest, if thou part not with thy lusts, he himselfe will be thy Judge that will condemn thee.

3. *God the holy Ghoſt* will judge thee; that *Spirit* that now ſtrives and wreſtles with thee, that ſuggeſts good motions into thy heart, that puts thee in mind of repentance, bidding thee leave and forſake thy ſins, and live holily, but if thou wilt not, this *Spirit* ſhall judge thee by way of conviction.

4. The word of God ſhall judge thee, and that by way of *form*, it being the platform, according unto which Chriſt will judge the whole world. Now ſuppoſe there be forty priſoners in the Jaile together, one in for murder, another in for theft, another for treaſon, (that man that knows the Law, if there be equity and Juſtice in the Aſſiſe) he, I ſay, that knows the Law, knows who ſhal be hanged or quartered, or burned, or ſet free; even ſo, Beloved that man that looks through the Scriptures, that reads this or that Chapter, this or that ſentence, may know that or this man will to hell, if he repent not. *Say* I this of my ſelfe? or ſaies not the *Scripture* as much? *The fearfull, and unbeleeving, and all that love and make lies, ſhall be caſt into that lake that burneth with fire and brimſtone for ever, Rev.* 12.8. By this text the Lord Jeſus will come and judge the world: and therefore for all ſuch as live and dye in their ſins, we may all know, that they ſhall be all damn'd in fire and brimſtone for ever. Hereby I know that all they that make no conſcience of *idle*, vain and earthly ſpeeches, and reproachfull words, they ſhall give an *account* for them by this Text. *Mat.* 12. 56. Doth the *Scripture* ſay, that *all the wicked ſhall be turned into hell, with all the Nations that forget God?* I know it ſhall be ſo by the text. *Pſal.* 10. For all things ſhall be done according to the Scriptures. *Romans* 2. 16. *In that day* (ſaith the Apoſtle) *when God ſhall judge the ſecrets of mens hearts by Jeſus Chriſt according to my Goſpel*; that is, juſt as Gods Miniſters preach, juſt as you find it written in the ſame *Scriptures*, ſo will he judge at that day.

Beloved, there is never a Text throughout the whole *Scripture*, that commands you to leave and forſake your ſins, but it ſhall judge you, if you do not: there is not one Text of *Scripture*, that commands performance of any holy duty, but it ſhall riſe up in judgement againſt thee, if thou perform it not. Doth the *Scripture* ſay, *Be not drunk with wine wherein is exceſſe? Ephe.* 5. 18. It ſhall judge and condemn the drunkard that drinks exceſſively. Doth the *Scripture* ſay, *Mortifie the members which are upon the earth, fornication, uncleanneſſe, inordinate affection, evill concupiſcence, and covetouſneſſe, which is Idolatry? Col.* 3. 5. If notwithſtanding theſe ſinnes live in thee, this Text ſhall riſe up and condemn thee to hell. Doth the Text ſay, *That the father to the children ſhall make known Gods truth*, Eſay 28. 9. *Eph.* 6. 4. *Parents bring up your children in the nurture and information of the Lord?* It ſhall riſe up in judgement and condemn thoſe parents that have not inſtructed their children to fear God. Doth the Text ſay, *Thou ſhalt teach the word of God unto thy children*, and that *thou ſhalt talk of it when thou ſitteſt in thy houſe, and when thou goeſt by the way, when thou lyeſt down, and when thou riſeſt up?* Deut. 6. 7. It ſhall judge thee, becauſe thou makeſt no conſcience of *holy* conference. All theſe and the like Texts of *Scripture*, ſhall riſe up and ſtand in rank to condemn thee, that haſt not ſwayed thy heart, and framed thy life according to the Scriptures.

5. All

5. All the *Ministers of God* shall sit as Justices in common, from the first preacher of righteousnesse unto the last; *Moses* shall judge thee, *Joshuah*, *David*, *Esay*, *Jeremy*, *Hosea*, *Daniel*, *Paul*, *Peter*, *&c.* they shall all judge you: just as Gods Ministers judge you here, so will God; he will take all his Sermons and clap them upon the heads of all rebellious hearers, and so damn them for ever.

Lastly, *The Saints* shall judge you; yea, all the Saints from one end of the world to the other, they shall assist the just Judge of heaven and earth, and they shall be interpretative Judges.

Beloved, how can the wicked escape condemnation, that have so many thousands of judges, so many thousand exhortations and reproofs, so many thousand admonitions and invitations, so many thousand mercies and proffers of Christ? When God the Father, Sonne, and holy Ghost, shal judge them, when heaven and all the Angels in heaven, and all the Saints on earth, shal judge them, and condemn them? How canst thou escape? Is there never a drunkard in this congregation? is there never a swearer? never a prophane person? never a mocker? never a railer in this town, that refuseth to hearken to the word? the men of *Nineveh* shall rise up in judgement against them and condemn them, because they still live in their sinnes, notwithstanding they have had not *three* daies preaching, nor *forty* dayes space only for repentance, *but many years of grace* calling upon them. The Queen of *Sheba* shall condemn many that live in their sinnes, who went many hundred miles to hear the wisedom of Solomon (for going and coming it was well-nigh two thousand miles) but you have the word of Christ preached in your ears, and saying, The Kingdome of God is come among you; but you will scarce step out of your doors to receive it, or take any pains for it. This one woman shall judge them. There will be no way for the wicked to put off their judgement: then the sonnes of Eli shall have none to advocate between God and them, none to cloak or cover their wickednesse; they shall then have no excuses for themselves: for, would they excuse themselves? the Saints shall judge them: would they send out excuses? the Saints shall cut them off.

Would they in the first place say, Alas! I was *ignorant*, I knew not how to pray, or to read, or to meditate on the Scriptures, nor to catechize my family; I was dull and blockish to conceive such points as were taught me; and if I did live in sinne, it was ignorance that taught it me, I was never book-learned? Saith *Augustine*, this *Ignoramus* that was as ignorant and as little book-learned as thou, he eschewed those sins that thou livest in, got the anointing of Gods Spirit to anoint his eys, to see and know the things of God, which thou hast neglected to get; he shall condemn thee.

A second excuse is *poverty*. I have no means to live on; if I should run after Sermons, I should beg my bread: I have a great charge to keep, and nothing but my labour to maintain them: and therefore I cannot spare time, for *meditation*; I have no while to study the Scripture, to pray and to mourn for my sins, and to get grace. Well, the poor Cobler that liveth next door to Saint *Anthony*, shall rise up and condemn thee, he was as poor as thou, and had as great a charge to keep as

thou: yet he mourned and wept, he got grace, and he ſet time apart for prayer, reading, meditation, holy conference; he ſhall judge and condemn thee.

Thirdly, they ſhall have no excuſe by *imployment*; I am a ſervant, I am commanded to doe this or that, I find ſo much buſineſſe to follow, that I cannot find any time for ſuch things. Another ſaith, I have great imployment, I have many Irons in the fire, and therefore God, I hope, will be mercifull unto me. Well then, *Cornelius* that had as many and as great imployments as thou, and *Eleazar* (*Abrahams* ſervant) who was a ſervant as well as thou, yet in as much as they walked with God, and waited upon him in his ordinances, they ſhall judge thee.

Fourthly, they ſhall have no excuſe from their *callings and trades*, I am an Inne-keeper, and if I ſhould not ſuffer drinking, and ſwearing, and gaming, I ſhould not live. Another ſaith, I am a tradeſman, and if I ſhould ask at firſt juſt ſo much as I could take, I ſhould never bring cuſtomers to my price, and ſo I ſhould not live of my trade. Well, *Rahab* was an Inne-keeper, as well as thou, and yet ſhe lived by faith, and did not ſuffer ſuch wickednеſſe in her houſe. So many a tradeſman, that had the ſame trade, and the ſame imployment with thee, and as great a trade as thou, and yet have avoyded theſe ſins and evils that thou falleſt into: they ſhal judge thee.

Fifthly, they ſhall have no excuſe from the *times they live in*; Alas (ſaith one) I live in wretched times, all the world is given to ſin. Therefore if I ſhould be ſo ſtrict and *preciſe* in my wayes, if I ſhould run after ſermons, pray, ſing Pſalms &c. all the world would be againſt me. There are no profeſſors of religion but are reproached and miſcalled, I ſhould loſe all my friends, I ſhould be hated and oppoſed; yea, it may be (the time being ſuch) I ſhould be accuſed to Councils, and have my life queſtioned; there is nothing but diſgrace and reproach, and perſecution; wherefore I was afraid, and did diſpenſe with my conſcience. Ah wretch! that man that lived in thoſe wicked times, in the ſame town with thee; that had the ſame hatred and reproach that thou waſt afraid of, that hath endured all the rebukes of Chriſt that thou waſt aſhamed of, yet he went on, and continued unto the end; *he ſhall* judge thee.

Uſe 3. The uſe is for the *juſt reproof of many of the Saints of God, becauſe they are not ſo circumſpect* and watchfull over their wayes, as they ought. *Doſt thou judge others* (ſaith the Apoſtle) *and yet doſt the ſame things thy ſelf?* Romans 2. 2. So may I ſay to all ſuch, Will you give way to ſin? will you ſuffer your luſts and corruptions to ſway you, and not endeavour to root out or kill them rather? how wilt thou then judge the world? How wilt thou then be able to riſe up in judgement againſt the wicked, to judge them for ſuch ſinnes wherein thou alloweſt and liveſt thy ſelf? Surely God will never account thee for a *Saint*, if he cannot *judge the world* by thee. Oh this ſhould rend the heart and bowels of thoſe that go for Chriſtians, that go for Saints, yet *live* not as Saints ſhould live. If God cannot take thee, and judge the world by thee; if he cannot take thy life, and judge the life of the Pagans, infidels, all lukewarm earthly and ſecure ſinners, he will not account thee for a *Saint*.

This

This then first condemns all unholinesse in the lives of them that be Saints. Beloved, if we did but live like the Saints of God in holinesse and purity in the ways of God, the Lord would put such splendor and glory upon us, that would even daunt the very face of our enemies, and make them stand amazed at Saints. But it is the contrary with us, the glory of God is departed from us, *Spain*, *France*, and other Nations fear us not: Why? the righteousnesse and purity of *Religion* is departed from us. For you shall have a Saint come into the company of a wicked man, and yet the swearer will not be afraid to swear before him, the drunkard will not be afraid to be drunk before him, the filthy speaker will not be afraid to utter rotten speeches before him, the lyer will not be afraid to lye before him, the worldly man will not be afraid to discover his vanities before him by his carnal and filthy conference. Beloved, all this is, because the Saints have lost their glory; if they did live as Saints ought to live, the wicked would tremble to work wickednesse before them. Though a wicked man be a drunkard, & abuse the good creatures of God when no Saint is in his company, yet if a Saint were present, he would tremble and not dare to do it. Though he were a swearer, a filthy talker, a vain worldling amongst his *companions*, yet if he come in the *Saints* company, and the Saints stand in Gods councel, then would the wicked tremble and quake to do such things: then would they lick in their tongues, and not dare to speak any such blasphemous oaths, such vain and unprofitable words, filthy lyes and slanders; It is said of those that gladly received the Apostles words, and were added to the Church, that *the fear of them came upon the world*, Acts 2. 41. Why, did the Disciples go with swords and guns, &c. to keep men in awe thereby? No, *they continued in the Apostles doctrine and fellowship*, and did live according thereto, and this made all the world afraid of them.

Secondly, *this condemns the little difference that is betwixt the wicked of the world, and some Saints, in their lives and manners*: Beloved, is there so little difference between the Judge and the prisoners, that any one need to come and say, I pray you Sir, shew me which is the Judge, and which is the malefactor? is there not a plain difference both in apparell and carriage? the one is in rich apparell, and the other in stinking and filthy cloaths, having his hands manacled, and his legs chained. But it is to be feared, that many of the Saints have neglected holinesse and purity in their carriage and actions which they perform, that one can hardly tell which is a Saint, and which is a reprobate. If a man deal with a Saint, and deal with a wicked man, he seeth no difference betwen them. Let a Saint do any action, either pray, hear, or conferre, let a wicked man do the like, there is such deadnesse, such carnality, such worldly-mindednesse, such lukewarmnesse of affection, that one can hardly tell which is the Saint, and which is the hypocrite. Beloved, if the Saints did live like Saints, there would be as plain a difference between a Saint and a wicked man, in in their lives and behaviour, as is betwixt the Judge and the Rogue that is to be judged by him. *Hast thou not considered my servant* Job, (saith God) *how there is none like him in all the earth?* Job 1. 4. 8. If

a man come to be a Saint indeed, there is never a wicked man in the Town and Country, that lives and doth as he doth, and walks as he walks, nor prayes as he prayes, nor hears the word as he hears it, nor that confers or meditates as he doth, that beleeves and repents as he doth, that strives against his lusts as he doth: there is none like him in all the world.

Thirdly, *it condemns the scandalousnesse of many Professors in their behaviours and actions.* Oh how do wicked men insult and exclaim hereupon, to see a Professor led away and overcome by some lust! What (say they) are these they that are led by the Spirit of God? are these your devout men? Why they can covet and scrape as well as others; they can couzen and lye as well as others. I, those that are your great Professors, and hot-spurrs, they are as coveteous, as worldly, as cruel as others, though they will not be drunk, nor swear, yet they will couzen and lye, as well as others. The consideration whereof, made the Prophets heart to bleed in him, and to pray, O purge me from my murder and adultery, and all other my secret sinnes, lest I cast mire and dirt in the faces of thy children, causing them to bear the reproches of my sinns. *Oh let not those that seek thee, be ashamed for my sake,* Psalm. 69. For thy sake that livest scandalously and offensively, for thy sake that livest covetously, and scraping after the world, that art so unjust in thy dealings and promises, mire and dirt, scandals and reproaches are cast upon the children. For thy looseneſſe, yea for thy carnal liberty it is that the true professors of Religion are reproached, suspected, and hardly censured in the world. What did *Jacob* when he was to walk with the people of the Land? *Genesis* 35. 5. 6. he purged his house, and (saith the Text) *the terror of God was upon all the City,* he made them all to tremble at him. I tell you, all the wicked in *Ashford* would tremble at the Professors that live therein, if they did live and carry themselves like *Saints indeed.* Oh if all those that did professe themselves to be Christians, were Christians indeed; and that professe themselves to be Saints, were Saints indeed, living in the power and sanctification of holineſſe; then men would say of themselves, of a truth God is in these men, Christ dwels in them, and the Spirit of God leads and governs them indeed. If thou wouldest judge the world, take heed how the world judgeth thee, lest thou with the world be condemned eternally. It was said that *Herod feared* John, *because he was a just man,* Mark 6. 23. So if all thy neighbours did know that thou wert a just man, a holy and conscionable man in all thy wayes, and in all thy actions, and that cannot endure swearing, lying, and deceit, but did see that thou wast just, and one that feared God truly, they would all fear thee.

THE

THE PUNISHMENT

Of Unworthy

COMMUNICANTS

AT THE

TABLE of the LORD:

DELIVERED

In a SERMON preached,

By that Reverend and Faithfull Miniſter of the Word,

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A SERMON OF M. WILLIAM FENNERS, Upon this enſuing Text.

1 Cor. 11. 30.

For this cauſe many are weak and ſick among you, and many ſleep.

THE Apoſtle, in this Chapter, taxeth two abuſes which were then amongſt the *Corinthians*: Firſt, *the unſeemly habit of women* in the congregation, from the 1 verſe to the 17. Secondly, *the prophane uſage of the holy Communion*, both by men and women, from the 17 verſe to the end of the Chapter: and herein, from the 23. verſe to the end of the 25 he ſets down the Inſtitution of the Lords Supper; and thence raiſeth a point of *Doctrine*;

That *whoſoever would come to this holy communion, they muſt examine themſelves*, that ſo they may come worthily; elſe it were better that they never came. Doctrine 1.

So we may read in the 28 verſe; *But let a man examine himſelfe, and ſo let him eat of that Bread and drink of that Cup:* As if the Apoſtle had ſaid, Unleſſe a man *examine* himſelf, and ſearch his own heart, and find out his ſins, and dive into the ſecrets of his ſoul, to bring out his hidden corruptions, confeſſing them, and judging himſelfe for them before the Lord, let them never preſume to come to the holy Sacrament.

And then he proves it by three Reasons.

Reason 1. The first is taken from the *end of the Sacrament*; for it is the remembrance of the death and passion of Christ: so it is in 26 verse. *So oft as you Eat of this Bread and Drink of this Cup, you shew forth the Lords death till he come.* It is a reason that the men of this world are not acquainted withall, and therefore it was a good wish of a Reverend Father, that the Sacrament should never be ministred but there should be a Sermon, to teach men the nature of it, and to instruct them in the Mystery thereof. We approach unto the Sacrament hand over head, living in our sinnes, not shewing by our coming that Christ is dead; we say, & we profess that Christ dyed for our sins, and yet notwithstanding our sins live in us, as if Christ had not died for us, or as if we would proclaim, that his death had no effect in us. For were we dead with Christ, then sin and the living occasions of sin, would be dead in us also. My beloved, we should never come to this Sacrament, but we should shew forth the Lords death thereby, that is, that Christ is dead (or rather dyed) for sin, and that sin is also dead in us.

Reason 2. The second reason is taken from *the damned wrong we offer unto Christ*, if we come in our sins, for we are *guilty of the body and bloud of Christ*, as it is in the 27. verse; nay, thou sinnest against the Lord Jesus Christ not a jot lesse, than *Pilate* that condemned him, than *Judas* that betrayed him, and the *Jews* that cryed out, *Crucifie him, crucifie him*: yea thou art as much guilty, as if thy own hand in thy own person had been imbrued in his bloud. Now we know it is a horrible sin to be guilty of the blood and murther of an ordinary man, yea of a very rogue; how much more is it a great and fearfull sin to be guilty of the body and bloud of the Lord Jesus Christ, the onely and eternall Sonne of God? Yet comest thou to this holy Communion, and bringest no lesse than the guilt of the Body and bloud of Christ upon thy soul?

Reason 3. The third Reason is taken from *the wofull wrong and injury that man brings upon his own soul, that comes unpreparedly without examination of himselfe*; in the 20. verse, *he eateth and drinketh his own damnation*; that is, he maketh himselfe guilty of, and lyable to the same vengeance that the crucifiers of Christ had inflicted on them. *Good had it been for that man* (saith Christ of *Judas*) *if that he had never been born*: So may I say, Good had it been for that man and that woman, if they had never been borne, who come unworthily unto the Table of the Lord: for when they eat of that Bread, they eat their own bane; and when they drinke of that Cup, they drinke their own damnation.

Use 1. Then commeth he to make some uses of this point; and first *he condemns those that as they come, so they goe away from the Sacrament*; no more holy, no more gracious, than before; but as they come in their sins, so they go away in their sins; they came drunkards, and they go away drunkards; they came worldlings, and they go away worldlings; they came mockers, and they go away mockers, they came in their wrath, anger, malice, deadnesse, hypocrisie, and luke-warmnesse, and so they go

goe away ſtill, never the better, but living in them as they did before: As in the 17 verſe. *You come together* (ſaith the Apoſtle) *not for the better, but for the worſe.* Whereas if they would have come worthily, they ſhould have gone away the better, they ſhould have received more grace and holineſſe to walk with God, more power and ſtrength againſt ſin and corruption; yea, the Lord would have ratified and confirmed his Covenant with them; whereas living in contention, and not coming with *preparation*, they grow the worſe by the Sacrament. The *Corinthians* thought that the Apoſtle would have praiſed them for their coming to Church, and receiving the Sacrament: *Shall I praiſe you?* (ſaith the Apoſtle) *in this I praiſe you not.*

Secondly, He makes *an uſe of terror againſt all thoſe that dare come in their ſins unto this holy Sacrament of the Lord*; for that man that cometh in his ſins unto the Table of the Lord, 1. Though he may think he receives the Communion, yet he doth not: for this is not the Table of the Lord, but the Table of devils. It is true, thou receiveſt the Sacrament of the body and blood of Chriſt; but yet coming in thy ſins, thou receiveſt not his body and blood, as of a Saviour to ſave thee from thy ſins: Indeed thou receiveſt the body and blood of Chriſt ſacramentally; but it is as the Judge to condemn thee unto the pit of deſtruction, for thy damned impudency in coming ſo unworthily unto this holy Sacrament. For that man cannot eat the body of Chriſt, that is not a member of Chriſt; therefore thou muſt be a limb of Chriſt, if ever thou wilt receive worthily. *Uſe 2.*

2. If a man come unto the Sacrament, and come in his ſins, he cometh to his own *deſtruction:* for though it be a ſweet banquet to refreſh an humble and weary ſoul, and to make it walk more cheerfully in the wayes of God, all the dayes of his life: yet he that cometh unto it in his ſins, and receiveth it in his uncleanneſſe, ſpeedeth thereby, his own damnation, and receiveth it as his *viaticum* to hell. The Apoſtle compares *Baptiſme* to the *Red Sea*, 1. Cor. 10. from which place *Cryſoſtome* ſaith, that as the Red Sea was a way for the Iſraelites to paſſe through to *Canaan?* ſo it was as a grave to ſwallow up the Egypptians to their deſtruction: So the Lords Supper is as a grave, an open pit whereby many plunge themſelves into eternall deſtruction; but as a chariot to the godly to carry them to heaven.

Thirdly, by *coming in thy ſinnes, thou makeſt thy ſelfe lyable to Gods temporary plagues and judgements*; as appears in my Text, *For this cauſe many are ſick and weak among you, and many are fallen aſleep*, [For this cauſe] which is not only a note of concluſion, but of the cauſe: *For this cauſe*, namely, becauſe they examine not themſelves, but come in their ſins and receive it unworthily. One man hath a diſeaſe in his body, that he liveth not out halfe his dayes; another is ſick and weak neer unto death; a third is fallen aſleep. Wherefore? why (ſaith the Apoſtle) for this cauſe of receiving unworthily the Sacrament of the Lords Supper. *Uſe 3.*

Fourthly, *for inſtruction*, that becauſe the people of God as well as wicked men, are guilty of unworthy coming to the Lords Table, *Uſe 4.*

therefore

therefore *he exhorts them, that if they would not have the Lord judge them, that they would judge themſelves*, as in the 31. verſe. *For if we would judge our ſelves, we ſhould not be judged of the Lord.* If we would ſit down and ſearch our own hearts, and try our own ſpirits, and pry into our owne boſomes, and out with our old corruptions, and unclean luſts, and enter into a new covenant with God, of holy walking before him for after-time, if we would thus judge and condemn our ſelves, and mortifie our ſinnes, comming with grace unto this holy banquet, that we might come with comfort unto this bleſſed Sacrament, aſſuring our ſelves that we ſhall eſcape the judgement of the Lord. For thoſe of the Corinthians whom God ſtruck with ſickneſſe, weakneſſe, and death, it was to inſtruct others that are well and in health, that they venture not to enter upon theſe holy myſteryes with unholy hearts, and unclean hands.

Fifthly, he concludeth with an *uſe of exhortation* in the 33, and 34. verſes: *Wherefore brethren when ye come together to partake of the holy Communion, tarry one for another*: As if he ſhould have ſaid, Away with all your diſorders, and come not with a temporall, but with a ſpirituall appetite; provide not thy teeth, but thy heart for theſe dainties: for this is not a feaſt for the body, but for the *ſoul*; therefore away with all your diſorders and unſeemly coming unto this bleſſed Sacrament, take heed and repent of this ſin among you, and of all other ſins which you know your own conſcience to be guilty of, and ſo come unto this holy communion.

Now, *the verſe that I have read to you, is a part of that uſe of terror which the Apoſtle makes againſt the unworthy receivers of the Sacrament*; and it contains Gods ſevere hand and puniſhment againſt thoſe that come unworthily: wherein note three things.

1. Firſt, *the cauſe of their puniſhment*, which is the unworthy eating of the Communion: *For this cauſe* many are ſick and weak among you and many are fallen aſleep.

2. Secondly, *the puniſhment inflicted for* this ſin, *weakneſſe, ſickneſſe*, and *mortality*: For it ſeems (ſaith *Peter Martyr*) that the Lord ſent a ſore plague and peſtilence among them, to revenge himſelf of them for their abuſe of the Sacrament, for this cauſe.

3. Thirdly, there is the *Delinquents*, which are you Corinthians: *Many are ſick and weak among you*, and in them all others that come unpreparedly to the Sacrament.

Chryſoſtom notes here, that our Apoſtle doth not fetch here an Argument or example of judgement from others, as he had done in the former chapter; but he brings it from themſelves, who ſenſibly felt the wrath of God upon them for this very ſin: As if the Apoſtle ſhould have ſaid, How is it, O *Corinthians*, that you dare venture to come unto the Communion ſo unpreparedly, and that you have no more regard of ſo weighty a buſineſſe as is the receiving of the body and blood of the Lord Jeſus Chriſt? See you not the wrath of God upon your dwellings, and the curſe of heaven to take hold of your town? you ſee it this very time, that ſome are weak and very ſick amongſt you, near unto death, and

others

others have been ſtruck with death before your eyes, and the wrath of God is not removed; but lies yet upon you: What, will you *alwayes* goe on, and never ceaſe to provoke the Lord to indignation and wrath againſt you for your ſins, until his jealouſie hath utterly conſumed you, and clean cut you off? and howſoever many of you may think that this ſickneſſe, weakneſſe, and mortality comes upon you by chance, as from the *infection of the ayr*, or other *ſecundary* cauſes, I tell you nay, but it is for this cauſe onely, even *your unworthy coming to the Supper of the Lord.* Whence we may obſerve this point of inſtruction:

That *God doth moſt ſeverely puniſh the unworthy receivers of the Sacrament of the Lords Supper.*

He puniſhed the Corinthians here with ſickneſſe, weakneſſe, feavers, peſtilence, death temporall, and God knows how many with death eternall. *Theodoret* obſerves, that the Apoſtle told them of a thing that was acted amongſt them, for if he had told them of ſuch judgements as had been hid from them, and not manifeſt before their eyes, as if they had not felt the ſickneſſe in their bodies, and heard the bels tolling dayly in their ears, they might have thought that the Apoſtle had but lyed unto them. So the people of Iſrael, as we may read in 1 Cor. 10. 2, 3. verſes, *they were baptized in the Cloud and in the Sea, and they did all eat the ſame ſpirituall meat, and drink the ſame ſpirituall drink*; yet, as it is in the fifth verſe, *with many of them God was not well pleaſed.* Nay God was ſo wroth with them, that within the ſpace of forty years, many thouſands of them were deſtroyed by death here, and God knoweth how many thouſands of them in heli. For God ſpeaketh of *hell*, as well as of *death*, and their ſin was ſo great, that it made God confirm it with *an oath*, that they ſhould *never enter into his reſt.* And Saint *Cyprian* ſaith, that the Lord hath ſhewed many miracles, and declared many fearfull judgements upon the unworthy receivers of the Sacrament.

Judas, who *Ambroſe* thought received the Sacrament (though *Hilary* and others that he did not, but only that he did eat the Paſſeover, and was coming to the Sacrament alſo) but ſee his doom, *John* 13. as ſoon as ever he received the ſop, *the Devil entred into him*; and ſo it is with all ſuch as come to the Communion in their ſins without repentance, and unfeigned reſolution of walking ever after worthy the Sacrament; I ſay unto all and every one of them, that as ſoon as ever thou receiveſt the Bread and Wine into thy mouth, thou receiveſt the devil together with it; as ſoon as ever it goeth down into thy bodie, the Devill goeth after it, and taketh more full poſſeſſion of thy heart and ſoul.

Now the reaſon why the Lord doth ſo ſeverely puniſh both with temporall judgements and with ſpirituall curſes, the unworthy receivers of the Sacrament, is, *in regard of the author of the Sacrament*, who is Chriſt: and that not only as he was *man*, (as the Papiſts would make us beleeve) but Chriſt as he was *God* did inſtitute the ſame. So ſaith the Apoſtle in the 23. verſe, *The Lord Jeſus Chriſt in the ſame night that he was betray'd, took bread and brake it, when he had given thanks, and ſaid, Take ye, and eat ye, for this is my body which is broken for you.* Now if the Lord Jeſus did inſtitute it, what an accurſed thing is it for any to defile it, and

so sin against Christ? it is a damnable thing to sin against *God*; but to sin against *God, as he is God in Christ*, is damnably damnable. The holy Ghost in the second Psalm exhorts *to kisse the Son lest he be angry, and so thou perish*: as if he should say, Adore the Son, Adore the Lord Jesus Christ, and so come and eat of this bread, and drink of this Cup: for if he be angry, thou wilt surely perish: If thou sin against God and so go out of the way, Christ upon thy repentance will set thee in again; but if thou sinnest against God in Christ, who is the Way, the Life, and the Truth, thou shalt surely perish from the right way: for there is no other way to bring thee in again, *Acts* 4. 12. Therefore wofull is thy case, and miserable is thy condition, if thou sinnest against Christ, prophaning his holy Ordinances which he himselfe hath instituted, and abusest and despisest that blessed Spirit of his, that comes to seal unto thee the redemption that he hath purchased by his bloud. Better had it been for thee that thou hadst never been born: for if he be *wroth*, *blessed* only *are all they that put their trust in him*, and come *preparedly* unto his holy Ordinance, and that by faith imbrace the Lord Jesus Christ, but woe unto all prophane persons that live in their sins: if his wrath be but a little kindled, then woe to all drunkards, swearers, and unclean persons; but blessed is that man that is come out of his sins. For if his wrath be so terrible when it is but *a little* kindled, O how much more fearfull will it be when it is deeply incensed! Therefore if thou comest unto this holy Sacrament in thy sins, without due *preparation* and *examination*, what doest thou but even set the wrath of God burning upon thy soul and body from the very bottom of hell?

When the Lord delivered the *Law* upon Mount *Sinai*, he commanded the people to *sanctifie* themselves; yea if a beast did but touch the mountain, he must dye for the same, even be stoned to death, or thrust through with a dart, *Heb.* 12. Much more then now, when the Lord doth deliver the *Gospel*, especially the ground-work and master-peece thereof, the Lord Jesus Christ, and that in the most blessed manner that ever God exhibited himselfe unto man; how much more doth God require purity and holinesse, that all such as come to receive the Lord Jesus Christ in the blessed Sacrament should be sanctified, purging their hearts, and cleansing their souls from all their sin and uncleannesse? Should not a beast touch the mountain where God did appear, and darest thou touch the body of Christ, and drink his blessed bloud in thy sinnes? The very angels of heaven will curse thee, and the clouds of heaven will pour down showers of vengeance upon thee: for God hath more severe punishments to inflict upon sinners under the Gospell, than he used under the Law, though then he struck them with more *visible* and sensible plagues and judgements than *ordinarily* he bringeth upon men now: as *Gehazi* for his covetousnesse was strucken with leprosie; *Corah*, *Dathan*, and *Abiram*, the earth opened her mouth and swallowed them up quick for their rebellion against the Lord: *Er* and *Onan* were strucken dead for their wickednesse; *Jeroboam* had his hand withered for stretching of it forth to strike the Lords Prophet. And though the Lord bring not such *sensible* punishments now

as he did then, yet he knows how to punish the world a thousand times more than he did then, at this time. As a father hath other kinds of punishments for his son, when he is *grown up*, than he had when he was in coats, and but a *child*; then a twig or two would serve the turn; but if he come to mans estate, and then *rebell* against his father, it may be that he will disinherit him, and cast him out of his family: So in former time God did scourge and whip his people when they sinned against him: but now he hath drawn out his Church to this age, even to the age of the Gospel, he hath severer strokes of plagues and curses, wherewith to confound all prophane and impenitent sinners, that dare to abuse that blessed Sacrament of the Lord Jesus Christ.

The second Reason is, *in regard of the matter of the Sacrament*, which is Christ also; who as he was the efficient cause, so in regard of Sacramental relation, he is the matter of the Cummunion, 1 Cor. 10. 16. *The Cup of blessing which we blesse, is it not the Communion of the bloud of Christ? and the bread which we break, is it not the Communion of the body of Christ?* Now the better matter any thing is of, the more heynous is the defilement of it: A master will not be so angry for casting his earthen vessels into the mire, as he will be for casting his rich jewels. The Bread and Wine in the Sacrament, are the blessed Communion of the precious body and bloud of Christ, and darest thou defile them? knowest thou not that thou dost greatly encrease the wrath of the Lord against thy soul thereby? That soul *whatever it was* from *Dan* to *Beersheba*, that came in his *uncleanesse* to partake of any of those *holy* things which the children of *Israel* hallowed to the Lord, whether he were man, or woman, rich or poor, that person was to be *cut off* from the presence of the Lord, *Levit.* 12. whereto the Lord sets his Seal for the confirmation thereof (*I am the Lord*:) and as sure as I am the Lord, so will I see it accomplished. So my beloved, let me say unto you of *England*, from *Dover* to *Newcastle*, or from the one end of the town unto the other, that soul who toucheth any one of these holy things with an impure heart, and cometh to partake of them with his uncleanesse upon him, living in his sinnes, and wallowing in his lusts, casting off the fear of the Lord, and making no conscience to walk in Gods wayes, that soul shall surely be cut off that cometh so unworthily unto the Table of the Lord; not only the hand that taketh it, and the mouth that eateth it, but even the *very soul* of him that cometh, shall perish from the presence of the Lord. So *Levit.* 7. 20. *That soul that eateth of the flesh of the Sacrifices of peace offerings, that pertain unto the Lord, having his uncleanesse upon him, even that soul shall be cut off from his people.* Now you know that all those sacrifices had relation unto Christ; but yet under the Law they were but shadows, and typicall relations, and were not so lively and effectuall means for the exhibiting of Christ, as the Lords Supper is. And therefore if such as came in their *uncleanesse* unto them, were punished with no lesse punishment than a *cutting off* from fellowship with the Lords people; what wrath and vengeance will the Lord bring upon thee that comest with thy uncleanesse upon thee unto *this* holy Communion? *Augustine* saith, that man that receiveth the

Sacrament unworthily, receiveth a great plague to his own ſoul, and a great torment to his own conſcience, yea and heapeth up a ſtore of wrath unto himſelf againſt the day of wrath. Me thinks thou that liveſt in thy ſinnes, and wilt not come out of them, when thou hea-reſt theſe words [*This is my body*] and ſeeſt the bread broken before thy face, it ſhould even make thee tremble and quake to look upon it, more to touch it, and moſt of all to taſt it: for *it is the Communion of the body and bloud of Chriſt*; and how dareſt thou come in thy ſins to defile it?

A third Reaſon is, *in regard of the form of the Sacrament*, which is Chriſt too, for as he is the efficient cauſe that inſtituted it, and as he is alſo the matter of the Sacrament, ſo in the third place Chriſt is the *form* of the Sacrament alſo, wherein the confirming grace of God is ſealed up unto thee: Now as it is treaſon for a man to offer contempt unto the Kings broad Seal; ſo certainly is it high treaſon againſt this King of Kings, to contemn this bleſſed Sacrament, which is the Seal of the righteouſneſſe of faith. If thou ſhouldeſt clip the Kings Coyn, I will ſay that thou art a Traitor. Oh what a traytor art thou then, yea, accurſed traytor in the account of God and Chriſt, if thou clippeſt his holy Communion, if thou clip it of thy examination, and due preparation, and ſo come hand over head, not regarding ſo holy an Ordinance. Thou ſinneſt againſt the Court of heaven. That which Saint *James* ſpeaks in general of the whole worſhip of God [*Draw near unto God*] let me apply it in particular unto this drawing near unto God in his holy Communion, *James* 4. 8. *Cleanſe your hands ye ſinners, and purifie your hearts ye double-minded.* Draw near unto God in the hearing, reading and meditating on Gods Word; draw near unto God in Prayer, and in his holy Sacrament, and receive it for your amendment of life. [*Draw near unto God*] I, that I will, (ſaith the wicked man) I will come to Church, and draw near unto the holy Communion. Will you ſo? (ſaith the Apoſtle:) No, firſt, *Cleanſe your hands ye ſinners, and purge your hearts ye double-minded*: As if he ſhould ſay, never think of drawing near unto God, or ſetting foot on this holy ground, and handling thoſe holy myſteries of Chriſt, unleſſe thou firſt purge thy heart, and cleanſe thy ſoul from all thy filthy luſts and curſed corrupti-ons, leſt otherwiſe, thou coming in thy ſins with thy uncleanneſſe on thee, and ſo receiving *unworthily*, thou eateſt and drinkeſt thine own *damnation* (as our Engliſh tranſlation hath it) damnation to thy ſelf, and not to another. No, God forbid, that thou ſhouldeſt by thy unworthy coming, eat and drink condemnation to another, for thou that art a child of God, and comeſt unto the Table of the Lord with *repentance*, and a ſound meaſure of *preparation*, though others that ſit in the ſame pew with with thee, for their prophaneneſſe eat and drink their own damnation, yet thou ſhalt be ſure to receive the *ſeal* and aſſurance of *thy reconciliation* and ſalvation, with free acceptance of God, through the Lord Jeſus Chriſt, for every man ſhall bear his own burden.

The laſt Reaſon is, *in regard of the end of the Sacrament*, which is Chriſt alſo: For as he is the efficient, material, and formal cauſe, ſo Chriſt

is

is also the final cause of the Sacrament: So it is in the 26 verse, *As oft as you eat of this Bread, and drink of this Cup, you shew forth the Lords death until he come.* Not that Christ may be eaten with the teeth, or corporally received in the Sacrament, or as if he were there productively, or *transubstantially*, (as the Papists say;) no, the Apostle shews, that the end of the celebration of this Sacrament, is to shew forth the death of Christ untill he come.

I, but (say the Romists) *unlesse we eat the body and drink the blood of Christ really; and not the consecrated bread and wine, how can any man by this unworthy communicating, eat and drink his own damnation, and make himself guilty of the body and blood of Christ?* Object.

I answer, a man cannot bring this guilt upon himselfe by eating a peece of bread, or drinking a cup of wine; but the Apostle hath an answer so fitted for this, as that all the Papists in the world shall never be able to gain-say; and therefore I pray you to mark it: for he hath joyned these two verses together; *as oft as you eat of this bread and drink of this cup, you shew forth the Lords death till he come: Wherefore whosoever eateth this bread or drinketh this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord*; even for this cause, because it is the shewing forth of Christs death till he come. Therefore if thou eatest and drinkest *unworthily*, coming in thy sins, and resolvest to go on in them, that as thou wert proud before thou camest to the Sacrament, so thou art still; as thou wert cholerick, angry, and impatient before, so thou art still; as thou wert luke-warm and dead-hearted in Gods service before, so thou remainest still, remember I pray thee, that as oft as thou hast come unto the Communion in those thy sins, thou hast made thy selfe guilty of the body and blood of the Lord Jesus Christ. Therefore I beseech you to look to it, and in time to repent, and pray with the Prophet *David Ps.* 51. *Deliver me from blood-guiltinesse, O Lord*, even from the blood of thy Son, lest one day it be laid unto thy charge and required straitly at thy hands. *For, for this cause many are sick among you, and many weak.* Answer.

Is it so then, that the Lord doth so severely punish the unworthy receiver of the Sacrament? *Take notice* (I pray you) *then from whence cometh all sickenesse, weakenesse, and mortality*, and the reason why the Lord doth send so many kinde of sorrowes, crosses, and miseries upon men; namely, because of the unworthy receiving of the Lords Supper. So saith Master *Calvin*, why do you wonder to see such wars, and rumours of wars, that there is so many blood-sheds, so many Towns and Cities ruinated, and so many Countries sacked and depopulated, so many calamities come upon the Churches abroad, and so many plagues and scourges to over-run Christendome at this day, is not the cause plain enough? men come unto the Table of the Lord carelesly and unworthily. And, beloved, we shall never see the Lord take away his judgements here from the earth, until we betake our selves to a more diligent and holy receiving of the Sacrament. For this very cause there are so many strange diseases amongst us, never formerly known or heard of untill these dayes, as, the French-Pox, the English sweat (as they

they call it) that even the Phyſitians themſelves are blunted at them, and (as *Peter Martyr* well obſervs) hence are all diſeaſes, as plagues, peſtilences, (which were late amongſt us) dropſies, bloody-Flux, Agues, Apoplexies, Convulſions, burning-Feavers, and Impoſtumes, &c. and all for this cauſe. One man hath fallen into a Feaver, and we wonder at the cauſe whence he took it; but in truth the communion hath caſt him into his Feaver, and the Lord will avenge himſelf on him for the ſame. Another is ſick, and he thinks that a cold hath brought it upon him; but it is the unworthy receiving of the *Sacrament* that is truly the cauſe of it. A third man dyeth before his time, even in his full ſtrength, before in the courſe of nature he hath ended half his daies; but the cauſe is unworthy coming to the Communion, which hath taken hold on him, and cut off the thread of his life.

Many there be that expound theſe words in a *ſpirituall* ſenſe, *Many are ſick and weak and many are fallen aſleep*, that is to ſay, many have their conſciences ſeared, and their hearts hardened, &c. and this is true alſo, that becauſe men come unpreparedly, they have their hearts hardened, and their conſciences ſeared, and their ſoul plagued with many ſpirituall plagues. But it is as true alſo in temporall judgements, thou haſt had many afflictions, and much ſickneſs laid unto thee; but thank thy ſelfe for it; namely, becauſe thou haſt come unworthily unto the communion, thou haſt had much weakneſſe in thy body, which hath coſt thee much money, and weakned thy eſtate; but thy unholy coming unto the *Sacrament*, is that which thou maieſt thank for it. Thou haſt been reproched and contemned, and endured much ſhame; but take notice of it, that it proceeds from the fore-going cauſe, and that is a ſpeciall reaſon why the Lord hath brought theſe and many other evils upon thee. Thou canſt ſay the Commandements (for the moſt part) by rote; but thou didſt never know the myſterie of this one Commandement, *Thou ſhalt not take the name of the Lord thy God in vain*. Behold, the Communion is one of Gods own names, and how many thouſands are there in the world that take this name of God in vain? Is there never a drunkard here in this congregation, that hath been at the *Sacrament*? Is there never a whoremonger, never a covetous worldling? Where is the man, whoſoever he be among you all, that is ſuch a one? He is in the ſtate of damnation. Is there never a luke-warm and carnal Chriſtian, that contents himſelfe with a formall worſhip, and a dead performance of holy duties, that hath no zeal for God, nor courage for his truth, but is careleſſe of all Gods commandements? whoſoever amongſt you are guilty of theſe ſins, or any other, and hath come unto this holy Communion in them, they are the perſons, that how oft ſoever they have received, ſo oft they have taken this name of the Lord in vain: And if I ſhould examine this Congregation from the one end of it unto the other, I fear that every pew would yeild ſome one, if not many that have taken a Communion (which is one of *Gods names*) in vain. Should I but examine thee that comeſt unto the Communion this day, how by the laſt Sacrament thou receivedſt, and the laſt Sermon thou haſt heard, thy faith is ſtrengthened, thy repentance renewed, and thy obedience is increaſed,

and

and, thy care doubled for to walk with God? whether thou art made by them more zealous for God, more forward in his worſhip and ſervice; and every day more holy and heavenly-minded; if not, then thou haſt taken this *Name of the Lord thy God in vain*, and *the Lord will not hold thee guiltleſs*, that is, the Lord will not take away the guilt from thy conſcience, but he will let thy ſin lye open, and thou ſhalt not be cleanſed from it, nor juſtified by the very blood of Jeſus Chriſt, but it ſhall reſt upon thee to thy utter ruine and deſtruction, unleſſe thou forſake thy ſins, and ſo come preparedly unto this holy Table and banquet. I know there is a convenant of grace, a ſweet refreſhing for every humbled ſoul that is hungry and broken for his ſins, and for every poor diſtreſſed conſcience; let all ſuch come and lay their ſin upon Chriſts croſſe, and welcome: But if there be any that come in their ſins, and will not *reform* their lives, but be as they came ſinners, and ſo they mean to continue, the Lord himſelf will lay this mans ſins upon his own head, and they ſhall never be taken away from him, but Chriſt ſhall at the day of judgement pronounce him a guilty perſon, to his eternal condemnation.

King *Belſhazzar* that abuſed but the holy Veſſels of the Temple, and the Cups thereof, what a ſmall plague befel him for it? *Dan.* 5. 27, 28. *God hath numbred thy Kingdome and finiſhed it, thou art weighed in the ballance, and art found too light, thy kingdom is departed from thee, and is given to the Medes and Perſians.* So (beloved brethren) if any of you ſhall abuſe this Cup of the Lord, coming to it with a filthy unclean heart, and polluted conſcience, and earthly affections, there is a hand-writing againſt every ſoul that thus cometh this day unto the Table of the Lord: thou art numbred and weighed and found too light: Thou O man and woman, whoſoever thou art that prophaneſt and contemneſt theſe holy things of God, thou ſhalt be found out, and the Lord will keep thee out by his ſpirituall plagues, and thy ſin ſhall never be done away, but be required at thy hands, and ſtand in everlaſting record againſt thee; O my brethren, that you would but ſeriouſly conſider it, and look about you, it being ſo weighty a thing that ſo nearly concerns every one of you.

But I would not have any poor broken heart and humble Soul to miſtake me, and ſo thereby be diſcouraged: but give me leave (I pray you) to uſe the words of the Prophet, though ſpoken in another ſenſe, *Pſal.* 115. *Not unto us, O Lord, not unto us, but unto thy Name give the glory*: So let me apply this doctrine unto the comfort of all poor broken-hearted ſinners, and beate off all carnal prophane wretches that live in their ſins; not unto you, O drunkards, & ſwaggerers, not unto you whoremaſters and unclean perſons, that wallow in ungodlineſſe, I ſay not unto you, but unto the poor afflicted ſoul and contrite ſpirit that lieth bleeding and gaſping under the weight of his ſin, and that trembles and fears being oppreſt with the ſenſe of its own unworthineſs, panting and breathing after Chriſt Jeſus, and ſuing earneſtly unto the Throne of grace for mercy and forgiveneſſe: unto thee only belongs this comfort, and therefore take it home to thee, and know it for thy ſelf. Art

thou

thou troubled with a hard heart, and an unbeleeving soul, and art even wearyed and tyred out with thy many sins and infirmities? Come thou with comfort unto this holy Communion: for thou shalt be sure to find saving good by it; to thee it shall be a spirituall medicine to heal all thy diseases, and to cure all thy strong and prevailing corruptions; and if thou come unto this holy Table of the Lord, it shall make thee, as it is recorded of *Saint Laurence*, able to suffer Martyrdom, and to get victory over all thy unruly affections; yea at last thou shalt tread *Satan* thy arch-enemy under thy feet. Thefore be not dismayed, for the Lord Jesus invites thee to come. What if thy infirmities be many, yet the mercies of God, which he tenders to thee in this Communion, are many more. *Samson* who was the strongest Souldier and Companion in his time that was in *Israel* to overcome the *Philistims*, he yet began his strength in weakness, being at the first overcome by a woman: So though the Lord intend to make thee a strong Christian, he will make thee to begin in weakness to perfect thy power; to begin in sin and misery, that he may make thee to end in glory. I know Gods children here may receive temporal punishments, and bring temporal scourges upon themselves, as we may see amongst the Corinthians here, but it shall be for their good and amendment, namely, for their correction, and not for their ruine and destruction; that so being chastened by the Lord, they might not be condemned with the world. Therefore if thou comest carelesly and unprofitably, God will chastise thee with the rods of men, as he did *Peter*, who receiving the Sacrament with his Master over night, yet the next day thrice denyed him; but God whipt his soul, and scourged his conscience for it, and beat him black and blew, so that he *went out and wept bitterly*. Nay he could scarce wipe off that sin, and recover himself again whilst he lived.

Wherefore let us take heed of unprepared coming to the Sacrament; for God will not hold such guiltlesse: Yea, if his own sonnes or daughters transgresse thereby; he will make them to feel the smart of it. But now to come to all such as come moneth by moneth, hand over head, without any examination and repentance, in their uncleanness and abomination, making no *conscience* of their reformation, let me tell them, that it shall be one of Christs demands of them in the day of judgement, How oft hast thou been at my Table? How oft hast thou been partaker of that holy Communion which I gave unto thee? Hast thou come preparedly, or received worthily, or no? Hast thou eat bread at my Table with me, and lift up thy heel against me? Did I command, and thou wouldest not obey? Did I send my Ministers to thee to reform, but thou wouldest not be reformed? Did I check and reprove thee for thy pride, blasphemies, drunkenness, covetousness, anger, wrath, malice, fornication, hypocrisie and prophaneness in the matter of my worship? and yet wouldest thou still live in these sins? Where are all the Sacraments that thou hast received? How hast behaved thy self? Where are the sins that thou hast forsaken, and pleasing corruptions that thou hast abhorred? What grace and holiness hast thou received by the *means* thou hast enjoyed? and how hast thou manifested the same

through

through thy whole converſation? Oh! woe, woe unto thee, yea unto a world of woes unto thee, and unto all ſuch as ſhall be ſilent and ſpeechleſſe to thoſe or the like demands of Chriſt: for they cannot ſay they have come out of their ſins, and have been reformed by the means of grace, and have received ſpirituall nouriſhment and refreſhing from the heavenly banquet of the Communion of the body and bloud of the Lord Jeſus Chriſt.

A man will eſpecially regard the laſt words of a dear friend, who is as a mans Soul, when he is to ſpeak upon his death-bed and will be carefull to remember them; and doſt thou not more regard the laſt Will and Teſtament of our Lord Jeſus Chriſt? we count it a horrible ſin to alter the laſt Will of a man that is dead. Beloved, the Lord Jeſus, before he left this world, inſtituted this bleſſed Sacrament as his laſt Will and Teſtament, and hath given us a charge, that as we would not eat and drink our own damnation by bringing the guilt of his body and bloud upon our Souls, ſo that we ſhould diſcern the Lords body, and not come unpreparedly in our ſins and abominations, without reverence and reſpect of ſuch holy and high myſteries, as if there were nothing more to be received and looked for after, then the bare and naked element of bread and wine, or as if we did come to communicate with unclean Devils. O my brethren, if you had but faith, you would be able to diſcern Chriſt in the Sacrament; and therefore when thou comeſt unto it, thou muſt prepare and ſanctifie thy ſelfe to communicate with him in thoſe holy Ordinances and heavenly myſteries of his moſt pretious body and bloud: for if ſo be that thou retaineſt thy ſins, and ſo come unworthily unto this holy Table of the Lord, thou art a great Covenant-breaker with God: For thou never comeſt unto the Communion, but thou makeſt and reneweſt thy covenant with God, wherein thou promiſeſt thus much, or the like in effect; Lord, I have been formerly a drunkard, but now I promiſe to give it over, and never to be a drunkard more; I have been a ſcoffer at Religion, and a mocker and derider of thy children, but now I faithfully promiſe (Lord) that I will never do ſo any more. I have been wicked and ſinfull, diſobeying and rebelling againſt all thy holy commandements, and reſpected not thy judgements and thy promiſes, and have been careleſſe of thy glory: But now (Lord) as I eat this bread, and drink this wine; ſo I covenant unto thee, and promiſe to thee, that I wil amend all my ſinfull ways, and become a reformed Chriſtian. And as I ever look that the body and the bloud of the Lord Jeſus Chriſt, repreſented in the elements, ſhould nouriſh my ſoul unto eternall life, ſo I promiſe to be diſobedient unto the Devill, but faithfull and obedient unto thee. I will ſtop my ears againſt the alluring inchantments of the world, and wicked ſuggeſtions of the Devil; but I wil open them wide to hearken to thy voice, that I may obey thy commands. But now as thou haſt made it, ſo if thou haſt broken this thy covenant with God, returning to thy former courſes of ſin and diſobedience againſt him, know thou, that this covenant of thine which thou haſt broken, ſhal ſtand in full force againſt thee: for God will aſſuredly *require* it at thy hands: and all the Sacraments which thou haſt received, thou haſt received

them but as ſo many ſeals and pledges of thy juſt deſerved condemnation.

Object. But ſome man may object and ſay, *Do all that come unworthily unto the Sacrament, eat and drink their own damnation? Then many hundreds, yea thouſands are damned: Are all damned that have eat and drunk unworthily?*

Anſw. *Anſ.* No, but a man may eat and drink his own damnation *three* ways: Firſt, *in regard of guilt and liableneſſe unto Gods wrath*: and ſo he that eateth and drinketh his naturall food, his dinner, ſupper, or breakfaſt in his ſinnes, eateth and drinketh his own damnation: yea, whoſoever thou art, that comeſt unto this holy banquet in thy ſins, in thy pride, choler, malice, wrath or revenge, covetouſneſſe, hypocriſie, and deadneſſe in Gods ſervice, thou never eateſt a bit of bread, but thou eateſt and drinkeſt thine own damnation; that is, thou eateſt and drinkeſt that which will *witneſſe* againſt thee another day, *Deut.* 28. 16, 17, 18, 19. ver. &c. *If thou wilt not hearken to the voice of the Lord thy God, to obſerve and do all his commandements, then all theſe curſes come upon thee and ſhall overtake thee: Curſed ſhalt thou be in the City, and curſed in the field, curſed ſhall be thy baſket and ſtore.* Now if thy bread be curſed, then thou art curſed alſo that eateſt it. Secondly, *in regard of the ſeal and obligation in the conſcience*; ſo he that eateth and drinketh the Sacrament in his ſins, eateth and drinketh his own damnation; that is, he eats and drinks that which ſeals up his damnation againſt the great day of account. And thus many amongſt us, and I fear the moſt part of this congregation, have eat and drunk their own damnation. But this ſeal may be broken off, and God grant it may.

Thirdly, in regard of ſigillation in heaven, and ſo he that eats and drinks unworthily, and will not be reformed, he that receives the Sacrament time after time, yet ſtill retains his ſins, and will not be humbled for them, nor forſake them, he ſetteth a ſeal in heaven upon his own damnation, that all the whole world can never break off, but ſuch an one moſt certainly is a damned creature.

And now (my brethren) God forbid there ſhould be any ſuch here, but that this ſeal may be broken off: And O that God would put ſome ſtrength into this word, that it may be broken off by your godly ſorrow for your ſin, and forſaking of them all: for if this ſeal be ſet on your damnation, why do I yet ſpeak unto you, and intreat and beſeech you in the name of Chriſt to come home and be reconciled to him? and I deſire to ſtand here, as *Jehoiadah* ſet Porters at the gates of the City, and of the houſe of the Lord, to keep off all thoſe that come in their uncleanneſſe, 2 *Chron.* 23. 19. So I ſtand this day as the Porter of the Lord, to keep the Lords watch, that no prophane wretch, no proud hearted ſinner, that means not to enter into a new courſe of life, that no ſuch one come unto this holy communion, I charge you as you will anſwer the guilt of Chriſts bloud before Gods Throne, that you meddle not with it. But now if there be any that would abſent himſelf becauſe he will the more freely go on in his ſins, let him know that ſuch an one excludes himſelf from the benefits and merits of Chriſts death, and

ſhall

ſhall never have the benefit of a Redeemer at the day of judgement; but ſhall periſh in his ſins for his careleſſe neglect, and fearful contempt of ſo effectual and powerful means of ſalvation and purging, as is the bloud of Chriſt, truly and really offered in the Sacrament. Wherefore if thou comeſt, or comeſt not, woe is thee, if ſo be thou liveſt and continueſt in thy ſins, and goeſt on in thy unholy courſes.

And now to conclude; as the Cherubin ſtood before Paradiſe with a naked ſword to keep *Adam* out, that he might not enter and ſo eat of the tree of life: ſo I bring with me the ſword of God, to run it up to the hilt in the heart and bowels of every ungodly man, every rebellious and impenitent ſinner this day, that dares preſume to ruſh upon this holy Ordinance of God, with a polluted and an unclean heart. Therefore let me exhort thee, that as thou tendreſt the eternall good of thy ſoul, ſo thou be careful not to eat the body of Chriſt, nor drink his blood in thy ſins, leſt thou eat thine own bane, and drink thine own curſe: Nay, ſo doing, thy miſery wil be ſo great, as a good man wel weighing and conſidering of it, ſaid, I profeſſe I had rather have all my veins cut open, and my bloud ſpilt on the ground, than deliver the body and blood of Chriſt unto a prophane ſinner: for why ſhould I deliver his own bane and deſtruction unto him? But now (my brethren and beloved) come out of your ſins, come and welcome, if you part with your luſts, and ſo come, you ſhall be ſure to have his bloud to waſh your heart, and cleanſe you, his righteouſneſſe to clear you, and cloath you, his graces to ſtrenghen you, his ſpirit to heal and to ſanctifie your hearts and natures; & the Lord Jeſus Chriſt to ſupply all good that is wanting in you. But if yet notwithſtanding all this that hath been ſaid, you will go on in your ſins, and live as you did in your ſwearing, whoring, lying, and drinking, and all manner of filthineſſe; and as you came to it unclean, ſo you depart away from it more unclean, and never make any conſcience of any reformation: I pronounce this day before God and his elect Angels, that thou ſhalt ſurely periſh, and thy ſoul and body be damned and tormented in the ſcorching flames of hell for evermore. Therefore hearken unto inſtruction, and give ear unto councel, now whiles that the Lord offers it unto you, that ſo you may not harden your hearts any more, but may hear and obey, that your ſouls may live, and ſo coming together to this holy and bleſſed Communion for the better and not for the worſe, you may return home with the bleſſing of children.

THE DUTIE OF COMMUNICANTS:

OR,

Examination required of every COMMUNICANT.

In a SERMON preached,

By that Vigilant and Painfull Miniſter of the Word,

WILLIAM FENNER, B. D. Sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late Paſtor of *Rochford* in *Eſſex*.

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EXAMINATION
Required in every
COMMUNICANT

A SERMON preached by Maſter WILLIAM FENNER Miniſter of GODS Word.

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1 Cor. 11. 28.

But let a man examine himſelf, and ſo let him eat of that Bread and drink of that Cup.

IN the later part of this Chapter the Apoſtle treats of the Sacrament of the Lords Supper: and firſt he reproves the Corinthians for their unworthy coming to it, as we ſee in verſe 18. There were Errors, and Schiſmes, contempt of the poor, drunkenneſſe, exceſſe, diſorder, and unprofitableneſſe in the duties of God, they waxed worſe and worſe by the Sacrament. All theſe, and ſundry other abuſes were among them; ſo that they did not eat the Lords Supper aright as they ought.

Secondly, *he reduceth them back to the firſt prime inſtitution of it by Jeſus Chriſt*, as we ſee in verſe 23. that hereby they might both ſee how grievouſly they had abuſed the Sacrament, and likewiſe ſee how they might ſanctifiedly uſe it.

Thirdly, *he ſhews the danger of unworthy receivers:* and this he ſets out two wayes.

First

First by *the grievousnesse of the sinne*; such a person makes himself guilty of the body and bloud of the Lord, as we see, verse 27.

Secondly, *by the doleful consequence that follows upon it*; *He eats and drinks damnation to himself*, as we see verse 29.

The sum of the Text.

Now in this verse (that I may not trouble you with speaking of any more matter than what is necessary for the present Theme) *he shows how we may prevent, escape, and avoyd this danger*; how we may take an order that we do not fal into this grievous sin, that we do not plunge our selves into this grievous misery: *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.* A man must *examine* himself, sift his own soul, and labour to prepare himself, before he dare to venture on this sacred businesse. In these words, before we set upon the particular handling of them, we may observe, that

Observation 1. We must not rush upon the Sacrament.

We must not rush upon the Sacrament.

There must somewhat be done *before* we can receive it. *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.* There are none of the Ordinances of God, that a man may safely rush upon. Wouldest thou offer any sacrifice to God? but thou must stay first, and *examine* thy self, whether there be not something yet undone. It may be thou hast offended God in something or other; It may be thou art out with thy brother; thou must first go and be reconciled to thy brother, and then offer thy guift, *Matth.* 5. So wouldst thou reprove thy neighbour? It may be there be somewhat out of order, some indispositednesse in thee, thou art not yet in case to set on this duty; it may be thou art faulty, and guilty thy self; it may be thou hast a beam in thine own eye. *First* (saith the Text) *pull the beam out of thine own eye, and then then mayest see clearly to pull the moat out of thy brothers eye*, Matth. 7. 5. So would'st thou reform thy outward man? But it may be thy inward man is not reformed; there is some lust in thy heart, some pride in thy will, some stubbornnesse in thy spirit, some Idoll in thy bosome; *First, cleanse the inside of the platter, Matth.* 23. 26. There is never an ordinance of God that can be done, but there must be somewhat done first, a man must do something before. As in the choice of officers, as Ministers, as Deacons, other Officers in the Church, first, they must be *proved* before they be chosen: so in all the Ordinances of God. Would we come to the *Sacrament?* There is somewhat must be done first, we must examine our selves, and root out all unsanctifiednesse, and indisposition, that cannot stand with the right communicating in the Lords supper. And so in every other good duty.

The *reasons* of this are;

Reason 1. Naturally we are not invited guests.

First, *because naturally we are not invited guests*, we are not such as are invited to the Lords Supper; we are children of wrath, and as long as we are in such an estate, we cannot come aright to the Communion. This is *childrens*, bread, and it cannot be given to *dogges*. Christ, whensoever he

he sets his dainties before his people, he tels us for whom they are, *Take eat, this is my body that is broken for you.* This is the supper that is made for you, as it is in this Chapter, verse 24. First we must prove our selves invited guests.

It is true, the Lord Christ invites every man to the Lords Supper; but he *invites him methodically*, he must be in such an estate: but every man is not so fitted: a man must be a member of Christ that means to partake of Christs death, he must be one that is in Christ, he must be able to *prove* that he is *ingrafted* into Christ, he must be able to shew the mark of the Lord Christ on him. As it is with the some of your great dinners, and feasts in this City, you have tickets and all that are admitted to the feast, must shew their ticket before they are admitted, So thou must be able to shew thy *ticket*, that thou hast an invitation from Christ, thou must have a *mark*, and *token* from Christ that thou comest, and comest with his warrant. *Simile.*

A second reason is, *though thou be invited, it may be thou art not disposed.* If a man will do a thing that he is naturally indisposed to, there must be somewhat done before of necessity: So the Lords supper, it is a thing that naturally we are indisposed unto, therefore somewhat must of necessity be done first. Naturally we are unholy, we are unthankfull, and carnall, we are in our sinnes, strangers from God, and the Covenant of God, and from the seal of the Covenant: all this indisposition must be wrought out before we can comfortablely come hither. If Christ would have the very *Chamber* first trimmed, before he instituted the Passeover, and the Sacrament; much more will he have the *soul* disposed for him, and the heart cleansed from all filthinesse. If he that was of the Peace-offering being indisposed, having his uncleanesse upon him, was to be cut off from his people. *Levit.* 7. 20. what will God doe to such people as come hither in their uncleanes and indisposition, unsanctified and unqualified? *Reason 2.* We are indisposed.

Thirdly *suppose we were both invited and disposed, yet this it not enough: This is a solemne Ordinance of God, and an ordinary disposition will not serve the turn.* Though every child of God be ordinarily disposed to every good word and work, to pray, and to hear the word of God, he is prepared and furnished to every well-doing ordinarily and habitually: but a man must be disposed *farther*; There is a solemne preparation required to the Communion, as in *Deut.* 16. 15. there were *solemn feasts* in the Law: so there is this *solemn feast* in the Gospel, and there are *solemn preparations* required thereto. When we come to the Communion, to eat the Lords Supper, it is not eating and drinking in Christs presence; for so may any reprobate do, and yet Christ may say to him, Depart from me, thou worker of iniquity. It is not to come and sit in your Pewes, and wait till the Bread comes, and take it; and till the Cup comes, and drink it, so many a Reprobate may doe, as the *Corinthians* did, that did eat and drink their own damnation. But there must be a solemn preparation to it, to be *sealed with the Spirit of Promise*, to be righteous by faith in the body and bloud of Christ; For a man to be humble and empty of his sin, to be thirsty after *Reason 3.* So solemn preparations required to the Sacrament,

the precious bloud of Christ; to be fed and built up in the promises; It is a weighty thing to come to the Communion: a man must be a *worthy man*, or else he hath nothing to do here. As *Solomon* said of *Adonijah*, *if he be a worthy man, not a hair shall fall from his head; but if wickednesse be found in him, he shall dye*, 1 Kings 1. 52. So, if we be worthy men and women, not a hair of our heads shall fall to the ground, none of the curses shall light on us, that light on unprepared persons: but if wickednesse be found in us, if we be guilty of any sin, if we live in any lust not mortified; if there be any prophaneness in our lives, in our families, in our courses and callings, though we catch hold of the horns of the Altar, though we partake of these holy mysteries, yet we shall be so far from having any mercy, as that we shall hasten our own ruine, we set a seal on our own judgement, and make our case worse than it was before.

Use.
To take heed of rash performance of duties.

Let us take notice of it, and never dare to rush on any of Gods Ordinances. You know what became of the foolish man in the Gospel, that when they were invited to come to the marriage supper, he thought it was nothing but to come with them that came, to crowd in with them, and sit down among the rest; he considered not what he went about, that he might be prepared accordingly; the event was this, he was cast out into utter darknesse, *Matth.* 22. 13. It is dangerous *rushing* on any of Gods ordinances. To rush upon prayer, for a man to fall down upon his knees, and to utter any thing before the Lord hastily with his mouth, not considering that God is in heaven, and he on the earth. A mans word may damn his own soul, and pull vengeance on his own pate, his prayers may prove a curse, his prayer for mercy may be turned into vengeance: So the higher the service, the greater the danger. As the servants of *Abigail* said to her, *Consider what you do*, when evill was determined against them: so consider what you do when you come to the Sacrament, you come to a weighty thing, to that, that will either set you neerer to the Kindome of God, or hell and condemnation. But I let this passe, and come to the words themselves.

2 Sam. 15. 17.

Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.

In these words observe;

Parts of the Text.

First, the *matter of the duty commanded*; that is to *eat of that bread, and drink of that cup.*

Secondly, *the manner of doing the duty*; not only to eat of that bread; but *so* to eat; and not only to drink of that cup, but *so* to drink.

Thirdly, *the rule of direction how to come in a right manner to partake of it*, that is, by *examining* of our selves, *Let a man examine himself, and so let him eat of that bread, and drink of that cup.*

Fourthly and lastly, *the benefit following that direction*, and that is in this word, *But let a man examine himself.* He had said before, *He that eats and drinks unworthily, is made guilty of the body and bloud of the Lord:* and, *he discerneth not the Lords body*, verse 27. *But*, saith he, as if he should

ſhould ſay if a man would prevent this, if a man would take order that he be not *guilty* of the body and bloud of Chriſt, that he do not come *undiſcerningly* to theſe heavenly myſteries, but with comfort, and title to the promiſes, with hope and confidence and ſpeeding there of the benefits of Chriſt exhibited, then, *let a man examine himſelfe, and ſo let him eat of that bread, and drink of that cup.*

Now I will paſſe over ſome of theſe points, namely that we are to eat that bread, and drink that cup. *There is a neceſsity that we ſhould receive the Lords ſupper.* I need not ſtand on this, you know it ſufficiently proved by the Sacrament of the Law, which was the fore-runner of this Sacrament, that ſoul that did not partake of that, was to dye the death, he was to be *cut off* from Gods people, *Num.* 9. 13. If the Lord was ſo carefull of thoſe Sacraments that were inferior to theſe (and yet they were of the ſame *ſubſtance* as theſe) that the man that neglected to come to them, to partake of them, was to be *cut off*, to be *excommunicated* from the people of God, and to be rent off from the congregation of the Saints, then how much more for theſe heavenly, and weighty, and glorious Ordinances of the *Goſpel*, which are farr more glorious than them of the *Law?* But I will not ſtand upon that. Neceſſity of receiving the Lords Supper.

I might here take notice too of the *frequency* of the duty: for ſo it hath dependence on thoſe words formerly, *As oft as you eat this bread, and drink this cup, ye ſhew the Lords death*, and ſo, that is, as oft as ye eat, do it in this manner. This is the command of God, that we *oft* receive the Lords Supper. In the *Primitive* times St. *Baſil* obſerves, that they eat it *three* or *four times* in a *week*, on Wedneſdays, Frydays, and on the Lords day; but that was a time of perſecution, I will not ſtand upon that. I think it not neeedfull; But it ſhould be *often*, we ſhould not thurſt it only upon Eaſter and Whitſuntide. and Chriſt-tide, three or four times in the year. The Lords Supper often to be received.

Again, I might obſerve here from this myſtery received, in that he calls it *Bread*, I might obſerve againſt the Papiſts Tranſubſtantiation, that the bread received, *is not tranſubſtantiated*, but is bread ſtill; and againſt that of receiving in one kind; *So let him eat of that bread, and drink of that cup:* he doth not ſay, let him eat of that bread only, but he directs the commands in *both kinds*. But I let this paſſe, and come to the ſecond thing, that is the *manner* how we ſhould do this duty.

So let him eat of that bread, and drink of that cup.

It is not, firſt let him examine himſelf, and then let him eat of that bread, and drink of that cup: But, let him *examine* himſelfe, and then, *So*, let him eat: implying, that *examining a mans ſelfe helps or ought to help a man to a right manner*: and when he hath gotten a right manner, then to eat that bread, and drink that cup; that he may do, not only for *matter*, that which the Lord commands, but, for *manner*, as the Lord commands. Beloved, the Lord ſtands on *circumſtances* as well as on duties: we are all racers, we run, we muſt *ſo run that we may obtain*, 2. *Cor.* 9. 29 *So* pray that we may ſpeed, *ſo* hear that we may be converted, *ſo* reprove that we may be edified; *ſo* behave our ſelves in our places and callings, that we may glorifie God. It is not enough for a man to runne, *Obſerv.* The manner of performance of duties to be regarded,

but he must *so run*, if he meane to obtain. Every man will [illegible] doing good things; but *so speak*, and *so do* [illegible] us to have a care of the *manner* of duties, as well as of [illegible] ties. It is not enough that a man come to eat of that bread, and [illegible] that cup, but *so* to eat, and *so* to drink of it, he must partake of the Lords Table, and so as the Lord enjoyns.

Now the *Reasons* of this are;

Reason 1. The Lord commands the manner as well as the matter.

First, *because the same Lord that commands the matter, commands the manner too.* The Lord will have his service well done, as well as done: he will have the work well performed, as well as performed. It is not only the thing that the Lord stands upon, but the right manner and kind of doing it.

When *David perswaded* his son *Solomon* to worship the God of his Fathers, he bids him not only do the thing, but to do it in a right manner. *And thou my son Solomon, know thou the God of thy Fathers, and serve him.* Is that all? No, but *with a perfect heart, and a willing mind.* 2 Chron. 28. He commands him to do it, not only for the matter of it, but in the right manner of it. A man may serve God, but if it be not with a perfect heart, and a willing mind, and with a chearfull spirit; if he be not ready to *every* command, if he doe not open his eare to every rebuke, a man doth not serve God at all. The *manner* either makes all, or marres all.

Reason 2. Circumstances overthrow actions, as to the [illegible]

Secondly, another Reason is, *because circumstances overthrow actions, if they be not rightly and duly observed.* As for example in Scripture, prayer is an action commanded of God: the Lord commands us to *pray*, that we call upon his name *duly, every day, in all our needs and necessities*, upon all occasions *continually*. But now if we pray not *aright*, not in that *manner* that the Lord hath prescribed; if we pray either with a guilty defiled conscience, with cold affection, with a dead spirit, or without departing from iniquity, or without a pure heart: if a man pray without the right manner of prayer, he marrs all his prayer, it is a *howling*, and not a prayer. *They did not cry to me* (saith God) when *they howled on their beds*, that is, when they prayed, because they did not pray in a right manner, the Lord calls it *howling*, and not a prayer. *We roar as Bears*, in *Isaiah* 59.12. the Prophet nicknames it, speaking in the person of the people, he calls it the *roaring of Bears*: The Lord had as lieve hear the barking of a Dog, or the grunting of a Swine, as a man that doth not pray *aright*, with a bleeding heart, with contrition of heart and spirit, with a *spirit of grace and supplication*. When a man prays, and prays not aright, his prayer leaves that name, it is no more a prayer in Gods account.

2 Preaching.

And so *preaching*, it is an admirable action; but if a man do not preach *aright*, if it be *flattering with the entising words of mans wisdome*, or *tickling the ayr*, and to shew his own *learning*, this overthrows the action of preaching, he preacheth not *Christ*, but *himself*; not the *Gospel*, though the Gospel be in his Sermon all over, yet himself he preacheth, the action is marred, the circumstances marre it.

So

So in the *Lords Supper*, if a man come not prepared, that he have not the *Wedding Garment*, that he be not aright qualified according to the requisites of the Gospel, this is not to eat the Lords Supper; Saith the Apostle, *When ye come together, this is not to eat the Lords Supper*: you think you eat the Lords Supper, you take the bread and the cup, and can say Blessed be God, and I pray God to blesse me: you may come and do these actions, but the action is altered, the action is diversified when it is not done in a *right manner*.

So if a man come to *reprove his brother*, if he himself be faulty, do you think this is sufficient reproof? No, it is hypocrisie. *Thou hypocrite*, Matth. 7.5. his reproof of his brother is hypocrisie.

So, for men to tell one another of their fault, and to tell them with a Spirit of bitternesse; this is not Christian dehortation but *biting one another*, Gal. 5.15.

And so for *eating and drinking*, beloved, eating is lawfull, and drinking is lawfull, and *marrying and giving in marriage*, all these are lawfull, yet if a man eat not *aright*, and drink not *aright*, and *marry not in the Lord*, eat and drink *without title to the Lords creatures*, that he have not interest in the Covenant of God, if Christ be not in it, how shall he have comfort? Nay, that very nature of his eating is altered, his eating, and drinking and marrying is a sinne. As our Lord Christ shews of the old world, *They did eat and drink; and were marrying and giving in marriage, till* Noah *entred into the Ark, and the flood came and swept them away*, Mat. 24.37, he reckons their *eating* and *drinking* among their *sins*, among the reasons and causes why the flood came upon them, they did eat and drink, and marry and give in marriage.

You will say, *was that the reason the flood came? And was that an argument of their security? Did not* Noah *eat and drink and marry? And were not his sonnes married that were in the Ark, and he a grand-father?*

But he did it *aright*; therefore his eating and drinking is not brought as a sign of security, but of the old world, that were *carnal* and wretched people, it was because they did not eat and drink *aright*.

There be Rules in eating and drinking, in talking and discoursing, in doing the duties of our callings: There be Rules how you ought to buy and sell, and to do every good word, and work. If these Rules be not observed, the Rules of Gods blessed word, the *actions* themselves are altered; though the things be *commanded* of God, yea they are cursed and *abominable* things, when the true form and fashion of them is not regarded, though they be never so godly.

A garment though it be never so good, if the Taylor handle it not well, it is marred in the making, if he bring it not to a right form, and make it in a right manner, the man that is to have the garment, is disappointed. So Timber, though it be never so excellent, though it be all Oak, or Elm, or whatsoever tree, though it be never so fit for building, if the Artificer deal not well in handling it, the inhabitant that comes there, may curse the day that ever he came there: if it be not well built, it may fall on his head and kill him, and all that belong to

him. So it is in all the Ordinances of God, and the matters of Religion, we must not only do them for matter, but for manner too: for that either makes or marrs them.

Reason 3. The right manner of doing duties gets the blessing.

Thirdly, another Reason is, *because only the right manner of doing duties gets the blessing*. A man may pray a thousand times, and never be *heard*, he may hear a million of Sermons, and never be *converted*, a man may come to all the *Sacraments* in the year, all his life long, and never be *sealed against the day of redemption*. A man may do the *things*, and never get the blessing; all the blessing lies in the *right manner* of doing. *Blessed is that servant, whom, when his master comes, he shall find so doing*, *Matth.* 24. 48. He saith not, *Whom when his master cometh, he shall find doing*. Christ when he cometh to judgement, shall find many *doing*; it may be he will come in prayer time, it may be he will come in the morning, when many thousands shall be at their prayers in their families: it may be he'l come at night when all are at prayers in their houses; it may be he will come on the Sabath, when all the country is at Church, hearing of *Sermons*, he shall finde many thousands *doing*, and *praying*. But blessed is that servant, whom his Lord when he comes, shall find *so* praying, *so* hearing, *so* receiving the *Sacrament*: He shall find many believing, but *so* beleeving gets the blessing: many professing, but it is *so* professing that gets the comfort, I say, all the blessings of God are promised to the right *manner of doing*. Now, what is it, when we do duties, what do we look for? Is it not for a *blessing*? Why do we do the duties, if we doe not do them *so* as we may get the blessing? Now except we observe the right manner of doing them, all is to no purpose.

Reason 4. Christs example

Fourthly, another Reason is, the *example of Jesus Christ*, Christ hath given us an example that we should do as he did: Now he did not onely do that which his Father bid him do, for *matter* but for *manner*, both in all the words he spake, and in all the deeds that he performed. For the words he spake, *As the Father hath said unto me, even so speak I*, John 12. And in John 14. 31. *As the Father hath given me commandement, even so do I*. Mark, he did not only obey his Father in the *matter* of his command, but in the *manner* of it. And as Christ hath done thus, so all that are Christs, all the servants of God in all ages, they have been very carefull, especially of the right *manner* of obeying God. As it is said of *Noah*, Gen. 6.22. *As the Lord commanded Noah, even so did he*, just as the Lord commanded him, he did not only make an Ark, but *so* he made all the rooms: *so* he made it in the same form and figure, and in the same similitude, just as the Lord set him down in the pattern, *even so did he*. So the Lord sets down the pattern of every good word and work, of all our prayers, and Sermons, and hearing, and conference, and keeping the Sabath, and speaking holily: all our *actions* have their *pattern* set down in the word of God. Now as we are to do the things, so we are to do them in the same manner as the Lord commands, even *so* must we do.

Reason 5. From Gods glory.

Fifthly and lastly, *except we do it in a right manner, except as we come to the duty, so we come to the right manner, we can never glorifie God*; The glory of God lies in the manner of doing of things. *So let your light*

light ſhine before men, that they may ſee your good works, and glorifie your father which is in heaven, Matthew. 5. 16. Mark, the light muſt not ſhine only in our lives and converſations; but *ſo* that the duty muſt be a means to the glorifying of God. Now the *means* muſt have it's proportion, and likeneſſe, and nature, and mold, and frame, from the nature of the *end*. Look how the *end* is that the dutie looks unto, *ſo* muſt the *frame* and *faſhion* of the duty be: Now if the end of all our actions be, that God may be *glorified*, that muſt put a form and faſhion upon every duty, that it may be *ſo*, that he may have glory. Suppoſe a man *pray* every day in his family, and call all his houſhold, his ſervants, and wife and children, and all under his roof about him every morning and evening: he may diſhonour God by prayer every day on this faſhion, if a man pray coldly, and careleſly, for form and faſhion, without faith, and life, he makes all the ordinances of God vile, and all the works of God contemptible: his houſhold ſleeps, one ſnorts it may be; another is infinitely prophane it may be, and though there be divers that would fain be quickned, and wakened, yet his prayer is ſo cold, there is no life, or heat, nor warmth in it, that God is exceedingly diſhonoured, and all are thereby rather worſe than better. So for a mans preaching, though it be never ſo good a duty, yet he muſt labour to preach *ſo*, as the Apoſtle ſpeaks of his preaching and labour in the work of his Miniſtery, how he may *edifie* others, and *ſave* his own ſoul. *So fight I, not as one that beats the ayr*; but *ſo as I may get the maſtery*: We muſt *ſo* preach, that we may attain the converſion of the people, or elſe we may rather do as *Hophni* and *Phineas*, the ſonnes of *Eli*, that made the table of the Lord contemptible, and the Sacrifice of the Lord loathſome in the eyes of the people: So may we do with the ordinances of God.

Take *any* duty of religion, if it be not done *aright*, God hath no glory by it. Suppoſe thou wouldeſt reprove thy brother, and tell him of his fault, and check him for his backwardneſs, or omiſſion of ſome duty, and for the commiſſion of ſome ſin; if thou do it, do it with a ſpirit of compaſſion, and bowels of Jeſus Chriſt, with an humble heart, with a feeling and a pure conſcience; I ſay thou getteſt a blot to thy own ſelf, & cauſeſt God to be ill ſpoken of, and the very way of his name to be diſhonoured. This wil be the effect of it; and ſo in every other duty. And ſo I come to the uſe.

Uſe 1. To reprove thoſe that barely do duties, without looking to the manner.

It is ſo, that we muſt not only come to the Sacrament, but come aright; or do any duty, but we muſt do it in a *right* manner? *This ſerves to condemn that naturall popery, that is in mens hearts, that is of* opus operatum, *of the deed done*; this is the religion of the Church of *Rome*, that ſo man do the duty (indeed it is better if it be done in a right manner,) but if it be done, there is ſomewhat a man may look for by that. If a man come to the Sacrament, the very eating of the Hoſt, the very partaking of the body of Chriſt, they make it *meritorious*: ſo the very hearing of *ſo many* Sermons, the very ſaying of *ſo many* prayers; the very performance of *ſo many* duties: the very *thing it ſelf*, nakedly conſidered, it is of ſome validity. This is rooted into the hearts of men, we ſee it up and down; people do the dutie, and think all is well enough,

enough, when they consider not how it is done. People pray, but not with *zeal*; they hear, but not with reverence: People come to the Sacrament, not *for the better, but for the worse*, they come not in a right manner; and yet every one hopes to speed, and builds himselfe on this, that God accepts of him. But this is the folly of mens hearts; it is an evident argument that men go foolishly to work in the ways of God. It is the brand of a fool not to be able to *observe circumstances*. *Aristotle* the heathen, he saith, *it is the part of a wise man to think of, and understand the manner of actions*; as a wise man saith, he observes circumstances. It is the part of wisedome to observe the right circumstances of every action, as it is, *Ephes.* 5. 15. *Walk circumspectly*, that is, *accurately*, as it is in the original, *not as fools, but as wise*. Mark, he perswades them to a right manner of walking; not onely to walk in a good course, in praying, and hearing, in obedience, and sobriety, in temperance, faith and diligence in our callings; but do it *accurately*, in a right manner; do it as wise men, and not as fools, who do it in a wrong manner. It is the part of a fool, I say, to do a thing, and to leave the right manner of doing it. Now this is nothing with God, the Lord doth not esteem any action though it be never so frequently done, except it be done with his own stamp, except it have his own character upon it.

I remember a story in 2 *King.* 17. 26. The Assyrians there observed, that God sent Lions among them, because they did not observe the right manner of the God of Israel: they worshipped the God of Israel; but because they observed not the right *Manner* of his word, he sent Lions among them, to tear and devour them in pieces. So though we pray, and hear, and read, and professe, and have a *name* that we live; and though we be taken for good people and heap up duties from day to day, and vie performances, and though we do them as many times as the children of God; nay, though we could do them ten thousand times oftner than they, yet if we do them not in *a right manner*, if we know not the manner of the God of heaven and earth, with humble hearts, and selfe-denying spirits, with holinesse of affection, and with purity of heart: if a man do them not in a right manner, the Lord wil tear him in pieces, and he shall have no deliverance for all that.

Use 2. The reason why men regard the matter and not the manner of duties.

Another use shall be, *what may be the reasons why people are so willing generally, to do duties for the matter, and care not to do them in a right manner.* It shall not be amisse a little to shew the mystery of this thing: for we see every man is willing to do duties, every man will be praying and coming to Church, many reprobates, and God knows how many carnall hearts are in this congregation, some drunkards it may be, some adulterers, some it may be that committed whoredome the last night, some that have been swearing even now, and deceiving in their shops, there are many carnall hearts; yea every man is willing to do duties, to hear, and to pray; Now what may be the reason that people are willing to good duties, and yet are loath to come off with their carnall hearts? There are four reasons.

Reason 1. The matter of dutie is easie.

The first is this, *Because the matter of the duty is easy, but the manner is difficult*. It is an easie matter to pray, to say, *Lord I have sinned against heaven*

ven and againſt thee. Lord, I have ſworn, I have been a drunkard, I have diſallowed the Sabbath, I have done this and that, I pray thee pardon and forgive me, and give me thy grace; it is an eaſie matter to do this. It is *eaſie for a man to come to Church*, and mark what the Miniſter ſaith, and follow him from point to point, and it may be he go over it to his family. This is good, there are few that come thus farr. And ſo *it is eaſie to come to the Sacrament*, to take the Bread and the Cup, and to pray for a bleſſing, this is eaſie; but when a man comes to do a duty in a *right manner*, here is *difficulty*, when a man doth it with a *How*; *Take heed how ye hear.* He doth not call upon people to hear, that is not the matter; there needs no great diligence for that: but, if you will conſider *How* you hear, take heed to that. Here muſt be a great deal of circumſpection; the ſoul muſt be marvellous painfull. a man muſt offer violence to his own ſoul; a man muſt fight againſt his own will, a man muſt beat down his own ſpirit, he muſt crucifie his own thoughts, muſt mortifie his own mind, and beat down his own ſoul. It is a hard thing to do in a *right manner*, as the Lord commands, if we conſider how to do it. This is certain, fleſh and blood cannot abide to take pains; if it can ſerve God with eaſe, and pray with eaſe, that it will do; but for a man to *weep* before God, for a man to *indict his heart before* the throne of grace, to *rend his bowels* before his maker, to *tear the caul of his heart* upon his kees, for a man to *vow to God and pay them*; for a man to *rid his hand of all the wages of iniquity*, for a man to purifie *himſelfe as Chriſt is pure*, for a man to *wreſtle* with God, and to take grace *according to the covenant of grace*, with life and power; to do it in a right manner, *here* is religion, and *this* man cannot abide.

And ſo for the *Sacrament*, for a man to come in a *right manner*, Oh it is *difficult* to fleſh and bloud; for a man to go and *examine all his life*, to *reckon up all his converſation*, to *anatomize himſelfe from his cradle to this moment*; to conſider how he hath *ſinned* in his *calling*, in his *family*, in his *ſhop*, in his *company*, in his *ſpeech*, and in his *life*; to go and judge himſelfe of theſe, and condemn himſelfe, and to *accept of his own puniſhment*, to go and *rack* his own thoughts, and *crucifie* his own ſoul: Oh! *this* is hard, men cannot abide this: therefore they go and take the *matter*, they obſerve that, and leave out *the manner*.

Secondly, another reaſon is this, *becauſe the matter of duties may be done with a proud heart*; there is no duty but a man may do it with a proud heart, and never be humble. A man may *pray*, and uſe good words, and make good petitions, and have marvellous good language, and Scripture phraſe, and terms, and paſſages, and an admirable ſweet tone, and yet have a *proud* heart. A man may come and *Preach* a Sermon, he may preach ſo as that he may ſtrangely affect the hearts of the people, and may make all the people wonder and *admire at the gracious words that come from his mouth*, and yet have a *proud* heart.

Reaſon. 2. The matter of duties may be done with a proud heart.

A man may hear, and hear oft, and hear the beſt Preachers in the City; and delight in hearing, and yet have a proud heart. A man may *come to the Sacrament*, and ſit, to ones thinking, as devoutly as any in the Church, and pray when the people pray, and give thanks when others

give thanks, and have a kind of *morall* faith in the Covenant, and a moral application of the promiſes, and yet have a proud heart. It is the *manner* of doing duties that humbles the ſoul, as Saint *Paul* ſaith, *Acts* 20. *You know in what manner I have been with you.* Why, what was the manner? *In all humility of mind*, ſaith he, being among the Epheſians, preaching to them in a right manner, leaving them the example of his own pattern, doing all this in a right manner, he did it in *all humility* of heart. It is the right manner of prayer that puls down the heart before God. It is the right manner of hearing the word, that makes a man melt at it. It is the right manner of coming to the Sacrament, that makes a man *feel the comfort of God*, and the promiſes of the Goſpel, and to ſeek and find the admirable things contained in it. It is the right manner that makes a man *walk lowly* with his God.

Reaſon 3. The matter of duties may be done, and yet a man be unholy.

Thirdly, another Reaſon is, *Becauſe the matter may ſtand with an unholy life*; A man may do a duty for the matter of it, and yet be unholy. This is plain; how many thouſands are there that pray, and yet are vain, and covetous, and carnall? How many thouſands hear Sermons, and yet are unprofitable? *Ever hearing, and never come to the knowledge of the truth.* If they were injurious *before*, they are injurious ſtill; if they were couſners before, they are ſo ſtill; if they were drunkards before, they are ſo ſtill. A man may receive the Sacrament every moneth, and yet may have his luſts, and roll them as a ſweet morſell under his tongue; he may delight in his ſecret luſts, and go on in his deadneſſe of heart. It is the right manner of worſh pping God, that purgeth the conſcience, and puiifieth the ſoul, and makes a man that there is no room for his corruptions, as you may ſee, 1 *Theſſ.* 2.10. *You your ſelves know* (ſaith the Apoſtle) *how holily, and unblameably we walked among you.* He ſpeaks there of his manner of walking, and he ſaith to them, becauſe it was in a right manner, it was an holy manner; ſuch walking as excluded all unholineſſe, and prophaneneſſe. Fleſh and bloud cannot abide this. Men, they love to pray, and be proud; they love to hear ſermons, and to have their profit; they love to profeſſe religion, and ſtill to carry their ſecret luſts in their boſomes. People love this alife, *to go to Gilgal & tranſgreſſe, to offer ſacrifice every new moon, and every morning. and to find the labour of their hands*, this is right; but for a man to part with his iniquity, that is the thing that goes againſt the hair.

Reaſon 4. The matter of duties brings not the croſſe.

The laſt reaſon is, *becauſe the matter of duties brings not the croſſe upon a man.* A man may do all the duties of Religion, and never be perſecuted for it: a man may be as devout as the devouteſt man under heaven, & yet no body hate him for it, except he be devout in a right manner, and worſhip God in a right manner. One man may reprove another that is wicked; A drunkard may ſuffer a drunkards reproof, and be never the worſe: A whoremaſter may ſerve his queen ſo, he may call her ſo, and yet not be ſpited, becauſe it is not right. It is the right doing of it that brings the croſſe; as in 2 *Tim.* 2.10. *Thou knoweſt thy manner of life.* It was that that brought afflictions and perſecutions.

We may ſee to this very day many thouſands that ſeem devout men in the Church; they will pray, and will hardly miſſe any time of prayer, morning

morning or evening; and yet they are farre from being perſecuted: nay, many of them are main perſecutors of the Goſpel of God, enemies to the croſſe of Chriſt, and adverſaries to the *Saints* of God. We ſee it plain in *Acts* 15. 5. we read there of *devout women* that *raiſed perſecution* againſt *Paul*. Mark, they were *devout*, and becauſe it was *not in a right manner*, they perſecuted the Apoſtles, and ſet themſelves againſt them that were truly faithfull. Though wicked men do not love to pray aright, yet many of them are much for praying, they care not how much praying they have, and when they are at prayer, they will pray over from the beginning of the book to the end, they love it alife. But if they come to a *prayer* that *moves the heart*, that *rifles the conſcience*, that *dogges a man into his boſome that lays a man flat on his face before God*, they gnaſh their teeth at ſuch a prayer. So they love *Preaching* too; I, it is true, if it be preaching that is flaunting, and gloſing, *with the enticing words of mans wiſedome*: but if a man preach *to the conſcience*, if he preach the pure *naked word of God*, and carry it *home to mens ſouls*, this makes them gnaſh their very teeth, and they could eat the Miniſter of God for his labour. It is the right manner of duty that is accomdanied with the croſſe.

Thirdly, if we ought to be carefull to perform duties in a right manner, *Let us be exhorted in the fear of God, to go and quicken all our duties, to bring a ſoul into ſo many bodies*; we have bodies of praying, and bodies of hearing, and bodies of receiving the *Sacrament*, and of good duties, let us get a *ſoul* into them, labour to do them in a right manner. The *bare duty* is like a carkaſſe. It is a Proverb of the Jews, *Prayer without preparation it as a carkeſſe without the ſoul, that is*, a loathſome thing; ſo is prayer without life, and without a right manner of powring it forth. Let us labour therefore in the fear of God, to pray, and pray *aright*, to hear, and to hear *aright*; to ſeek God, and to ſeek him with all our hearts, aright, and to do every thing in the right way. *Vſe 3.* To labour to do duties aright.

Let us conſider, firſt, *wee doe not pertake of any ordinance at all, except wee doe it in a right manner*. I remember a fit place for this in *Numbers* 11. 14. It is ſaid there, *The ſtranger ſhall eat the Paſſeover, and partake of of it according to the ordinance, and the manner of it*. Where the text puts in the *Ordinance* of the Paſſeover, and the *manner* of it. For it is all one, they are *Synonima's*. So the *Ordinance* in every duty, Gods *ordinance* in praying, in hearing the Word, in the Sacramement, in reproof, in every good duty, it is all one; as the ſelf-ſame thing. So that if we pray, and do not pray in a *right manner*, we have not *prayed*, we do not partake of the ordinance. So when we come to the *Sacrament*, the ordinance and the manner of it is all one; it is one compleat concrete action, we do not partake of it, except we partake of both. Motives to perform duties in the right manner. 1. Motive

Secondly conſider, *it is nothing but hypocriſie, when a man prayes, and doth not pray in a right manner*; when a man doth any dutie to God, and not in right wiſe, it is nothing but hypocriſie. Mark how our *Saviour* Chriſt ſets forth the hypocriſie of the Phariſee, *Luke* 18. 11. *The Phariſee ſtood and prayed thus with himſelfe*, hee marks this manner 2. Motive.

of prayer; hee doth not say, *Hee stood and prayed this*, these words, but, *Thus* he prayed; he did not pray in a right manner, there was his hypocrisie, and that was the reason he went home not justified.

3 Motive. Thirdly consider; *it makes the ordinance of God of no effect. Thus they make the Commandements of God of none effect*, Matthew 15. 6. Hee speaks there of their duties that they did in a wrong manner, and their expounding the Scripture, that they did in a wrong wise; and their sacrifice, their offerings, and tithings, their precepts, and many things that were all done after another fashion than God had commanded; therefore saith Christ, *Thus they make the Commandement of God of none effect.* So we make all the duties of Gods worship of *none effect.* Wee know there is never an ordinance of God, but it hath great effect if it be rightly performed. Prayer is of great effect, it is able to rend heaven, it is able to pull down God to the soul, it is able to wrastle out a blessing, to quicken the heart, to obtain of God every thing we want: but if a man pray not aright, a man may pray and go away never a whit the more holy, nor more quickened, nor neerer to heaven, nor comfort. So, *preaching and hearing*, they are admirable Ordinances, what powerfull effects have they wrought when they have been done in a right kind? People have cryed out and been converted at them; and many a man hath been pulled out of the power of Satan to the Kingdom of Jesus Christ. They had royall glorious effects upon many thousand souls. But what is the reason that our hearing is so uneffectuall? Because we hear not in a right manner, this makes the Ordinance of God of none effect, it makes prayer of no effect, the Word of no effect, the Sacrament and Sabbaths of none effect; you see people partake of these things, and are never the wiser.

Lastly, *it cannot please God, it is onely the right manner of doing duties that pleased God*, as in 1 Thessalonians, 4. 1. *As ye have received of us, How ye ought to walk, and to please God*; Marke, there is the manner, *That we may know HOW to walke*, and by that to please God: It is not enough for a man to walk in good duties, that a man may do and not please God, but (saith he) *ye haue received the manner HOW to walk and to please God.* It is the *manner how* that pleaseth God. A man may walk to hell upon heavens ground, he may go to hell in the wayes of God, it is possible. Simile Suppose a man should go and take (if it were possible) all the surface of ground between this place and *York*, and lay it between this place and *Dover*, a man might go to *Dover* upon *York* ground: So many a man lays the Ordinances of God in hell way: he walks in the way to hell, and there he lays his prayers, and there his hearing, and his good duties; he prayes every day, and hears every day, and doth good duties every day, and yet *walks to hell:* he goes to hell on *heavens* ground; The reason is, because he doth the duty, and doth not observe the manner how he doth it.

The third thing is, the rule of direction, how we may come to the right manner of receiving the Sacrament, that is, by preparing of a mans

mans self: and the preparation is here set down by *the specification of it*, namely, in examining himself, *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.*

The general scope of the words, and the Apostles meaning in them, is this, That,

Every man must prepare himself before he come to the Lords Table.

I cannot stand on this, I will only name it.

As in the Sacrament of the Passeover, there was preparation for the Passeover. In *John.* 19. 14. it is said of the Disciples of Christ, that *they made ready the Passeover.* In *Matthew.* 26. they made the *Lamb* ready, and the *room* ready, and *themselves* ready, and the *Table* ready, and every thing ready. So in the Sacrament of the Lords Supper, wherein Christ is the true Pascall Lamb, when we come to eat of him, we must make every thing ready, *faith* ready, and *repentance* ready, and *interest in the promise* ready, *and hunger and thirst after these spirituall dainties* ready, every thing must be ready. Or else like a man that comes into the field to battell, that hath not gotten his sword, nor his weapons ready, that is the way for himself to be killed; so it is when we come to the Communion, and have not all things ready, it is the way to be damned.

The *Reasons* of this are;

First, *because the Sacrament is an ordinance of God*: Now all the Ordinances of God require preparation, they are all spirituall, and naturally a man is carnall, and therefore cannot be prepared. As it is with wood, there is never a tree in the *wood*, but it is unprepared for *building*; Is there any tree in the wood of the fashion of a Chimney, or of a Lintell, or a Door? It must first be prepared, as it is in *Prov.* 24. 27. *First prepare thy work without, and then build thine house.* So every ordinance is to build a man up in the fear of God, in the grace of God, and in Religion: Now man is *naturally* unprepared for it; First, a man must fell his wood, and then cut it, and hew it even, and carve it, and plain it fit, and prepare it, before he build: So a man must hew down his own heart, he must humble his own soul, and qualifie all within him, and so be sanctified, before he be fit.

As for example: in *prayer*, a man must be *prepared* to prayer before he pray; he must prepare his heart, and then Gods ears will hearken to it, In *Psal.* 10. 17. The Lord will have the heart prepared before he hear the prayer. So it is with the *word of God*, a man must be prepared before he hear it: As a man that preacheth must be prepared before he preach, as *Ezra* is said to *prepare his heart. Ezra.* 7, 10. *He prepared his heart to do the Law, and to teach it:* So a Minister cannot preach, except he be prepared beforehand, with a *commission from God*, with preserving knowledge, with a coal from Gods Altar, with a spirit of wisdome and understanding, with a Law of kindnesse in his lips, with meditation, and with a Theme fitted in his mouth for the people, he must be prepared with a *burning and a shining light*; or else he shall not *edifie* the congregation: So it is with all other Ordinances. For *humbling of a mans soul*, a man

man cannot humble his heart, except he be prepared to it *Amos* 4 12. *Prepare to meet thy God*, he ſpeaks of humiliation. If a man would humble himſelf before God, if he be not *prepared*, if his heart be not prepared to let go the world, his worldly profits, and vain pleaſures, and carnal acquaintance, his wonted luſts, and former delights. If he be not prepared to let theſe go, when he comes to keep a *Faſt*, or to afflict his ſoul, and goes along to do the duty, to lay himſelf down before Almighty God, ſome luſt or other will ſtick in his teeth, and intercept his heart, he ſhall never be able to do it: as *Samuel* ſaid to the people; *If you will turn to the Lord, prepare your hearts to do it*, 1 Sam. 7. So it muſt be in all the ordinances of God, and much more in the *Sacrament*.

Reaſon 2. Chriſt hath made preparation for us in the Lords Supper.

Secondly, another Reaſon is, *becauſe the Lord Chriſt hath made great preparations to provide the Lords Supper*; therefore we muſt be prepared to eat it. You know what a great deal adoe there was before the Supper was made. Chriſt muſt be incarnate, and fulfill all righteouſneſſe, he muſt conclude it upon his ſuffering; he muſt *tread the wine-preſſe alone*, and ſuffer himſelf to be beaten and rejected of God, and men, and ſuffer death, the *curſed death of the Croſſe*, all theſe things were concluded upon, before this holy and bleſſed Supper was provided. *Come* (ſaith he) *I have prepared my dinner*, *Matth.* 22. Mark, Chriſt is fain to *prepare* his dinner; he makes a great Feaſt: there was great preparation for it; ſo there muſt be great preparation of our ſouls before we can come to this holy banquet. It is true among men, there may be great preparation for a feaſt, and little or nothing for the eating of it. Sometimes there are two or three dayes preparation for a feaſt, and is eaten preſently. The reaſon is, becauſe man naturally hungers after meat and drink, and he alwayes provides twice or thrice in twenty four hours, for eating and drinking: But the Lords Supper is a *ſpiritual* banquet, a man is every day, and hour, and moment naturally *unfit* for it, and there is much adoe to put an edge upon mens appetites, and a keenneſſe upon mens deſires, that they may be fitted and prepared for it.

Reaſon 3. Chriſt looks for good entertainment.

Thirdly, another reaſon is, *Becauſe the Lord Chriſt, when he adminiſters himſelf in this heavenly myſtery, he offers to come into the ſoul, and he looks for good entertainment*; and therefore of neceſſity there muſt be preparation for it. You ſee when a mortall man, an earthly *Prince*, or a *Noble man* comes to another mans houſe, what a deal of preparation there is to provide for him: there is meat made ready, and purging the houſe, and ſweeping the yard, and trimming up the very pales, and every thing, and making clean all the Chambers, and ridding out whatſoever fills it, and every thing that is out of order it ſet in tune. And what will my *Lord* think? and what will his *Majeſty* think? he wil think he is ſlighted and contemued; And when he comes in, it may be, his own children ſhal ſerve, and his own wife wait at the Table; and there is running up and down of errands, and a great deal of adoe to give ſuch a one entertainment. There is preparation to entertain a man, as Saint *Paul* ſaid to *Philemon*, *I will that you prepare me lodging*: how much more when *the eternall God* ſhall come under a mans roof, and dine with him?

Laſtly,

Laſtly, *Becauſe the Sacrament of the Lords Supper, is a part of Chriſts laſt will and Teſtament.* Now it is a terrible thing when we *know* our Lords will, and *prepare* not for the doing of it. Look in *Luke* 12. 48. he that knew it not, did things worthy of ſtripes; but in verſe 47. *That ſervant that knew the Lords will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes,* that man ſhall be damned with *much* damnation; he ſhall be damned deeper than any body. Doſt thou know the *Lords Table,* that this bleſſed Sacrament is part of *Chriſts laſt Teſtament?* and wilt thou not prepare thy ſelf for it, to get an humble heart, and labour for a holy life, and ſeek for a thirſty ſoul, and vow upon new obedience, and enter into Covenant with the Lord Jeſus Chriſt, for a better kind of converſation for the time to come? Wilt thou not go and examine thine own ſoul, and go and reform whatſoever is amiſſe in thy family, in thy place and calling? Wilt thou not do theſe things to prepare for this holy will of Jeſus Chriſt? thou ſhalt be damned deeper than any body elſe, becauſe this is a part of Gods laſt Will and Teſtament, and thou knoweſt it, and therefore woe unto thee, if thou prepare not for it.

THE

THE

DUTIE

OF THE

REPROVER,

And the Persons Reproved.

SET FORTH

In a SERMON preached,

By that Reverend and Faithfull

Minister of Gods Word,

WILLIAM FENNER, B. D. Sometimes
Fellow of *Pembroke Hall* in *Cambridge*,
and late Pastor of *Rochford* in *Essex*.

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THE DUTIE OF REPROVERS, And Perſons Reproved.

A SERMON preached by Maſter WILLIAM FENNER Miniſter of GODS Word.

PROV. 29. 1.

He that being often reproved, hardeneth his neck, ſhal ſuddenly be deſtroyed, and that without remedy.

THeſe words, by reaſon of the ambiguity in the *Hebrew* tongue, doe bear *two expoſitions*, and our Engliſh can ſuffer but one.

The firſt expoſition is this, *He that reproveth another, and hardneth his own neck, ſhall ſuddenly be deſtroyed, and that without remedy.* The other is, as we have it here tranſlated, *He that being often reproved, hardeneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy.*

I deſire to ſpeak of *both* theſe expoſitions, for fear I ſhould miſſe the true ſenſe of this Text.

For the firſt, it is a truth of God every where confirmed in the Scriptures, *that he that reproves another, and yet hardeneth his own heart, he doth but make a rod for his own back, he puls ſudden deſtruction upon his own ſelf.*

Then *Secondly*, there is no hinderance from the context, but that this may be the meaning of the text: you know the *Proverbs* have little or no coherence, except two or three chapters. Indeed there is a coherence in them, but *generally* through the Proverbs there is none; so that if the text it self will bear one exposition as well as another indifferently, the meaning none can tell, but only as it is hit.

Thirdly and lastly, the *Text* it self favours *this* exposition: for so the word in the *Hebrew* is, *A man of reproofs, that hardens his own neck, shall suddenly be destroyed, and that without remedy.*

Now the Question is, Whether the wise mans meaning here be of the actuall reproof, the reproving of another; or of *passive* reproof, this is undetermined which of these is meant.

A man can have no light from the coherence, none in the world: and from the text it self, there is as much reason why we should expound it one way (even almost) as the other. So that I say, for fear I should let go the true meaning of the wise man. I desire to speak a little of the active sense. *He that often reproves another, and yet hardeneth his own neck, shall suddenly be destroyed, and that without remedy.* From hence I may observe, that

Observation 1. A guilty hardened reprover, shall be destroyed.

A reprover (whether a master or a Minister, or a Magistrate, or a Father, or a private Christian, be he what he will be) *that reproveth another, and yet is guilty himself* (either in the same kind or else in another, or in any kind) *and hardneth his own heart in it, that man shall suddenly be destroyed without remedy.*

Take a *Preacher* that preacheth strict doctrine to the people, that is very zealous against their sinnes, he is up with hell and damnation against their filthy courses: he preacheth for quickning, but *himself* is not quickned; he threatneth judgement against hardnesse of heart, and yet he hath a hard heart *himself*; this man puls destruction upon his own pate. He is like the Pharisees, that imposed *upon others grievous burdens, and heavy to be born, but would not touch them with one of their fingers themselves*, Matth. 23. 4.

The *Reason* of this is; because

Reason 1. It is against his office.

First, *such a reprover of sin, does it against his office*: the office of a reprover, binds him to be *blameless*, as the Apostle speaks, *A Bishop must be blameless*, 1 *Tim.* 3. 2. Every Christian should be blameless; how much more *Ministers* that bear the office of *reprovers?* they should be blameless. Nay, if a man, though he take not the office of a reprover, yet if he bear the *person* of a reprover (as every private Christian must, when God calls him to it: for *every* man may be called to reprove) though he have no authority over another, though he be a private man, he may bear the *person* though not the office of a reprover. Now a man must be unculpable, and unblameable himself, or else he sins against his *person*. If a man reprove another for being carnall, himself must be spirituall, *Gal.* 6. 1. *If any man be overtaken with a fault, ye that are spirituall, restore him.* The reprover, the exhorter, and admonisher must be *spirituall*, if he would draw another to be spirituall.

Reason 2. He cannot reprove to aright end.

Secondly, *such a reprover as is guilty himself in that kind, or in*

other kind, he can never reprove to a right end. Why seest thou a moat in thy brothers eye, and considerest not the beam in thine own eye? Matthew 7. verse 3. Why (saith he) to what end? what is that thou lookest at? thou art severe to espye faults in thy brothers eye; To what end doest thou reprove him? What is the reason? What is the thing thou wouldest have, that thou findest fault with him? *Why seest thou a moat in thy brothers eye?* As if he should say, thy *end can never be good*, it cannot be to doe thy brother good: for then thou wouldest do thy selfe good first. It is not because thou hatest sin; for then thou wouldest detest thine own sinne. It cannot be out of a *good principle*, or to a *good end*. It is either *because thou art a busie body* in other mens matters, or thou art *censorious*, thou lovest to be medling; *or because thou hatest thy brother*, and wouldest wreak thy malice on him; thou wouldest fain shame and disgrace him, and by beating him down, get thy self up; *or thou wouldest get a cover to thine own e conscience*; it must be some *such* end, it cannot be a good end. Christ puts it to a mans conscience, why he reproves his brother, when he is faulty himselfe.

Thirdly, another Reason is, *such a reprover can never do it in a right manner*, as Christ saith, *Matthew 7. 4, How wilt thou say to thy brother, let me pull the moat out of thine eye, when behold a beam is in thine own eye?* How wilt thou do it, in what fashion, or sort? How wilt thou be able to bring this about? A man that is a *reprover*, had need to have a very clear sight of *his own*, that sees another mans faults, and will set another to rights, he had need to have a good *judgement*, to see all the *circumstances* of reproof, and rebuke, that deals with another. As long as a man hath a beam in his *own* eye, as long as he hath lusts in his own heart, that will *blind* his *judgement*, and darken and cover his eyes, and make him that he shall not be able to see to goe about it. How canst thou possibly say to thy brother, let me pull the moat out of thine eye when there is a beam in thine own eye? *Reason 3. Not in a right manner.*

A man that is to *reprove another*, a Master that will reprove his servant, or a Father his children, or a Minister that will reprove his people, or a Magistrate that will reprove those that are committed to his charge, or any brother that will reprove another, he must do it with a *spirit of compassion*, with bowels of pity, with a sense and feeling: there is a great deal of wisedome and discretion to be observed in this act. Now when a man hath a beam in his own eye, how shall he be able to doe it? That man that is faulty and guilty himselfe, either he must reprove *too harshly*, and rigorously, or *too sparingly, or too insultingly*, he must doe it in a wrong manner, it can never be sincerely and truly done, as long as a man hath a lust in his own heart, and he himselfe is guilty and faulty that is a reprover of his brother. Nay the party *reproved*, is holpen to *retort* on him, *How dost thou tell me of pride, and worldlinesse, and covetousnesse? Who is proud and covetous as thou?* Thus a man shall be ready to be hit in the teeth.

Fourthly, *such a reprover is an hypocrite*. It is no Christian reproof for a man to do so. Wilt thou goe and find fault with thy servant for his *Reason 4. It is hypocrisy.*

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lazineſſe of thy ſervice, when thou art lazie in Gods ſervice? Wilt thou find fault with thy brother for his pride, and thou art full of faſhions? Wilt thou condemn the ſinnes of the times, and thou liveſt in ſome luſt? This is nothing but hypocriſie. Thou makeſt as if thou didſt ſtand ſo much for obedience to God; and oh! there is *this* and *that* ſin againſt God, when *thy ſelfe*, art a ſinner in *that* or in *another* kind; this is *hypocriſie*, as Chriſt ſaith here, *Thou hypocrite firſt caſt the beam out of thine own eye, and then thou ſhalt ſee clearly to caſt the moat out of thy brothers eye. Thou hypocrite*: Mark, it is an act of *hypocriſie* when a man goes to find fault with *another*, before he has gone to redreſſe his *own* ſoul, to purge his own conſcience and have ſhook hands with *the wages of iniquity* his own ſelfe, before a man hath done *this*, it is hypocriſie to deal with another. For when a man reproves another he takes a form upon himſelfe of one that is *zealous* againſt ſin, and an enemy to all ſinfull practiſes: Now what is this but hypocriſie, when a man hath not this in him that he *pretends*? when a man finds fault with anothers pride, as if he were humble forſooth, with anothers worldlineſſe, as if he were liberall; when a man doth ſo, he incurres the *guilt of hypocriſie in reproving another*.

Reaſon 5. It makes inexcuſable.

Fifthly, another reaſon is, becauſe *ſuch a reprover is inexcuſable, his reproving another mans ſin, makes himſelf inexcuſable for his own*, as the Apoſtle ſpeaks, *Romans* 2. 1. *Therefore thou art inexcuſable O man, whoſoever thou art, that judgeſt: for wherein thou judgeſt another, thou condemneſt thy ſelfe, for thou doeſt the ſame thing* Mark, thy own mouth ſhall condemne thee; thou findeſt fault with another mans pride: it ſeems, he is to be condemned for it, then God condemnes thee for thy pride: Thy pride is a fair mark for Gods juſtice, becauſe thou condemneſt another. Doſt thou find fault with anothers hardneſſe of heart, and ill will and backwardneſſe to any thing that was good, and yet thou art backward? Thou expoſeſt thine own ſoul to the judgement of God; thou haſt taught (as it were) Almighty God how to condemn thee for thy own luſts and corruptions.

Reaſon 6. It is abſurd.

Again, ſixthly, another Reaſon is this, *becauſe ſuch a reprover is an abſurd perſon.* It is abſurd to reprove another, and be faulty ones ſelf, as it is, *Rom.* 2. 21. *Thou that teacheſt another, teacheſt thou not thy ſelfe? thou that preacheſt another ſhould not ſteal, doſt thou ſteal?* This is a ſtrange abſurd thing, this reproof doth not ſound well in thy mouth: thou ſtealeſt, and forbiddeſt ſtealing; thou preacheſt againſt adultery, and committeſt it; thou ſpeakeſt againſt ſuch and ſuch ſinnes; thou findeſt fault with them in the children of God, and art guilty thy ſelf, or in thy children or ſervants, or neighbours, and art obnoxious to them in thine own practice: this is an abſurd thing: theſe rebukes and reproofs ſound not well in thy mouth.

Reaſon 7. It is impudency.

Laſtly *it is a ſign of impudency*, Pſalm 50. *What haſt thou to do to take my covenant into thy mouth, when thou hateſt to be reformed, and haſt caſt my covenant behind thy back?* And to the wicked God ſaith, What haſt thou to do to take my ſtatutes or covenant, into thy mouth, ſince thou hateſt inſtruction? What haſt thou to doe to reprove thy brother?

If

If he be proud, what is that to thee, as long as thou art proud thy selfe? thou goest and flingest stones at him, fling them at thine own heart first. It is a sign of impudency.

But it may be objected, *Shall not a wicked Magistrate punish sinne, and a wicked minister preach against the corruptions of the times, and a wicked Master rebuke his servants, and a wicked Father correct his Children? Because he is wicked himself, shall he make himselfe more wicked, and contract more guilt upon his soul?*

I answer, that such a man is in a *dilemma*; for the man is bound to reprove, in regard of his office, and yet he is bound in conscience to go and amend himself first. I say, he is bound to reprove all those that God calls him to reprove, in regard of his *office*: but in regard of *conscience* he is bound to go and amend his own fault first. Therefore if he be a Magistrate, such as sit upon life and death, *Nisi prius*, or any action between man and man, if he condemn a malefactor, and there remember himself guilty, he is bound in conscience to arise from the Bench, and go and amend his own sin. And we that are Ministers, when we preach to the people, and remember our selves guilty, let us lay our hands upon our mouths, at least *in votis*, before ever we have the face to go and find fault with the people; it is necessary it should be so. Therefore, I say, a man is in a *dilemma*, if he do not reprove sinne, it is against his *office*, and the *person* he bears, when God calls him to it; and if he be reproved, then he sinnes against the *command* of God, that binds him to be blamelesse, this is to bear the place of a reprover.

The Use of this is, first, to let us see that *a man that reproves* (I speak not of Ministers only or of Magistrates, or Fathers, but of every man that reproves either by tongue, in word or in thought, if he find fault in his thought with another man for his sinnes, and his strange doings,) *Let him take heed, he doth but pull a judgement upon his own head*; he makes himselfe inexcusable, as in *Rom.* 2.3. the Apostle there speaing of this very point, *Thinkest thou O man, that judgest him that doth these things, and doest them, that thou shalt escape the judgement of God?* A man that judgeth another and doth the same things, that man certainly shall not escape the judgement of God, as his brother doth not escape his judgement. *Use* 1.

Secondly, another Use shall be for councell to every man and woman (for it is every ones case) God hath called every one of us to reprove one another, Ministers to reprove the people, and Magistrates to judge between man and man, and every neighbour is to reprove, when he is called thereto. Now let us mark and observe this rule, let every one of us labour with all care and conscience, to be unblameable, unoffensive, to humble our own souls, to cleanse our own consciences, that we may be able to perform this duty. Beloved we wrong our own souls, if we find fault with *others*, and suffer *our selves* to be faulty. *Use* 2. To be unblameable to reprove.

When *Paul* was to preach to the people, knowing that his office of preaching required *reproving*, you see, lest he should wrong his own soul, how he laboured to bee unblameable, saith he, *I beat my bodie*

down

down, when I preach to others, lest I become a cast away.

Again as a man *wrongs his own soul*, so he *dishonours* God. It cannot be unknown what an unthankfull office, the office of a reprover is, the world cannot abide reproof. *The wicked hate the reprover in the gate*, Isa. 29, 21. The world is full of scorners, that hate reproof. *Prov.* 15. 12. Though some men be not so wicked as to hate reproof, yet at least they think hardly of them that reprove; they think they usurp authority over them; and crow over them, or they undertake to be their betters, as a reprover undertakes in that thing to be a mans better. Now when a man is reproved, he is apt to think that his neighbour crows over him, and excerciseth authority upon him, as if he would grow on him, and be his Judge. You see *Lot*, when he reproved the Sodomites, though as gently as ever he could, *My brethren do not so wickedly*, presently for all that, they thought hardly of him; *What, will this fellow be a judge that came but the other day to sojourn? Gen.* 19. Presently they thought hardly of him. So we see, the Prophet doth but find fault with *Amaziah* for his fault, and presently the Kings eyes are blinded, and his heart heardened, *Who made you of the Kings counsell? 2 Chron.* 25. 15. he thought him a medler, that pried into State-affairs, and into the Court and Kingdom. A man cannot reprove his brother for his sinne, but it is a thousand to one if his brother be not ready presently to pry into him, and to look narrowly into his wayes, to espy a hole in his coat if he can, or to make one if he cannot: all mens eyes are upon him, and they look strictly and straightly, and if any thing in the world be amisse, they will be sure to mark it, and to make more of it, to make mountains of Mole-hills. When the blind man did but find fault with the Pharisees, and reprove them a little for persecuting of Christ, what say they? *Art thou altogether conceived and born in sin, and wilt thou teach us?* John 9. 34. Presently they looked on his blindnesse, and birth, Certainly he is a viler sinner than other men, and shall he go find fault with them? If we mean to reprove *another*, let us labour to be unblameable, to be Godly and holy, to reform our *own wayes*; let us be sure to purge our own families, to cleanse our own souls, to rid our own hands of all the wayes of sinne and iniquity, lest God be dishonoured. The word of God will be flung in his own face back again, and the reproof, if it be never so sweet, and never so wise, it wil be retorted in a mans own teeth, if he be not unblameable himself. And a man had need to be humble, and lowly, and gentle, and meek, and to put on all bowels, and gentlenesse of heart, if he will reprove.

All sins are not to be reproved *alike*, some with *sharpnesse*, some with *lenity*. He is a Mountebank, that will open a vein for every wheal and pimple. The reprover is like them in *Isaiah*, when they deal with the Cummin and Fetches, a little rod will beat them out, but when they come to the Corn, Wheat, and Rye, they beat them out with the Cart-wheel: So when we meet with a hard-hearted spirit, we must use *stronger* corrosives to them, and gentler admonitions and rebukes towards others that sin with a lesser and a weaker hand. But this is a thing

Simile.

a thing that a man must be marvellous carefull of, that reproves. Now, let a man be unblameable for the present, if he have been faulty [illegible] if it were seven, or ten, or twenty years before, if it be known, it is a thousand to one, but he shall be hit in the teeth with it, when he reproves: you committed adultery, and you did steal at such a time, it were never so long agoe. Therefore St. *Paul* would not consent to take *Mark* with him in the ministery, *Acts* 15. because he had been offensive to the Church before. We had need to be marvellous careful and wary, if we *will reprove*.

I had thought to have named other Uses, but I leave this exposition, and take it as it is passively interpreted.

He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.

THough it may be expounded the other way, yet I rather incline to this.

The *Reason* is;

Because this is the constant current of all interpreters generally. I meet but with *one* or *two* that expond it the other way; but *all* passively, *He that being often reproved, hardeneth his neck*, &c.

Secondly, *because the word in the original* is, *A man of reproofs that hardeneth his own neck*. Now, though it be indifferent whether it be *active* or *passive*, yet look in the scripture, and you shall find it more often *passive* then *active*. *A man of reproofs*, that is a man often reproved, in the *passive*. As in *Isaiah* 53. 3. Christ is *a man of sorrows*, not making others sorry, but made sorry passively. And so in *Dan.* 9. 23. It is said *Daniel* was *a man of desires*, that is, not a man desiring other men, or other things, not *actively* desiring, but *passively*, desired, beloved of God exceedingly. So it is said of *Jeremiah*, *Jerem.* 15. 10. he was *a man of strife*, not a man *striving* with others, but a man striven with. So in 1 *King.* 2. 26. *A man of death*, that is, not killing others, but to be killed himself. It is taken more frequently in the passive sense; and we may more boldly take it so. *A man of reproofs*, that is, *reproved again and again*, that hath received divers reproofs, and yet *hardeneth his own neck, shall suddenly be destroyed and that without remedy*. Here I might observe by the way, this point of Doctrine, That,

The Lord doth not destroy man willingly.

The Lord doth not destroy men willingly. God destroys not but for sin.

He saith not, A man shall be destroyed without remedy; but a man when he hath sinned against God, when he had committed sinne, and not only so, but when he is reproved for his sin, and goeth on. The Lord doth not destroy a man *nakedly*, but upon *consideration* of sin. *Willingly the Lord doth not afflict any*, Lament. 3. Mercy and punishment they flow from God, as the honey and the sting from the Bee; the Bee yeildeth ho- *Simile.*

ney of her own nature, but she doth not sting, but when she is provoked: So the Lord is gracious, and good, and favourable, and kind, and bleſſeth his people from his own nature, but he doth not puniſh, and plague, and deſtroy, but being provoked by ſin and iniquity. I will not ſtand to follow this point, I let it go.

Obſervation 1. A great mercy to be reproved

The text it ſelf contains the great *mercy* of God in lending a man a reproof.

And what a *great* ſin it is, what a great ill it is for a man to ſin againſt his *reproof*. The *greatneſſe* of the ill is ſet down *two* wayes.

Firſt, *by the great ſinfulneſſe of the thing*, it is called *the hardening of a mans own neck.*

Secondly, *by the greatneſſe of the puniſhment* that God inflicts upon this ſin, and that is, he will deſtroy him, and that without remedy.

For the firſt, namely, what a great mercy it is for God to let a man be reproved for his ſins. It may be proved by *many* places of Scripture only, I find Scripture is to be brought as an *aggravation* of ſin, when they ſinned againſt *reproof*, *Hoſea* 5.1. ſaith he, *they are profound to commit ſin, though I have been a rebuker of them all.* As if he ſhould ſay, Though I have been ſo mercifull, as to ſhew them the danger of ſin, to tell them what would become of their wretched courſes; though I have called them to *repentance*, and have given them warning what would be the iſſue of theſe things; yet for all this, for all my mercy, they have gone on in their ſinnes, though I have *reproved* them. This *Though* is a word of *aggravation*, as we ſee in the ſpeech of *Daniel* to *Belſhazzar*; *Thou, O King, haſt not humbled thy ſelf, though thou knewe ſt this*: as if he had ſaid, though the Lord let thee know the puniſhment upon thy father, and the plagues of *Nebuchadnezzar* thy grandfather, though the Lord have let thee underſtand what it is for thee to exalt thy ſelf againſt him; yet thou art not humbled; he *aggravates* his ſin; So, this aggravates a mans ſin, when he goes on, notwithſtanding he is reproved.

The *Reaſons* are;

Reaſon 1. Reproofs come from love.

Firſt, *becauſe when God reproves a man of ſinne, the reproof primarily comes out of love*; therefore when he reproved *Laodicea*, and told her ſhe was luke-warm, and ſaid, *I would thou wert either hot or cold*, and ſince ſhe was neither, he would ſpue her out of his mouth; he tells her whence the reproof flowed; becauſe *I love, I reprove*: *As many as I love, I rebuke*, Revel. 3.19. It is not out of ill will that I tell thee of thy luke-warmneſſe, and threaten to ſpue thee out of my mouth; I tell thee theſe things that thou mayſt avoid that ill; I ſay, Gods reproofs flow primarily from love to men, whereby he would have them lay aſide their wretched courſes, and avoyd the judgements. Nay, it is an argument of hatred, when a man doth not reprove his brother of ſin. If God let a man go on in ſin, and never tell him of his drunkenneſſe, nor never find fault with his pride and ſecurity, never convince him, or wound, or touch him, nor deal with him about his unſetled eſtate, and his rotten conditions, It is a ſign God hates the man: But when God reproves a man from day to day, Man thou art a proud creature, thou ſhalt to hell for thy pride, and hypocriſie, and ſecurity, and hardneſſe of heart:

When

When the Lord reproves a man from day to day, this is an argument of *love*; the other is an effect of *hatred*, not to reprove; *Thou shalt not hate thy brother in thy heart*, saith *Moses*, *but shalt in any wise reprove him, and not suffer sin to be upon him*, Levit. 19.17. Thou hatest thy brother when thou seest him sin, and doest not warn him; and knowest he is guilty of sinfull courses, and doest not reprove him; and when thou hast time, and place, and opportunity, and fit circumstances to reprove, and yet thou wilt not do it, it is a sign thou hatest thy brother; it is the greatest degree of hatred on them. If a man deny food for the body, and let a man rather dye of hunger, than he will give him meat, or let a man fall into a pit, rather than he will prevent the mischief, a man is guilty of *bodily* murder: but thou art guilty of the *soul* of thy brother, if thou let him fall into sin. Thou thinkest thy brother is harsh, he will not bear with thee, he is hasty and testy: no, thou art in an error, *That man that hates reproof, erreth*, saith *Solomon*. Indeed a man should not be too sharp, but first tell his brother in private that he is in an error: for, *reproof* is a means of *grace*, it flows from great love, it is the providence of God that hath cast it about, that thou shouldest have reproof given thee; if thou have a heart to take it. It is an argument of love. Prov. 10.17.

Another reason is taken from the primary end of reproof, which is to bring a man to good, to reduce him into a right way, to convert a man, to save his soul, that is the *primary* end of reproof and admonition: therefore to go on in sinnes contrary to it, must needs be a great evill. As *Solomon* brings in the wisdome of the Father, Jesus Christ, calling upon people, *O yee fools, how long will ye love folly? turn at my reproof.* Mark what follows, to what end; *I will pour my spirit on you.* There is the end he tells them, *O ye fools*, wretched people without understanding, that go on in sinne, and harden your own hearts, that repent not, nor turn not to God, that will not submit to his wisdom, nor imbrace his word: *yee fools*, that wrong your own souls, *Oh turn at my reproof.* Why? This is the reason that God reproves a man on this fashion, it is, that a man may have the Spirit of God granted him. If thou have an ear to hear reproof, and a heart to *drink* it in, and to wear it as a crown of gold on thy head, and as a chain about thy neck, thou shouldest have the Spirit of God for thy labour: the Lord reproves thee that thou mightest return back, and have the Spirit, and have mercy and forgiveness. This is all the ill-will that Gods Ministers bear thee, and all the hatred that reprovers shew, when they tell thee of thy sinnes whatsoever they be, that they may stop thy steps from going down to Hell. *Reason.* 2. They tend to good.

When the Lord sends thee Sermon upon Sermon, Preacher after Preacher, thou art called on day by day, (as you hear in this place) This is the infinite goodnesse of God towards your souls; therefore your sin is infinite great if you do not amend, as the wise man saith, *He that hates reproof shall surely dye, Prov.* 15. 10. there is no remedy for that man. That man that puts off repentance, God reproves him from day to day, on the Sabbath day, and on the week dayes; he goes to this man and here he is reproved, and to another, and there he is reproved, and yet

he goes on in his deadnesse and *formality* in the ordinances of God, a man shall surely dye, there is no remedy, he sins against the mercy of God.

Reason 3. It is hard to reprove them.

Thirdly, *there is no reason in the world why reproof should be taken otherwise than with all willingnesse, and thankfulnesse, and chearfulnesse.* If a man have but the *reason* of a *man* in him; he must needs take *reproof* in good part; he must be a beast that doth not judge well of him that reproves him. There is an excellent place, *Prov.* 12.1. *He that puts off reproof is brutish*, he that hates *reproof* is the brute, that man hath no reason in him. Art thou a swearer, and art reproved for it? thy brother tells thee thou wilt be damned for it; Dost thou chafe at that man? thou art a beast, thou hast no more understanding than an Oxe or an Asse. As it is with a horse, when the Ostler comes to rub him, he kicks with his heel, when he only beats of the dirt, he lifts up his hinder leg on him, and it may be wounds him: so thou hast no more understanding than a beast, that finds fault with one that reproves thee for thy sins. So that whatsoe'r thy sin be, he that tels thee of it, there is no reason in the world but that he should be a dear man to thee. Me thinks of all men under heaven, godly Ministers that are faithfull in their place and calling, should be the dearest men to you upon the face of the earth. Why? because they reprove you, and tell you of your sins, and what will become of your souls, what will be the issue and Catastrophe of all you wayes. You that come to Church every day, may read a Lecture in the Word of God, what will be your doom at the last day: you are told of your pride, and adultery, of your whoredom, and oaths, carnall Gospellers of their secure and carnal condition, and common professors of their formality, and other lusts that men are given to; you are told of all: I say, the feet of Gods messengers should be beautifull, you should hug the messengers, and put their reproofs in your bosomes, and let them have power and efficacy on your souls; and go and put them in practice.

Simile.

The Use of this is;

Use 1. The misery to want reprovers.

First, is it so, that it is the infinite mercie of God to reprove men of their sins, to tell them of whatsoever is amisse in their hearts and lives? let me tell you, First, *see here what an infinite punishment God is bringing upon that kingdom when he is taking away reprovers from them:* when God takes away reprovers, he takes away all mercy and loving kindnesse. Therefore God when he threatned to deliver up *Judah*, to curse that Kingdom, to plague them for their rebellion, and utterly to give them over, he saith, he will take away the reprover: saith he to the Prophet, *Thou shalt be dumb and not open thy mouth, thou shalt not be a reprover to this people, Ezek.* 2.26. When the Lord would curse that people, and bind them over to a reprobate sense, and deliver them to wrath, the Prophet shall not be a *reprover*, he silences the Prophet. Or as *Piscator* thinks, the anger of God *silenced* him, or confin'd him to his house, that he should not propheſie. So when God silences his Ministers, that he takes them from a place, or threatens to take them away,

Or Angel.

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it is a sign of heavy vengeance towards such a people. It may be wicked people laughed at them, and made it a matter of nothing, they were glad that *Ezekiels* mouth was gagged, and it were no matter if the country were rid of a company of Puritans; though they had no such word then, they had as bad, they think all is well: but the time will come, that they will curse the day that ever they provoked *God* to take away their Ministers; we enjoy them by the mercy of *God*, other places have lost them. God knows how soon we may lose ours. In *Hosea* 4. 4. the Lord, there, when he would set out the *desperate* estate of the children of *Ephraim* delivers them up to such a state and condition, that none should reprove them, *Let none reprove another*. If they will sinne, let them: if they will go on in Idolatry, let them; If they will harden their own hearts, let them; if they will *dye in sinne*, let *them*; if they will perish, and be damned for ever, let them. *Let no man reprove another*. It is a lamentable state.

Generally, people are glad when the Land is swept of all the good Ministers, and the good servants of God: they had rather hear a fine song in a pulpit, of one that preacheth morally, or it may be preacheth his own selfe, or the like; but the time will come, when they shall say as *Solomon* saith, *It is better to hear the reproof of the wise than the song of fools*, *Ecclesiastes* 7. 5. people love alife to hear the song of fools. When a fool comes up and preacheth, *At what time soever a sinner shall repent him of his sinne*: And, be not just overmuch; and what need such a do? Here is more puther than need, and abuse places, and wrest Scripture. As for example, *the thief* on the Crosse was saved at the last with a word or two; and they bring the example of the *Publican*, that cryed, *God be mercifull to me a sinner*, and went justified to his house rather than the Pharisee that made *long* prayers. And tush, what need men be so zealous, and precise, and puritanicall? *Whosoever calls upon the name of God, shall be saved*: people love alife such songs of fools: but the time shall come when peoples eyes shall be opened, and their consciences awakened, and then they will wish, O that we had heard the reproof of the wise!

The second use makes against those that despise the reproofe of the wise, ye despise not men but God; ye have despised me, Prov. 1. 30. You thinke you despise a poor Minister, he is strict, and harsh with your souls, and presseth these things upon your consciences, and it may be, more than he hath warrant to do: so you think you do not despise God, but only the Minister: Nay, saith Christ, *you have despised my reproof*. When you despise them that Christ sends, you despise him. This is an expresse and an explicite sign of a mans everlasting *destruction*, *when he despiseth reproof*, as in that speech of the Prophet to *Amaziah*, *I know that the Lord hath determined to destroy thee: because thou hast not hearkened to my reproof*, 2. *Chron.* 25. 16. So I may say, I know that God hath determined to destroy a Nation, a City, or people, when they will not take counsell of Gods Messengers, when they will not hearken to instruction. They have been called upon, nationall sinnes have been ripped up, parochiall sinnes have been spoken of, yet when they are told, they will

The 2. against despisers of reproof.

will not be reproved. We that are the Miniſters of God, know that God will deſtroy as many as turn not at reproof. I let this paſſe.

I ſhould now ſhew the *grievouſneſſe* of this ill of ſtanding out againſt *reproof*: it is expreſſed two ways;

The grievouſneſſe of ſtanding out againſt reproof.

Firſt, in the *ſinfulneſſe* of it, *to harden a mans heart.*

Secondly in the *puniſhment*; *He ſhall be deſtroyd without remedy.* And in the *deſtruction* you may ſee here,

Firſt, *the unexpectedneſſe* of it, *He ſhall be deſtroyed ſuddenly.*

Secondly the *totalneſſe* of it, *He ſhall be deſtroyed.* The word ſignifies to ſhatter all in pieces.

Thirdly, the *irrecoverableneſſe* of it, *without remedy.*

Fourthly, the *ſuitableneſſe* of it, his puniſhment is according to his ſin. Mark, as he hardened his own heart againſt God, ſo God will harden his heart againſt him; as no remedy would turn him from his ſin, ſo no remedy ſhall turn God from his wrath: As his ſin was in hardening his heart like a ſtone, ſo God ſhall deal with him as a ſtone is dealt with, he ſhall deſtroy him. The word in the *originall* ſignifies *broken to peeces as a ſtone is broken*, that is, the Lord will deal with him juſt in his own kind. Hence I might obſerve this doctrine, that,

The Lord proportions puniſhments to mens ſins.

Doct. God proportions puniſhments to ſins.

Juſt as a mans ſin is, ſo is the puniſhment. *David* ſinned in numbering the people 2 *Sam* 24. 15. and God puniſhed him in that; *Pharaoh* ſinned in deſtroying and drowning the males of the Iſraelites; God ſmote his firſt born: He drowned their babes, and he himſelfe was drowned in the ſea. I might bring abundance of examples.

Now the *Reaſons* of this are

Reaſ 1. To ſhew the equity of puniſhment.

Firſt, *becauſe hereby a mans puniſhment appears to be ſo much the more equall and worthy.* Retaliation is a moſt equall puniſhment to the ſinne; there is no inequality in it but this, that it is too mercifull, *An eye for an eye, and a tooth for a tooth, burn for burn, wound for wound.* You know an eye is equall for an eye: ſo when God puniſheth a man juſt in his own kind, *quid* for *quo*, that as there was no remedy would turn him from his ſin, ſo there ſhall be no remedy ſhall turn God from his wrath. Herein Gods puniſhment appears the moſt equall, *Revelations* 16. 5. 6. *Thou art righteous, O Lord, in that thou judgeſt thus, for ſhe hath ſhed the bloud of thy Saints, therefore thou haſt given them bloud to drink, for they are worthy.* Thou thirſtedſt after blood, there it is for thee: ſo this is moſt equall, when men have dealt thus and thus with God, when God ſhall deal ſo and ſo with them, they cannot find fault. When a man drinks as he brews, and reaps as he ſows, and finds as he brings, what inequality is here? *It ſhall come to paſſe, that as when I called they would not hear, ſo when they call I will not anſwer, Zach.* 7. When God calls upon thee, and thou wilt not hear, afterwards when thou calleſt for mercy, if he do not hear thee, it is juſt.

Secondly, another reaſon is, *becauſe this ſtops a mans mouth, it convinceth a mans conſcience*; when a mans conſcience finds that he is ſerved in his own kind

kind, that he is paid in his own coin, it stops his mouth. *Adonibezek*, he had cut off the thumbs and toes of 70 Kings: afterward he was serv'd just so as he had dealt with others; he had cut off their thumbs and toes, & made them gather orts under his table, so afterwards his thumbs and toes were cut off. Now mark what his conscience saith, *Judg.* 1.7. *As I have dealt, so God hath dealt with me.* As if he had said, God knows wherefore the children of *Judah* have done this: they know not why they cut off my thumbs, and the reason why they cut off my toes: God knows what they looked at in punishing me thus: but Gods just providence hath dealt thus with me, in this kind I served others. This is so palpable a punishment, so equall and just, that though the sin were committed twenty years agoe, yet a mans conscience will find out his sin twenty years after. As *Josephs* brethren sold him, and after cast him into a pit, two and twenty years after, when *Joseph* was harsh with them, see what their conscience saith; *Doubtlesse we are guilty of our brothers blood, when we saw the anguish of his soul, and he besought us, and we would not hear.* As if they had said, What is the matter why the man is thus harsh? He never saw us before, why should he be so harsh, and we be strangers? Nay, saith conscience, you are well served, remember you were harsh to your brother, if you dealt so with him, marveil not if you be dealt so with. And after, when they came to their Inne, and found their money, they wondred, *What is this that God hath done?* Their conscience, I warrant you, hit them in the teeth: without doubt they thought the money that they took for selling of their brother had haunted them as a Ghost: did not we pay the man money for his corne that we bought? Nay, saith conscience, you are rightly served, here is the money you sold your brother for, (though it were not so) without doubt conscience upbraided them. Naturally we are apt to find fault with Gods judgements, and quarrell, but when conscience sees the equity of them, we have nothing to say.

Thirdly, all the standers by may see the equity of it, when the punishment is according to the sin: Nay, Divinity makes this Argument; that there is a God to judge the earth, because men are punished in their own kind. I will shew you one example of *Abimelech*, that wretch, that slew seventy of his brethren upon one stone, *Judg.* 9.7. afterward when he came to stand under the Tower of *Abel*, a woman flung a piece of a milstone upon his head, and killed him: This was strange, all the standers by might say, that *Abimelech* should be killed with a stone: no question the woman thought nothing, she flung the stone because she had nothing else to fling; it was strange that it should hit him so pat, it might have hit another as well as him, the stone might have fallen to the ground as well as on him; and that it should be by a woman, and a milstone too: Milstones are not used on the top of a Tower, and a milstone broken that a woman could lift it, and that he should be killed by a milstone and not with a sword, nay, might all the standers by say, This God hath done, he was the son of a strange woman, and a woman hath killed him; he killed his brethren upon one stone, and now a stone hath killed him; all the world might be able to say; This God hath done.

The

The Uſe of this is,

Firſt, let no creature in the world complain of God dealing with us, in puniſhing us according to our kind: he that *kils with the ſword, ſhall be kild with the ſword. He that ſtops his ears from hearing the poor,* what ſhall his puniſhment be? *He ſhall cry and not be heard. He that ſhews no mercy,* how ſhall he be puniſhed? *He ſhall receive no mercy,* James 2. 13. *Woe to thee that ſpoyleſt, and waſt not ſpoyled: when thou ceaſeſt ſpoyling, they ſhall ſpoyl thee,* Iſa 33. 2. *Judge not,* (ſaith Chriſt,) what if I do? *Thou thy ſelf ſhalt be judged.* Thus God recompenceth the fruit of a mans doing. Here is no *Momus* can complain; no *Ariſtarchus,* that can find fault with the juſtice and judgement of God.

Secondly, *It is not amiſſe to conſider and ſee how God proportions puniſhments to ſins.*

In { *Kind,* / *Quantity,* / *Quality,* / *Time,* / *Place,* and other Circumſtances.

In *Kind*; *He ſhall eat the fruit of his own wayes,* that is, he ſhall be puniſhed in kind. It is a ſimilitude from a tree, every tree brings forth according to its own kind; if it be an Apple-tree, it brings forth Apples; a Crab-tree, Crabs; a Pear-tree, Pears; So every ſinner ſhall be puniſhed in their kind, a Miniſter ſhall be puniſhed in his kind, wicked Rulers in their kind, Servants in theirs, Rich in theirs, poor in theirs. If a man be a drunkard, he ſhall be puniſhed in one kind; if he be an adulterer in another: *Every man ſhall eat the fruit of his own wayes.* Every ſin brings an homogeneal puniſhment, according to the nature of it. I cannot ſtand to follow this, though it be very clear in Scripture.

Secondly, it is in *Quantity* God proportions the *puniſhment* according to the ſin; he that *ſowes ſparingly, ſhall reap ſparingly*; but he that *ſowes bountifully, ſhall reap bountifully. Little* ſins, *little* puniſhments, and *great* ſins, *great* puniſhments. There are little ſins, moat ſins, gnats, and there are Camel ſins; ſo there are little and great puniſhments. Some meet with many, ſome with fewer ſtripes. Juſt according to a mans ſin, ſo the Lord ſhapes out the puniſhment, for great ſinners, great plagues, and for every one according to his own meaſure. God hath his ballances that he means to weigh men in: As he weighed *Belſhazzar* in, ſo he will weigh thee, and look how much ſin thou putteſt in one ſcale, ſo much puniſhment God will put in the other; He will not abate thee one oath, not one idle thought, not one breach of the Sabbath, not one neglect of hearing the Word, or of other duties: the Lord will put weight in one ballance, as thou putteſt ſin in the other; he will make the ſcales even to a haire: as he dealt with *Belſhazzar, He will lay righteouſneſs to the line,* and judgement to the plummet, and weigh thee out in the ſcales, and thou ſhalt have juſt according to thy ſins.

As the Lord deals with his own people, he will not abide so much as a cup of cold water, but it shall be rewarded; he will reward all, from the greatest to the least: so he will deal with the wicked, there shall no sinne passe unpunished.

Again, there is a proportion in the *Quality*. If *Adam* sin in eating, he shall be punished in eating; if the women of *Judah* sin in apparel, they shall be punished in apparel, *Isa* 3. 24. *In Wisd.* 11. 16. *A man shall be punished in that that he sins in.* If *Absalom* sin in his hair, he shall be punished in it; *Nebuchadnezzar* might find his sin in his brutish condition, and the Prodigall might find his sinne in the Hog-trough: so if thou find thy self in want, consider if thou hast not wasted thy means: if thou hast not been vain in building, and prodigal in spending, or gaming or unnecessary bounty, and im moderate liberality beyond thy means: Art thou punished in thy Trade, or Children? &c. see if thou hast not sinned in them, for where there is sin, God will proportion the punishment to the sin.

Fourthly, God proportions the punishment to the sin in regard of the time. The same hour that *Belshazzar* was drinking and quaffing in the Temple, the same hour the hand of God was upon him; if it be not upon thee the same hour, it may be to morrow at the same hour. It may be thou hast sinned this day at such an hour, it may be God may strike thee to morrow at the same time, or this day seven-night, it may be the next year. *Nebuchadnezzar* was warned of his pride this year and the same time twelvemoneth the Lord *drove him from among men.* So in *Acts* 13. 42. one Sabbath day the Jews heard *Paul* preach and went out before the Sermon was quite done, they were not able to stand to the blessing; the same day seven-night the Lord made the Apostles shake off the dust of their feet against them, and leave them to a reprobate sense.

Fifthly, the Lord proportions his punishments to the place. It is strange many times, that the drunkard should get his death in the same Alehouse where he got his liquor. In *Judg.* 7. in that story of *Oreb and Zeeb*, *Oreb* at the rock *Oreb* devised against the children of Israel, and upon the same rock he was killed; And *Zeeb* another persecuter of the Children of God; so the Psalmist calls them, he at the Wine presse of *Zeeb* took victuals from the children of Israel, and in the same place his own life was taken away.

Just as Judges and Magistrates at this day, they hang up men where they have done the villany. As they do with Dogs and Cats, they carry them to the place, to the Cellar or the Buttery where they do the mischief. But the beasts themselves though they have no reason, are able to pick out the meaning of it. The Lord punisheth sinners in the same place. Here where thou hast been deaf to hear the word of God, when thy heart riseth against the Preacher, in the same place, it may be the Lord wil deliver thee up to a reprobate sense. In the same place, at the Lords Table, where thou comest unworthily, thou shalt eat and drink thine own damnation.

Practicall

DIVINITIE:

OR,

GOSPEL-LIGHT:

Shining forth
In ſeverall choyce SERMONS, on
divers Texts of Scripture.

VIZ.
1. *The Miſery of earthly thoughts*, on Iſa. 55. 7.
2. *A Sermon of Self-denial*, on Luke 9. 23.
3. *The efficacie of importunate Prayer, in two Sermons*, on Luke 11. 8.
4. *The neceſſity of Goſpel-obedience, in two Sermons*, on Coloſ. 1. 10.
5. *A Caveat againſt late Repentance*, on Luke 23. 24.
6. *The Soveraign vertue of the Goſpel*, on Pſal. 147. 20.
7. *A Funeral Sermon*, on Iſa. 57. 1.

Preached by that laborious and faithful Meſſenger of CHRIST, WILLIAM FENNER, Sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late *Miniſter* of *Rochford* in *Eſſex*.

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THE MISERY OF Earthly Thoughts.

Isa. 55. 7.

Let the wicked forſake his way, and the unrighteous man his thoughts and let him return unto the Lord, &c.

I Have heretofore begun the Doctrine of the *Thoughts* of men; Now I deſire to finiſh it. Whence we had this Point: that

Thoſe whoſe minds run habitually on earthly things, are yet in the ſtate of miſery. Doctrine.

Firſt, Becauſe a man is in the ſtate of miſery till he hath repented: Now, untill a man have forſaken his *old thoughts*, that man hath not repented. *Oh Jeruſalem, waſh thy heart*, Jer. 4. 14. A man muſt not only rid himſelfe of vain thoughts, but he muſt waſh his heart clean, with this Emphaſis, *That he may be ſaved*: No ſalvation without this. *How long ſhall vain thoughts lodge within thee?*

2. As a man is in the ſtate of miſery, till he have repented, ſo alſo till he is in Chriſt. Now when a man is led by his own vain *thoughts*, his *thoughts* being not ſanctified; ſo long that man is not in Chriſt. If he were in Chriſt, Chriſt would ſanctifie his *thoughts*. I but, may ſome man ſay, He hath wronged me, *ergo*, I will think thus and thus. Nay, but

Christ casteth down the strong holds, and if thou wilt not yield [illegible] will cast thee off; but if thou belong to Christ, he will cast all down before thee.

3. That man is in the state of misery, that doth not love God, that walks not with God in his thoughts, *Thou shalt love the Lord thy God*, &c. Mat. 22. 37. So I do, sayes one, and yet I think on my vanities too: and thus carnal men think they love God. But if thou love God with all thy heart, thou lovest him with all that is in thy heart; for what is a man's heart, but the purposes of his heart? Now if a man give not over his purposes, he loves not God with all his heart.

4. That man that cannot forsake sinne, is in the state of misery, and can never enter into life, (see the Text) *the wicked must forsake his ways*. A man must deny his own words, and speak according to Gods own warrant: the *actions* of mens lives are the wayes of their *thoughts*: the Tongue must not only *forsake his way*, but the Heart his way also; else a man is a wicked man, *Prov.* 13. 26. He is wicked whose *thoughts* are not sanctified. But what will men say? shall we be condemned for *thoughts*? words are small sins, and *thoughts* are lesse: Must a man then to heavily look to his thoughts? I will make it plain, that for a man to be vain thoughted, is a grievous sin;

1. Because if the sin of vain thoughts be pardoned, it will ask *abundance of mercy*.

Mark the Text, *Abundantly pardon*: No repentance, no mercy, no abundance of it; *ergo*, it is not so small as the world takes it to be.

2. Thoughts are the *sins of the highest part of a man*; for they are the sins of the heart, and surely the sins of the chiefest part are greater than any other. A King counts it not much for a Rogue to steale by the wayes side, but for a Knight or a Noble-man it is a foul matter: So the Lord would not have the *lordly part* to sin against him; He would not have the *tongue*, much lesse the *heart*, that is, the Kingly part of a man, to transgresse. And this is the reason why *Deborah* calls them *great thoughts of heart*, *Judg.* 5. 15. Sins in thought, are great sins: the Heart is the Lady, the mistresse, or highest part of a man; and He that hath made us, looks that we should serve him with the Master-part; That must be afforded him.

3. Because *thoughts* are breaches of every *Commandement*; Other sins are but against one, but all the Commandements condemn vain thoughts. The first Commandement saith, *Thou shalt have no other Gods but me*; But thou settest an Image up in thy heart, when thou thinkest of thy pleasures, &c. So, *Thou shalt keep holy the Sabbath day*: Now if thou think thine own thoughts that day, thou breakest this commandement; and so of all the rest: The sinne of *thought* is therefore a haynous sinne.

4. Because they are the strength of a mans heart and soul, the first-born of originall corruption. A man by nature is a child of wrath, a soul and a body of death. Now what doth the heart first break out in? it first shews it self in its thoughts; and if it be the first-born, it must needs be

be the ſtrengh : as *Jacob* ſaid to *Ruben* his firſt-born, he was his *ſtrength*; and therefore all Lord-ſhip lies in the heart; A man may more eaſily part with all other ſins then with this, becauſe the bent of the heart runs this way; the heart will part with any ſin, rather then with his pernicious *thoughts*.

5. Becauſe they are the *deareſt acts of men*. We count a man preferred, when he is preferred to the *thoughts* of a man, *Gen.* 40. 14. *Think on me*, ſaith *Joſeph* to *Pharoahs* Butler: I count it thanks enough, if thou preferre me to thy *thoughts*. We prize that moſt, which we think moſt on; That which a man ſcorns, he ſcorns to beſtow his *thoughts* on; but that which a man ſets his heart on, that is his dearling. Now that any thing ſhould be dear to a man, ſave God, this is a horrible ſin; when a man makes his dogs his dearling, his whore his dearling, &c. For look what thou moſt thinkeſt on, that is thy dearling: Why? Becauſe thou dandleſt it in thy heart; therefore it is a horrible ſin for a man not to ſet his heart upon God.

But can a man live without *thoughts*? doth Grace call us to leave *thinking*? then a man muſt ceaſe to be. *Objection.*

Non tollit, ſed attollit naturam; it takes them not away, but it takes them up. He doth not ſay, Let the wicked forſake *thoughts*, but *his thoughts*; let him ſet them on other matters. When God cals men unto him, he is ſo far from taking away mens thoughts, as that he will rather increaſe them. If thou be a new creature, thou muſt have more *thoughts*; Thou art full of *thoughts* now; but then thou wilt be fuller. *Pſal.* 119. 59. When *David* turned to God, his heart *thought upon his wayes*; the word in the original is, *He thought on his wayes on both ſides*. The curious work of the Sanctuary was wrought on both ſides; Common works are wrought only on one ſide, but on the other ſide are full of ends and ſhreds. So the Prophet looks on *his way* on both ſides; he ſtrives to walk curiouſly, preciſely, and accurately to turn himſelf to Gods teſtimonies. *Ergo*, God cals not to forſake *thoughts*, but *our thoughts*; it is a hard duty for men to forſake their own *thoughts*. I will make it appear thus: *Anſwer.*

Firſt, Becauſe it is a hard thing to *reform ones ſelf*; one thing may reform another; but here is the difficulty, for a thing to reform it ſelf: it is an eaſie matter for a mans *heart* to reform his tongue, but it is hard for the heart to reform it ſelf, in correcting its own *thoughts*: it is hard for a man to deny himſelf. A hel-hound may reform his tongue; but here is the difficulty, for his heart to reform it ſelf, for *thoughts* are the heart, *Phil* 3. 19. *who mind earthly things*; thoughts of earthly things are called the mind; a mans *thoughts* and his *mind* are all one, ſo that if it reform *thoughts*, it muſt reform it ſelf.

2. It is hard to reform *thoughts*, becauſe they are *partiall acts*; if they were full acts, a man might reform them, rather then being partiall acts: my reaſon is, becauſe they are in every action he doth; *thoughts* run on all mens actions; if *thoughts* were alone, men might mend them: but they buſie themſelves about all actions; if a man pray, *thoughts* run along with him in prayer, nay men pray with twiſted *thoughts*, ſo that before

he

he comes to an end of his prayer, he shall have abundance of glorious thoughts on other things. See it in old *Eli*, 1 *Sam.* 1. *Hanna* was praying, and *Eli* saith the Text, *thought she had been drunken.* Either he was, or should have been praying also; yet you see he had wandring *thoughts* to censure the lips of his neighbours. So, as *John* was preaching, *Mat.* 3. there came a *thought* into his hearers hearts, that *they were the seed of Abraham.* What did make them think so? *John* spake of no such matter; but he said, *Every tree that brings not forth good fruit*, &c. They had, it seems, bad thoughts in the duty of hearing: therefore seeing *thoughts* do thus twist themselves about mens actions, hence it is that they are so hard to be rooted out.

3. It is hard for men to forsake their own *thoughts*, because they are in mens hearts, *Their inward thoughts*, Psal. 49. 11. Every man hath two kind of *thoughts*, *inward*, and *outward*; *explicite*, and *implicite*; implicite thoughts are those that never shew themselves in the heart, but at some desperate attempt; Explicite, are those which are in the heart every day. as in *Psal.* 49. 11. *They think their houses shall continue for ever.* Would you think that men should have such *thoughts?* their *outward thoughts* were, they were mortall; *Wee see* (saith the Text) *that men die*, &c. and yet they they think inwardly *that they shall live for ever.* Now according to these *inward thoughts* men act; and hence it is that men neglect repentance, and other holy duties, as if God would never call them to an account; they have not these thoughts above-board, but they are *inward*, and these spoile the heart, and these are the cause why men cannot forsake their own *thoughts.* *Epiphanius* speaks of a fig-tree which grew in a wall, &c. Bad thoughts will be alwayes seizing on a man till he dies, and then *all his thoughts perish.* But so long as a man is alive in *old Adam*, *these thoughts* are rooted in the bottom of the soul, which hinder good duties; and this is the cause why vanity of mind sprouts up.

Use. *Examine your selves then*; for it is one of the best wayes for a man to try his estate by, even to examine his *thoughts.* If a man would see whether the sea be salt, he need not drink all the water that is in it; one drop will serve his turn. So a man may see whether he be a child of God, or of the Devil, even by his *thoughts.* I will make it appear by these Reasons:

First because *mens thoughts are the free acts of their hearts.* Many times you speak not as you would, you do not as you would, but a man *thinks* alwayes as he will. Favour of great men, and desire to please them, makes men do many times what they would not. but *thoughts are free.* I may say so, and so, but I will think what I list: *Ergo*, if men will judge a man, judge him by that he does *freely*, and not by that which he does by compulsion. But now thy *thoughts are free*, they are thine own; nothing can *force* thy *thoughts* but thy self: *ergo*, in them thy heart shews it self whether it be carnal or spirituall.

When *Peter* denied his Master, could a man have judged him by this, then he might have judged him in Apostate: but that was his *passion* discovered what his *fear* was, not what his *heart* was. For if a man might have but looked into *Peters* heart (though it was a fearfull sin and

without Gods mercy might have damned him) Yet there you might have heard him say, *Oh it is my Master! Oh that I had never come hither! It is my Master and Saviour, I have none but he.* It was for fear of his life, that he denied him: For, *Prov.* 23.7. *As a man thinketh in his heart, so is he.* A covetous Usurer may make a rich feast, and say with his tongue, Sir, you are welcome; he must give good words, the shame of the world and speech of people will make him do it; yet his *thoughts* it may be are not towards thee. So try thy selfe, how go thy *thoughts*, at home or abroad? Are thy *thoughts* on heaven or heavenly things, or are they below? Sure I am if a mans *thoughts* were on heavenly things, then his heart would be there also; for *as a man thinks, so is he*, Prov. 23.7.

2. As they are the freest acts, so they are the *immediate acts* of the heart. Can a man judge of the fountain by the water that runs seven miles off, as well as by that which runs immediately from it? The water seven miles off, may have tincture from the soyle, and so it may be bad there, though good at the fountains head; *ergo*, judge of the fountain by the water which comes immediately from it. Now, *thoughts* come immediately from the heart, nothing is between them and the heart, and *out of the heart* (saith our Saviour) *proceed evill thoughts, &c. Mark* 7 21. Other sinnes come from the heart too, but it is at the second, third, or fourth hand; abundance of *circumstances* come between them and the act; as in the act of murder, it may be, there were base words offered, yea and blows too, &c. but *thoughts* come immediately from the heart: *Ergo*, if thy *thoughts* be proud, carnall, &c. so art thou; if thy *thoughts* carry thee away in the cares of this life, so is thy heart, &c.

3. *Thoughts*, they are the *continued acts* of the heart, a man is alwayes doing them. Can a man judge of an Usurer, and say he is liberall, because he makes *one* great feast unto his neighbours? No; but he may say it is a *Usurers feast*, a great feast.

By what a man doth *alwayes*, by that judge him: Thou art not alwayes *praying* &c. or in good company; but thou art *alwayes* thinking good or evill *thoughts*, thy *thoughts* are *continued* acts of thy heart. Can a man judge a horse for stumbling once in a long journey? At such a place he went well and at such a time, and alwayes; yet perhaps once in a year he may stumble: Can you, or will you judge him by that? No, rather judge him by that which hee is alwayes doing. Thou art alwayes *thinking*; now that is thy *God* which thou art *alwayes* thinking on: If on riches, then that is thy god; or whatsoever it be, then that is thy god.

Examine then thy heart by thy *thoughts*; for out of the abundance of thy heart thy mouth speaketh: yea, for one *word*, there is abundance of *thoughts*, for one good duty, there is abundance of *thoughts*; *ergo*, if thou wilt examine thy *heart*, examine thy *thoughts*.

4. Thoughts are the *Univocall acts* of the heart, such as wherein the heart shews its own nature. As for example, the Univocal act of Light is to lighten the room, but now you cannot judge of the Light by the

heat, so well as you may by the *shining*. So an ill savour must be judged of by the stinking, which is the univocal act of it: It causeth abundance of other effects, but this is the proper act whereby it shews itself. So the *thoughts* of men are the univocal acts of their hearts; therefore in Scripture called the *way of the heart*: just as the heart is, so are the thoughts: if the heart be proud, so are the thoughts: just according to the nature of the heart, so are the thoughts.

5. They are the *swiftest acts* of the heart. If I judge of a *Scholar*, I will judge him by that which he doth *extempore*: if a fool study, he may speak to purpose; but look what a man doth by his own inclination, that a man discovers himself to be. Thoughts are the *extempore* acts of the heart; if thy heart be heavenly, it will scatter out heavenly meditations; if carnal, then thy thoughts are carnall: *thoughts* are as the visions in the night, *ergo* we use this proverb, *his thoughts are gone a fustering*. If then they be the swiftest acts of mens hearts, then are they most fit to expresse the nature of the heart.

6. Thoughts are the *peculiar acts* of the heart, peculiar to God only: the world may see what thy *outward* life is, but thy *thoughts* God only sees; neither Angel, Devil, nor Man can see them: and as they are *peculiar* to Gods eye, so he most regards what mens *thoughts* are; and therefore the best way for a man to *judge* himself, is, to judge himself that way which God doth, even *by his thoughts*. The *The Lord knows the thoughts of man*, Psal. 94. 11. Examine your selves in this then, concerning your *thoughts*, whether they be metamorphosed, or no: a man may say, he hath good *thoughts* of God; but let him examine himself whether it be so or no.

7. Thoughts are the *conscionable acts* of the heart; they are the greatest accusers, or excusers of the heart: they are Conscience-Nose, as we may so speak: True it is, the words of the tongue, and the actions of the hands, are all in the light and sight of the conscience; but the nearer a thing is unto the conscience, the more able it is to judge of the conscience: And therefore *St. Paul* puts the *accusing*, or *excusing*, especially on the thoughts, *Rom.* 2. 15.

We grant, a wicked man may have good thoughts, but they are thoughts *descending*, not *ascending*; they are cast into the heart by God, not raised out of the hear. *Moses thought in his heart to visit his brethren*, Acts 7 *verse* 23. Good thoughts *grow* out of the heart of the godly, they come from the bottom of it: a wicked man may have good thoughts cast into his minde, but he will fling them out again.

Secondly, we grant wicked men may have good thoughts; but examine whether they *close with the heart* or no; all the proper thoughts of a man, are the possessions of the heart, *Job* 17. 11. They take hold of the heart, and they are at home in the heart. Here then examine thy heart, whether the thoughts of God *close* with thy heart: Doth repentance *close* with thy heart? dost thou think of death, and do the thoughts thereof make thee die daily? Or dost thou think of death, and dost thou not love to be holden with that thought? Dost thou think of hel, and wilt thou not be holden with that thought of hell, but thy thoughts are on thy pleasures? So then, if thy thoughts close not with thy heart, it is nothing to the purpose.

Thirdly,

Thirdly, there may be good thoughts in thy heart, but tis questionable whether good thoughts, or no; if they come out of *due season*, it is nothing to the purpose: If a Printer print never so well, and make never so good letters; yet if he place one word where another should stand, he marrs all: So, good thoughts, if they be *seasonable*, and in their proper place, they are the effects of the *Spirit*; but if *out of season* they may be the *thoughts* of reprobates: As if thou be at at Prayer, and then to be thinking of a Sermon, is nothing to the purpose. They must be seasonable, and bring forth fruit in due season, *Psal.* 1.3. When thou art at prayer, thou must have thy thoughts suteable to thy prayer; for if thy thoughts be never so good, yet if they be not *seasonable* and *sutable* to the action thou hast in hand, they are not actions of grace; grace cannot away with them.

Fourthly, thou hast good thoughts in thy heart, but the question is *whether they be counselled thoughts, such as thou hast determined to think on.* Thoughts are called the counsels of a mans heart, 1 *Cor.* 4.5. it may be thou maiest stumble on a good thought now and then, it may be when thou art swearing, thou wilt say, God forgive me: when thou hast been drinking all the day, it may be a good thought steps in and cries God mercy, but thou goest not to *schoole* to learn the *art* of meditation, or the science of holy thinking, or to say with *David*, *O God my heart* is fixed.

Now, if that sin in thought be so great a sin, this should teach us what a horrible sin it is to sin in deed; therefore thoughts are the smallest sins, in respect of scandal, and the Psalmist makes it an argument of Gods quick-sighted power to see thoughts, *thou seest my thoughts afar off*, you will say that man is quick-sighted that can see a pins head a 100 myles off: even so God sees thoughts; if a *pins* point can stab a man, then a *sword* can much more. Now if *thoughts* be so haynous and capitall a sin, how fearfull a sin is it to commit sinne in deed? for thee to swear, to lye, to commit adultery, to keep wicked company, to mock at Gods people, to live in coveteousnesse, &c. this is to commit in deed; if *small* sins be so damnable, what then are the *greatest*? If the chockatrice in the *egge* be such poyson, what will it be when it is *hatcht*? thought sins are imperfect compared with words or acts following them: yet are they perfect in their kinds.

Tis a wicked distinction to say that *some* sins are *Contra legem* or *Præter legem*; for all sins are against the Law, as St. *James* saith, *when lust is conceived it bringeth forth sin, and sin when it is finished, it bringeth forth death*: thou that art a drunkard, thy sin is *finished*: thou art a true sinner *in deed*, if thou livest in the *execution* of *any* sin.

Again, sins in thought are *simple* sins: but sins in deed are *compounded*, if after thoughts follow sutable acts; but when it is in deed, it may be the cause of a 1000 sins: for a man to think too much of his bellie is a sin: but for a man to be *drunken*, this is *abundance* of sins: for it is an abuse of Gods creatures, a spending of his substance, a weakning of his parts, a scandall to others, &c. *Sin* in deed is a sin with an *addition*: sin in deed is an *impudent* sin: see *Isaiah* 65.2, 3. &c. that man is impudent with a

witnesse that will commit sinne in deed, for he is neither ashamed of Gods nor mans presence; if any man be a desperate sinner, this is he.

Object. But it may be objected, how *then can thoughts be said to be such sins, even sins of the highest part of a man?*

Sol. I answer, a Thiefe or Rogue hath burnt a mans dwelling house, yet he may proceed further and burn his stable too; a 1000 pound and a shilling are more then a 1000 pound; *Sins in thought are included within sins in deed.* The *souls part* of sinne is the greatest part of sinne; Now thoughts are the souls part of sin; yet sins in deed must needs be worse in regard of the *progresse of sinne*, and also because *thoughts* are *included* in them; *thoughts* and *deeds*, are more then *thoughts* alone.

I exhort and desire you therefore to *consider*;

First *what great reason you have to set your thoughts on God.* God himselfe merited this dutie at your hands, God hath taken a number of *thoughts* for us. *Innumerable are thy thoughts O God to us ward.* Ps. 40. 5. the Lord thinks on us from the Cradle to the Crosse; If the Lord should have intermitted his thought of thee, thou couldst not subsist; when thou wast up, the Lord thought how to feed thee; when thou wast in bed, he thought how to preserve thee; he doth not use to think of thee at one time and not at another, but he thinks on thee when thou art sick, and when thou art in health, asleep or awake; the Devill else would seize on thee. *I am poor and needy, yet the Lord thinks on me*, saith the Psalmist, *Psal.* 40. 17. And *Nehemiah* saith, *O Lord think on me*; shall we call to God to think on us? then surely it is our duty to think on him, yea and he may call to us for that duty.

Secondly, *consider with your selves what thoughts they are which God calls for*; my son, saith he, give me thy heart. *Prov.* 23. 26. He would faine have thy heart, he lets thee labour with thy hands for thy living, and he lets thee have thy feet to walk, and the rest of thy members for thy severall uses, but the Lord requires thy *heart*, and therefore give him the thoughts of thy heart; for if thy neighbour come to thee for fire, thou canst not give him fire, if thou take away the *heat* thereof; so give the Lord thy heart, and the thoughts of it will follow.

The Devill calls for thy heart also; *ergo, reason* as *Joseph* did when he was tempted, *how can I doe this and sinne against my God? my Master hath delivered into my hands all that he hath, thee only excepted, and shall I take thee? how can I doe this?* So the Lord hath with-holden nothing from thee, but thy heart; *my sonne* (saith he) *give me thy heart*, yet wilt thou deny it him with the thoughts thereof?

Tell me you that are rich, would it be any *disparagement* unto you to be Gods servants, to set your thoughts on God? True, it is the greater ill men of this world thinke it some disparagement to think on these things. But I tell thee, thou that art a *Gentleman*, if thou have grace, it makes thee more than a Gentleman; grace takes not away mens honor and riches, but if he be a *Knight*, it makes him more than a Knight; And as *Paul* said to *Philemon*, receive him now a servant and more than a servant; he was a servant when he was carnall, but now being a *Christian* he

he is more than a ſervant; if you have grace, it is an *addition* to your riches; *riches and more than riches; ergo*, give your hearts to God, and it will be the better for you.

Thirdly, *the Lord hath made thy thoughts thy Jewels*, thy thoughts are precious, the Lord keepeth them under lock and key, he will not let any ſee them; if all men ſhould obſerve a man, and look into him, yet they cannot ſee his *thoughts*; no; God hath lockt them up and made them thy *Jewels*; wilt thou then caſt them into the myre? wilt thou preferre Haukes and Hounds in thy thoughts before God? canſt thou ſit at dinner, and not once think of God, but alwayes on baſe pelfe? why, thy thoughts are thy Jewels.

Again, A man that is wiſe, will be wary what *companions* he keeps: your thoughts are your *only* companions; you never go out nor in, but your *thoughts* go along with you: and for this cauſe *Solomon* would have us place the word of God in our thoughts, *Prov.* 6.22. See *Pſal.* 139.15. 16. *when I am awake, I am preſent with thee.*

Men will be carefull what meat they eat, becauſe ſuch meat as they eate ſuch is their blood; and as their blood is, ſo is their body; now as the body feeds on *meat*, ſo doth the ſoul on *thoughts*; if we look not to our *thoughts*, they will be ſubject to abundance of corruptions; a man muſt give an account of *every idle word he ſpeaks*, and thoughts are the *intrinſecal* words of the heart: now if men muſt give an account of every idle word, then of every idle thought alſo.

Let this then teach all and every one of us in the fear of God to conſider our thoughts, elſe our end will be deſtruction.

THE NECESSITY OF SELF-DENIAL.

In a SERMON

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A SERMON OF SELF-DENIAL.

Luke 9.23.

And he ſaid unto them all, If any man will come after me, let him deny himſelf, and take up his croſſe daily and follow me.

THis Text contains the *firſt action* performed of every Chriſtian, viz. *to deny himſelf*; concerning which you may here ſee,

First, the *grounds* of it.
Secondly, the *reaſons* of it.
Thirdly, the *occaſion* of it.
Fourthly, the *parts* of it.
Fifthly and laſtly, the *neceſſity* of it.

I intend to handle theſe words as they are in relation to the context.

First, *the grounds* of this truth, *viz.* that *every man muſt deny himſelf*. And it is here expreſſed to be twofold, *viz.* the contrariety that is between *Chriſt* and a *mans ſelf*, *me*, and *himſelf*, theſe two terms are contradictory one to the other; *if any man will come after me, let him deny himſelf*; theſe two cannot ſtand together.

Secondly, the contrariety that is between *ſelf* and *ſelf*; if a man be in Chriſt he hath two ſelves; he hath a *ſelf in himſelf*; and *a ſelf out of himſelf*;

self, the self in himself is *old Adam*, the other is Christ *new man*; there is the self-denying and self-denyed; if he will find himself, he must *lose* himself. *Paul* must not be found in his own righteousnesse, but he must find himself *in Christ*, for *Righteousness unto the Lord*, *Psal.* 3.8. And *ergò*, let him deny himself.

Secondly, you may see the *reason of it*, which is *threefold*.

First, *Christs own example*, verse 22. the son of man must be rejected. Christ himself denies himself, he might have commanded himself, he might have demanded credit, honour, or riches, might have done thus; yet though he had no wicked self, but yet he denyed himself; and therefore if we will give after Christ, must do so too.

Secondly, *here is Christs merit* he hath merited this duty. Christ not humble himself *for himself*, but he did it *for us*, and therefore well deny our selves for him. This is included in this [illegible] And if I have done this for you, I would have you do [illegible] me.

Thirdly, *here is Christs command too*; *Let him deny himself*. Christ enjoynes this to all that will come after him, *let him deny himself*.

Now follows the occasion, and that is threefold.

First, *Peters offence*; when Christ had told *Peter* and the [illegible] Apostles how that he must suffer; *Peter* was offended [illegible] *favour thy self*; even like a servant that out of love to himself [illegible] doth his Master should be troubled, because then he thinks [illegible] shall be troubled also; oh saith Christ, art thou offended at this? tell thee that neither thou nor any other can come after me unlesse you deny your selves, *If any man will come after me* &c.

Secondly, *as Peter was offended, so also were the rest of the Apostles*. They were very sorrie, *Matth.* 17.22. they thought to have gotten credit in the world, and riches and worldly preferment, and it grieved them to hear that they must have a suffering kind of trade of it; Christ said not only to *Peter*, but to them all, *If any man* &c.

Thirdly, *like as his Apostles, so likewise he did foresee that all the world will be offended at this*; for many would faine have Christ and their sins will too; but Christ gives a watch-word before hand, *If any man will*, &c.

Fourthly, *The parts of it*. The whole duty is this, *Let him deny himself*. *Chrysostome* on the text saith, not onely deny himself, but in the original *deny away himself*; not onely deny credit, &c. but abhorre it, if it cannot be had but with the losse of Christ, we must not only [illegible] self-respects, but *abhorre* them, and trample them under our feet.

The parts of this duty are two;

First, let him take up his crosse.

Secondly, let him deny himself and follow me.

The first is opposed to *self-favouring*, the second to *self-denying*.

First, *let him take up his crosse*, let him not favour himself, he must be content

content to part with ſelfe-means and maintenance, and ſelfe-ends too; he muſt be content to part with all theſe; *he that will come after me*, muſt loſe many good friends, and many a good bit and ſweet morſell to the fleſh: *he that will come after me*, muſt not ſtand upon theſe termes: ſuppoſe a croſſe of diſgrace come, *take it up* and wear it as thy crowne, nay thou muſt be willing to take a croſſe before it is offered, and when thou haſt it, thou muſt be willing to bear it.

Secondly, *he muſt follow me too*, ones ſelfe will do as ones ſelfe would have him; that is true, but you muſt *follow me*, not your ſelfe; look to *me*, and frame your ſelves to walk in my ſteps, *take up my croſſe*, &c.

Laſtly, here is the *neceſſity of it*. It is abſolute true, a man may go to hell if he be ſo minded, he may follow himſelf to hell; but if a man tender his ſalvation, then here is an *hypotheticall* neceſſity, a neceſſity with an if.

Firſt, if he mean to *come after me*, he muſt take up his croſſe and deny himſelfe.

Secondly, if a man would *ſave* his life, he muſt *loſe* it: if he will *loſe* it, he ſhall *ſave* it. If a man *will* keep his old relation, he may; but if he will find credit and life in *heaven*, he muſt deny all *ſelfe-reſpects*.

Thirdly, if a man will gain himſelfe, let him deny himſelfe. But what ſay ſome, how ſhall we live then? how then ſhall I hold up my head? Theſe men would faine have the gaine of the world, but what is a man profited, if he win the world and loſe his ſoule? &c. verſe 25. If you ſtand upon theſe termes, if you can *baulke* a commandement for ſelfe-reſpects, you may loſe your ſoules, but if you will ſave your ſouls, thus you muſt doe. Again the text ſaith, if a man be aſhamed of me and of my word, of him ſhall the Son of man be aſhamed; *ergo*, if ever you look that the Son of man ſhould not be aſhamed of you, *deny* your ſelves.

Now for the Expoſition.

Deny himſelfe; there is the difficulty. A man cannot deny himſelfe, 2. *Tim.* 2. 13. for *affirmare & negare* are contradictions; *ergo*, ſomewhat muſt be meant by *ones ſelfe*: yet by ones ſelf is not meant the Devill, as *Macarius* would have it; for ſince man hath ſinned, ſaith he, the Devill i got into him, and is as neer unto him as himſelf, he is another ſelfe within his own ſelf, another heart within his own heart: *ergo*, if he will come after Chriſt, he muſt forſake the Devil; though this be true, yet, this is not the meaning of the text.

But firſt, a mans *corrupt will*, *wit*, *reaſon* and all a mans corrupt ſelfe muſt be put off. *Put off concerning the former converſation the old man*, &c. Epheſ. 4. 22. which is a mans ſelf. *Viz.* thou muſt lay aſide the man that thou art, thou muſt not be the ſame man, if thou wilt follow Chriſt, thou muſt be a new ſelfe in Chriſt.

2. Here is not onely meant a mans corrupt will, wit, reaſon, and affections, but alſo *all mens luſts and corruptions*, all ſinnes that cleave to cloſe as if they were himſelfe, as fornication, uncleanneſſe, evill concupiſ-

cence, &c. *mortify therefore your earthly members*, Coloſ. 3. 5. The Apoſtle accounts a mans luſts as cloſe to him as his *members*; for untill a man be brought home to Chriſt, he and his ſins are *all one*, he muſt deny *himſelf*, *viz.* all his luſts.

Thirdly, By *ſelfe* is not onely meant a mans corrupt ſelfe as ſinne and iniquity: but alſo a *mans good ſelfe in ſome reſpects*; not only ſins: but alſo *Father, Mother, Children, Friends, &c.* yea, *life it ſelfe*, all, if they be hinderances to him from Chriſt, *ſo farre* he muſt deny all theſe, *nay grace* it ſelf; for a man may make a God of grace, or of prayer, &c. a man I ſay muſt *deny* all theſe, ſo farre as they are ſtumblings and offences in his way to hinder him from Chriſt.

But oh ſayes one, my father will diſinherit me, I muſt humour him, he cannot endure a Puritan; If I muſt live as you would have me, I ſhall never have foot of his land; ſo the ſervant ſayes, I have a prophane maſter and he will turne me out of doors, if I be ſo preciſe; yea, but what ſayes Chriſt? *If you will come after me*, you muſt deny *Father and Mother and all*; better it were that thy Father diſinherit thee, then that Chriſt ſhould reject thee; therefore you muſt deny all and *take up his croſſe*, and make it thine own.

And ſo I come to the words, *Let him deny himſelfe.* It is neceſſary to ſhew what *ſelf-ſeeking* is, before you underſtand what *ſelfe denial* is.

By *ſelfe-ſeeking*, I mean a man that hath a *head-luſt* whereby he is ſelf-conceited of himſelf.

There are five things in *ſelfe-ſeeking*.

For firſt, *ſelfe* is a head-luſt.
Secondly, its a luſt of *ſelfe-conceit*.
Thirdly, of *ſelfe-will*.
Fourthly of *ſelfe-wit*.
Fifthly, of *ſelfe-confidence*.

1. *Selfe* is a *head luſt*, it is the main luſt that keeps men from coming unto Chriſt; all ſeek their own, not that which is Jeſus Chriſts, *Philip.* 2.21. What is the reaſon? Why, becauſe they ſeek *ſelf*, they follow their own thoughts; and becauſe they are ruled by their own ſelves, therefore they are not ruled by Chriſt.

That it is a head-luſt, I prove it by five arguments.

1. Becauſe it is the *leading luſt to all luſts*; no luſt in the world but *ſelfe* leads the dance; why is man *proud*, but becauſe *ſelfe* would get credit? Why is a man *covetous*, but becauſe *ſelfe* would have means and maintenaince? Why is a man *revengefull*, but becauſe *ſelfe* will not put up wrongs? Chriſt bids us of all luſts to take heed of *ſelfe*, *Luke* 21.34. Chriſt knowing what a deceitfull thing *ſelfe* is, he bids us have a care of ſelfe-beguiling; *Take heed to your ſelves* (ſaith he) for if you do not, *ſelfe* will bring you into many noyſome luſts, as *ſurfetting*, and *drunkenneſſe*, and *the cares of this life, &c.* and ſo that day will come upon us unawares

2. *Selfe*

2. *Self* is the cauſe of all other luſts of the heart; it is the plotter and the ruler of all, it is the maſter of Arts; it was *ſelf* that found out all luſts. *Self* found out pride, ſecurity and covetouſneſſe, and all other noyſome luſts; *ſelf* is loth to take the paines that God would have it, and therefore *ſelf* ſets his wits on the tainters, and hence it is that *Solomon* ſaith, *God made made man upright, but he* (viz. ſelf) *hath found many inventions*, Eccleſ. 7.21. Man was upright, and God was the cauſe. He became wicked, how? why, *ſelf* found out many inventions. *Self* is the inventer of all, and when *ſelf* cannot get meanes enough by that way which God hath allowed, then *ſelf* ſeeks out for credit, wealth, pleaſure, &c. then it deviſes wayes of it ſelfe to get reputation, ſo that ſelfe is the cauſe of luſt.

3. *Selfe is an inluſt*, it runs along through all the luſts of the fleſh, there is in *every* luſt of the fleſh an ounce of *ſelfe*. There would be no ſecurity in man but that *ſelfe* would faine live at eaſe. So that as *David* ſaid unto the woman of *Tekoah*, *Hath not* Joab *a hand in all this?* ſo may I ſay, hath not *ſelf* a hand in all this? *Aquinas* ſaith it is called *ſelf* out of an inordinate love that a man bears to himſelf, and to thoſe things which ſeem good to a mans ſelfe: A man hath not onely luſt to *pride, pleaſure*, &c. but a man looks alſo to things for *ſelf*, either for ſome profit for *ſelf*, or credit for *ſelf*; *ſelf* is alwayes an inluſt. See it in the wicked Steward, *Luke* 16. he ſaid within himſelf, &c. he was to be *turned out of his ſtewardſhip*. Now, what did he? he ſaid to himſelf, or within himſelf; what ſaid he? why, he ſaid *to begge he was aſhamed*, and *dig he could not*; *ſelf* was too lazie to work, and to proud to beg, and ſo he brought his maſters two hundred pounds to fifty; and what was his reaſon for it? why, ſaith he, *that they may receive me into their houſes*, verſe 2. &c. and it is ſaid, *the Lord commended the unjuſt Steward*, not as if he had commended the *ſin*, but as if he ſhould ſay, I commend his *wit*.

4. *It is a make-luſt*; a man would never break out into luſt if it were not for *ſelf*. *Doeg* had a luſt of *confidence* in his riches, *Pſal.* 52.7. and this made *Eſau comfort* himſelf againſt *Jacob*; he had a murthering luſt to comfort himſelf, *Gen.* 27. 42. The Jewes had a luſt of *formality* to pray, to hear, to bring offerings, to obſerve all the new Moons, and Ordinances of God, yet they had no delight in theſe things; no, their mind was on their imaginations, they loathed the word of God; why then would they not do this? why *ſelf was the cauſe*, and they thought thereby to ſtay themſelves upon God, *Iſaiah*, 48.2. And for this cauſe many amongſt us come to *Church*; this is a damnable luſt.

Haman would not have vaunted of being invited to the *Queens banquet*, but that the Queene invited none but *himſelf* with the *King*; he would not have been ſo willing to anſwer to *Ahaſhuerus's* queſtion, but for *himſelf*; whom doth the King delight to *honour* more then *my ſelf*, thought he? *ſelf* makes a man covetous, injurious, and full of wrongs, &c.

5. As it is a make-luſt, ſo it is a *requeſting luſt*; Other luſts are with ſome men out of date; many reprobates cannot abide drunkenneſſe, nor pride, nor uſury; theſe ſins are out of date; why, doth a man love a

niggard? why, becauſe ſelf is not the better for him; he cannot get ſo much as a dinner by him; many other ſins may be out of date alſo with men: but ſelf is never out of date, it is alwayes in requeſt, and ſo long as men do well unto themſelves, they ſhall be praiſed, ſaith the Pſalmiſt. *Pſal.* 49, 18. he hath none to make much of himſelf but himſelf. *Every man for himſelf and God for us all,* ſaith *ſelf.* But ſometimes *ſelf* is out of love; but how? why he will do no good but unto himſelf; this men cannot abide; this they ſay is *ſelf* out of his wits; but *ſelf* with the wiſdome of the fleſh is alwayes in requeſt, *viz.* when men will be kind to others, that they may be kind to them again; this ſelf the world loves alife.

2. Now I come to the ſecond, which is *ſelf-conceit*; ſelf-ſeeking ſuppoſeth ſelf-conceitedneſſe. There is a bird called S. a fair bird, in French it is called the Devils bird, it is a black bird, and yet it is conceited with it ſelf that it is fair. By S. I meane firſt the *conceit a man hath of himſelf.* What, ſhall I (ſaith *ſelf*) be diſgraced by one that goes to plough and to cart, and ſhall I put it up? No, I am a Gentleman, &c. Another ſaith, I am ſuch and ſuch a Scholar, and ſhall I be contented with ſuch a poor living? theſe men will bear no reproof, *they will none of my counſel, Prov.* 1, 30. *and therefore they ſhal eat of the fruit of their own way,* &c. verſe 31.

Secondly, when *a man is conceited of himſelf, and of his own gifts,* as commonly women are of their beauty, and ſcholars of their learning. A handſome man, and I warrant you he knowes it; diligent at Church, and he knowes it is ſo, &c. and he thinks his caſe the better; nay, you ſhall have men ſo conceited of their parts, as that they will be conceited of their wicked parts, as *Simon Magus* was of his Sorcerie, *Acts* 8. 9.

Thirdly, when a *man is ſelf-conceited of his actions*; he doth as *Siſera's* mothers Ladies did, when they had given their verdict of *Siſera's* ſlaying; they were preſently conceited, oh what a wittie anſwer they made her! ſee *Judges* 5. 29. 30. as if they ſhould ſay, we have anſwered very wiſely; ſo a man cannot make a Sermon, but preſently he is conceited, oh what a learned Sermon it was! he cannot break a jeſt, but ſtraight he is conceited, oh what a wittie one it was! nay of wicked actions; you ſhall hear many an old man tell what prettie pranks (as he calls them) he played in his youth, and he tells it laughingly, which is a ſign that he is ſelf-conceited, or elſe ſurely he would ſpeak it with ſhame and grief of heart.

Fourthly and laſtly, *ſelf-conceit is when a man is ſelf-conceited of the eſtate he is in.* Many a man though he be the child of hell, yet he is conceited that he is the child of God; who with the wretch in the Goſpel have conceits that they love God and Chriſt, and therefore with him they will come to the *Sacraments*; but Chriſt will ſay to ſuch as he did to him, friends how came you in hither? can you conceit your ſelves to be friends? get you gon into utter darkneſſe (*i.e*) into hell, ſaith our Saviour.

Now

Now if you would know what *self-conceit* is, you must consider what it containes *four things*.

First, where there is self-conceit, *there is no real worth at all*; he that is self-conceited is a base man; take that for a rule. A self-conceited fellow is a base fellow, as we use to say; there is no real worth at all in a conceited man; all the worth that he hath, is either reall as he thinks, or *conceitable*; now what *reall* worth can *self* have? You know what Scripture saith, tis only in imaginations of their hearts. *Luke* 1. 43. They it may be do imagine that they are Gentlemen, or that they have faith, and yet God scatters these men in their imaginations.

Secondly, *as he hath no reall worth in himself, so he will not stand to the judgement of those that can judge him.* God can tell the worth of every thing, but they will not be judged by him; Gods Ministers out of Gods word can tell him, that he hath no reason to think his case good; but he will not stand to the judgement of Gods Ministers. If a Minister should come to a man and say unto him, Sir, *you are conceited that you are a good Christian, I pray what signes have you for it? you pray, so do Reprobates; you hear the word and receive the Sacraments, so do Reprobates; hast thou no better signes than these? no better arguments than these? Why, I tell thee that a Reprobate hath these, and more than these too.* A self-conceited man will be judged by none but by himself; A sluggard is wiser in his own conceit then seven men who can give a reason, *Prov.* 26.19. The sluggard is loth to take more pains; why, he thinks he takes pains enough, and so he is conceited, and more he will not do; let seven men come and tell him that he must take more pains; yet he will not, and that because he is conceited that he doth enough. Even so it is with the sluggish Christian, he is wise in his own conceit; for let seven Ministers come and tell him that he must take *more* paines for heaven, or else he will never come there; yet he will not *beleeve* them, he is wiser then so, they are fooles, as he thinks, though he have no reason so to think; he indeed is not as he should be, and Gods Ministers can bring reasons out of the Scriptures to prove it; for wisdom is profitable to direct, *Eccles.* 10. 10. But every conceited man is a blinde man.

Thirdly, *A self-conceited man as he will not stand to the judgment of those that can judge him, so he hath too high a conceit of himself*; be he never so little godly, he is presently conceited he is a child of God; so if a man have never so little humility or patience, if he come to Church, pray or doe but a few good duties in religion, he thinks presently it is as a high wall unto him, and he shall go to heaven cock-sure; and let other men be never so holy, strict, religious, and pious in their wayes, yet they are apt to think them Reprobates. If he see never so little slips among them, he is presently ready to say they are all naught; if any be false among them, he is ready to say thy are all hell-hounds; but if himself be conceited that he have never so little faith, oh presently he thinks that is a high wall.

Fourthly and lastly, *he resteth in the judgement of himself*; and this is the case of thousands in the world; they think well of their own cases, when they dye they shall go to heaven, there is no question but Christ will

will ſave them, and from this conceit they will never be put; let all the Miniſters in the world come one after another, and diſcover unto a wicked man his eſtate, yet he wil not come from his *own* cenſure: for though you bray a foole in a morter among wheat with a peſtle, yet will not his fooliſhneſſe depart from him, *Prov.* 27.22. So, if you ſhould bray theſe men with the threatnings of the law, with the plagues contained in the Bible, making their conſciences black and blew (as we uſe to ſpeak) yet they will not leave off their conceitednesſe.

Now the *Reaſons* hereof are four;

1. *Becauſe all ſinners are fooles*; and the fooliſh ſhall not ſtand in Gods ſight, *Pſal.* 5.5. All that work iniquity are fooles; a ſelf-conceited fool is a proverb; and our *Saviour* who knew the combination of all ſinnes, joynes pride and fooliſhneſſe together, *Mark* 7. 22. a proud conceited man and a fool are put together by our *Saviour*. And this is the cauſe why ſo many thouſands in the world are conceited of themſelves, that their caſe is good, when tis nothing ſo, even becauſe they are fools; none but fools will look more after pelf, than jewels, and prefer *tranſitory* things before *heavenly*; yet ſuch are the wiſe men of this world. That man is a fool that cannot eat his meat; and ſuch is every ſinner; his ſoul hath no food but Chriſt, the word, and his promiſes; yet he knows not how to feed on them; he hath no cover to hide his nakednesſe but Chriſt, &c yet he knows not how to put on Chriſt; therefore he is a fool.

Secondly *men are born fools*; of all fools none ſo ſelf-conceited as the born fool; one that hath been a *wiſe man*, knows how to hold his peace, but a *born* fool is invincible; *vain man would be wiſe, though he be born like a wild Aſſes colt*, *Job* 11.12. Of all creatures the foal of the Aſſe is the ſimpleſt; needs then muſt the wild Aſſes colt be moſt ſimple. So although a man be born a fool, yet he would be counted wiſe; he is *conceited* that all the Miniſters in the world cannot direct him; no, he is wiſe enough for that matter; this folly is bred and borne in him, he hath it by kind, and that is the reaſon that it is hardly clawed off, but they are ready to ſay, they are as wiſe as the Miniſters themſelves.

I call not into queſtion the wits of many; I know many of you are underſtanding men and women; but I ſpeak now of the Wiſdom of the *Spirit*, and how you may underſtand to *ſave* your ſouls. What is it for a man to be *worldly-wiſe*, to get riches and honour, and to behave himſelfe like a Gentleman, and yet a fool in ſeeking his ſalvation? this is to be *penny-wiſe*; but here is the queſtion, are you not *pound fooliſh*? can you go on in your ſinnes, ſwearing, &c? then ſurely you are *pound-fooliſh*; all your wiſdom and mony avails nothing; alas you are but penny Gentlemen. The Sodomites, *Gen.* 19. were blind, they could not find the door, they could ſee well enough elſe, they were only blind in this; ſo man is *ſtultus ad hoc*, wiſe enough for any thiug in the world but this; take him for huſbandrie, and his knowledge is good; for matter of carriage, he can behave himſelfe as well as the wiſeſt; he is only *ſtultus ad hoc*, for ſalvation he is a fool, a born fool, and ſelfe-conceited.

3. *Men are ſelfe-conceited of their own eſtate*; thoſe that praiſe themſelves

ſelves we uſe to ſay have ill neighbours; ſo if a fool had a good neighbour to tell him of his folly, and to laugh at him for it, he would not praiſe himſelfe; ſo he that praiſeth himſelfe, it is certain he hath ill neighbours: ſo the reaſon why men are well-conceited of themſelves, is becauſe they have ill neighbours, they think they are honeſt, and ſo do their neighbours, but now if a drunkard could go no where but that everie one would tell him that he were a hel-hound, he would not be drunk, but an ill neighbour he tells him he need not fear, by the grace of he ſhall do well enough, he is a good Chriſtian, and hence it is that when fools are not anſwered according to their folly, that they are conceited of themſelves; when men are ſoothed up, others think well of them, and they alſo think their own caſes good; for ſay they, if I were no at good Chriſtian, ſuch and ſuch would not be acquainted with me.

Fourthly and laſtly, *becauſe the Lord delivers many up to the ſpirit of ſlumber*, *Rom.*11. 8. Black poppy ſeed will caſt a man into ſuch a ſleep as that his eyes ſhall be broad open, and yet he not ſee; ſo the Lord hath caſt men into a ſlumber like a man between ſleeping and waking; of all ſleep none like to ſlumber, becauſe it is full of imaginations; never is a man ſo full of dreams as then when he is in a ſlumber. If a man were a drunkard and in the deep of all evil, and luld in the deep ſea of ſecurity, he could not be ſo well-conceited; but now that his eyes are halfe open, halfe ſhut, halfe awake, halfe aſleep, halfe out, halfe in, he thinks his repentance is good, his caſe good, and he hopes he ſhall find mercie at the hands of God, as well as the beſt Puritan in the pariſh; they are like the dreamer (as *Joſephs* brethren termed him) ſingular, in Hebrew *the Maſter dreamer*; they dream they ſhall have mercie, and they ſhal not be damned, theſe men are in a ſlumber, *they have eyes and ſee not* &c. *Iſa.*28, they ſee the judgement of God, but *perceive* it not.

Conſider what a wofull caſe theſe men are in, and how the Scripture calls this *ſelfe conceit*.

Firſt, it calls it nothing but a *thinking*; if a man think himſelfe to be *ſomething*, he is *nothing*. *Gal.*6.3. to think thy ſelf a Chriſtian, is a vain thought.

2. The Scripture calls it *ſuppoſition*: what a vain thing it is for a man to be a ſuppoſing? they ſuppoſe they ſhall go to heaven, they ſuppoſe they are better then others, better then thoſe on whom the Tower of *Siloam* fell; and ſo many ſuppoſe they are not in the gall of bitterneſs nor in the bond of iniquity.

Thirdly, it calls them *ſhaddowes*; they walk in a vain ſhew, *Pſal.*39.6. *viz.* their repentance ſhews as if it were good repentance. They can ſpeak lowly, there is a ſhew that they are humble. Man walks in a vain ſhew, like a Tradeſman who hath abundance of things which he makes ſhew of, yet are none of his own: ſo he talks of *grace* which was never his own.

Fourthly it calls them *imaginations*; *Acts* 4.

Fifthly, it calls them *appearances*, *Matth.*6.16. So men appear all at a Sermon, but their hearts never ly down before the Word, there are nothing but ſeemings, 1 *Cor.* 3. Thus you may think your ſelves or ſuppoſe

your ſelves to be in good caſe, when as it were better thou didſt appear to be a hel-hound then a Chriſtian, and not be ſo indeed; for then there were ſome hope that thou wouldeſt look out. If a man be ſick, yet if he ſeem to be well, none will look out for him, as they would do if he ſeemed to be ſick indeed; and therefore this is the moſt dangerous ſickneſſe; ſo if men did ſeem to be damned wretches, that they were born and continue in ſin, and when they dye, they muſt be damned, if men feared thus, they would look out.

Secondly, *conſider ſo long as thou art well conceited of thy ſelf, Chriſt hath no commiſſion to call thee*; and Chriſt wil do nothing but what he hath *commiſſion* to do, he wil not run into a *Præmunire*; Chriſt doth proteſt to all the world that he hath no *commiſſion* from his Father for ſuch; *I am not come to call the righteous*, &c. *Matth.* 9. 3. *viz* thoſe that are *righteous* in their own eſteem and thoughts, but are not; if a man tell them that they are fitter for hell then for heaven, they are better-conceited of themſelvs then ſo; if a man tell them for all their profeſſion they may be hel-hounds, yet they conceit better of their profeſſion then ſo; now then conſider what a caſe thou art in, if thou be out of Chriſts road.

Thirdly, *as Chriſt hath no commiſſion, ſo he is glad he hath not*, and he gives thanks to his Father that he put him not into commiſſion, *I thank thee O Father*, &c. *Luke* 10. 21. *q.d.* thou doſt not convert thoſe that are *ſelfe conceited*, thoſe that think they ſhal not be damned, ſuch as conceit that they need no ſummons, that are righteous enough; Father I am glad of it, &c. and it is ſaid there that Jeſus rejoyced, &c. I rather rejoyce that thou haſt ſent me to poor ſouls, ſuch as are the off-ſcouring of the world, &c. but he that is *ſelfe-conceited*, is wiſer forſooth then ſo; Chriſt tels thee that thou muſt take up his croſſe; but thou thinkeſt that thou haſt more wit, thou canſt go a wiſer way to work; thou haſt an eaſier way to heaven, thou wilt none of the Croſſe; and I tell thee then that Chriſt wil none of thee, but he will be glad to ſee thee damned.

Fourthly and laſtly, *he is in the broad way to hell that is ſelfe-conceited*; there be many wayes to hell; the covetous goes one way, the Drunkard goes another, there are a thouſaud wayes to hell; though there be ſundry wayes to hell, yet they all meet in *ſelfe-conceit* there is the broad high way where all meet; *ſelfe-conceit* is not only the way to hell but it is the *brood way* where all wayes meet. *There is a way* (ſaith the wiſe man) *that ſeems right, &c. Prov.* 14. 12. *but the end of it is death*; there is the wages, there all the wayes meet. Oh then examine your ſelves. I ſhould give you *ſignes* and *tokens* to make it appeare unto you; but the time will not give me leave. I will only name one or two. That man that ſelfe-ſwears, is conceited of himſelf, that is one ſign; As I am an honeſt man, As God ſhal help me, by my faith and troth, As I look that the Lord ſhould ſave my ſoul, &c. theſe men are highly conceited of themſelvs, they think that their ſalvation is ſure, yea ſo ſure that they may ſwear by it, but theſe are devilliſh and damnable ſelf-conceits; it is Gods prerogative only *to ſweare by himſelf*, *Heb.* 6. 13. 14. I ſpeak this becauſe I know it is a common practiſe among men, and a helliſh brand of a curſed ſelf-conceited man.

THE

THE

EFFICACIE

Of Importunate

PRAYER,

In two SERMONS

By that laborious and faithful Messenger of CHRIST, WILLIAM FENNER, Sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late *Minister* of *Rochford* in *Essex*.

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THE EFFICACY OF Importunate Prayer.

LUKE 11. 9.

Ask, and it ſhall be given unto you; Seeke, and you ſhall finde; Knock, and it ſhall be opened unto you.

OUr Saviour CHRIST being demanded by one of his Diſciples, *how they ſhould pray*; He here teaches them theſe two things. Firſt, a *Platform of prayer*, in the 2, 3, 4. verſes; Say, *Our Father, &c.* Secondly, he teaches them the *Importunity of Prayer*; which he ſets forth by the ſimilitude of a man who having a gueſt come to him at midnight, and had nothing to ſet before him, he went to his friend to intreat him to lend him three loaves, and at the firſt he nakedly intreats, Lend me three loaves: The door is ſhut, ſayes his friend, and I cannot open it now. Secondly, he falls to intreat and to beſeech him to do him this favour. He had a gueſt come to him, and he knew not what to do: Why 'tis *midnight* ſaies he, is there no other time to come but now? Thirdly, he begins to *knock*, he muſt needs have them, though it be at an unreaſonable

nable hour. Why, I tell you I am in bed. Then he intreats him as a friend. Friend me no friends, ſayes he again. Yet the man would not leave knocking: at laſt with much adoe the man riſes, ſaying, Will you never be anſwered? and he lends him three loaves, becauſe of his *importunity*. Now, ſaith our Saviour, *I ſay unto you, though he would not give him as a friend, yet becauſe of his importunity he will.*

The ſimilitude is this: Thou art *that man*, oh Chriſtian ſoul. this gueſt is thy ſelf: Now then, come home to *thy ſelf* with the *Prodigall*, who when he was come to himſelf, goes to his *father and friend*. This friend is Chriſt, that thou art to pray unto; theſe three loaves are *grace*, *mercy*, and *peace*: Theſe thou art to pray for; it may be Chriſt anſwereth thee in thy *conſcience*, It is *midnight*, thou commeſt too late, there is no *mercy* for thee. The ſoul *prayes ſtill*, Oh Lord awaken and help me: it may be the Lord will anſwer thee by *terror* in thy ſoul, The door of mercy is ſhut, thou ſhouldeſt have come rather. Yet Lord, open unto me, ſayes the ſoul: Nay ſaith the Lord, all my children have mercy already; now mercy is aſleep, I have converted them already; they came in due ſeaſon, thou commeſt at *midnight*, there is no mercy for ſuch a hell-hound as thou art. Up Lord, have mercy on me, ſayes the poor ſoul, and look on me, &c. Look me no looks, ſaith the Lord; I came to ſave the *loſt ſheep* of the *houſe of Iſrael*: there was a time when I would have converted *thee*, when I called unto *thee* early and late: But now I am aſleep, and my mercy is aſleep, it hath been awake as long as it could well hold open its eyes; and comeſt thou *now*? Oh the ſoul cries ſtill, and will never give over: if mercy be to be had at the throne of grace, he will have it. Even as a begger being at a gentlemans door, they bidding him be gone, there is nothing to be had: nay, ſayes the begger, I will not be gone, here is ſomething to be had, and I will have ſomething, or elſe I will die at the door: The gentleman hearing him ſay ſo, thinks it would be a ſhame for him if he ſhould *die* at his door; and gives him ſomewhat: So when the ſoul is thus *importunate*, becauſe of importunity it ſhall be granted. Verily I ſay unto you, if you *thus* ask, it ſhall be given unto you.

Theſe words contain in them the *main* duty of *importunate* prayer. *Aſk*; if asking wil not ſerve turn, *ſeek*; if ſeeking will not ſerve turn, then *knock*: try all meanes.

Another parable our Saviour put forth, *Luke* 18. 1, 2. *that men ought always to pray, and not to faint.* There was a poor woman wronged by her adverſary, and there was no Judge to right her but a wicked one, ſo that ſhe had but poor hopes; yet ſhe reſolves to go, or elſe ſhe ſhall be undone; therefore if ſhe periſh, ſhe will periſh at his feet. He cals her all to naught. Oh; for Gods ſake help me, ſayes ſhe. I care not for God nor man, ſayes the Judge: Nay, good my Lord, ſaith the woman. The Judge ſeeing her thus importunate, ſaid, I ſhall be troubled with her if I do her not juſtice. *How much more* (ſaith the text) *ſhall not God avenge his elect that cry day and night?*

Obj. But ſome man may demand, what is *importunate prayer?*

Anſ. I anſwer, it is a *relſteſs* praier, which will take no nay, nor contumelious repulſe, but is in a holy manner *impudent* until it ſpeed; and there are in it four things: First,

First, it is *restlesse*: he that is importunate, cannot rest till he speed in his suit before God, as the poor woman of *Canaan*, she sought the Lord God of Heaven and earth, (she was of the cursed stock of *Cham* whom the Lord commanded to destroy; yet she repented, and became of the faith of *Abraham*) to see if the Lord would own her: but the Lord seem'd to reject her, and suffered the devil to possess her daughter. Now, what, might not this poor woman think she had made a sorry change of religion, seeing that God the author of it would not own her, but suffered the devil to possesse her daughter? But see the *importunity* of this woman, she would not be quiet untill she had found Christ, *Mark* 7. 24, 25. Christ could not be hid. No? What, could he not hide himself in some corner? No, no, thinks she, there is a Christ, and if he be to be had under the cope of heaven, I wil have him. Even so it is with the soul that is *importunate* in prayer, it is restlesse. What if Christ do hide himself in the Word, &c. and will not own a poor soul, yet the poor soul knowes there is a Christ, and if he be to be found in the whole world, he wil have him: I wil, saith he, turn over all duties, I will go to all the Ministers that are neer, I will use *all the means*. Now Christ cannot be hid from such a soul that is thus importunate.

Now as it is a prayer that will take no *nay*, so first it will take no *privative nay* of silence, Secondly, no *possitive nay* of denial.

First, no *privative nay* of silence: A man that is importunate in prayer, must and will have some answer; he is not like *Baals* Priests, that could get no answer, 1 *King*. 18. 26. nor like wicked men that pray in their pewes, they know not what, nor whether God hears them or no: but an importunate prayer will have an answer, like the woman of Canaan: *Have mercy on me O Lord* (saith she;) but *Christ answered her not a word*. Hath she done then? No, she cries so much the more, *Have mercy on me O Lord*: yea she was so importunate, that his Disciples were ashamed to hear her; yet she cried, *Have mercy on my daughter*; the devil hath my daughter, and misery will have me, unlesse thou wilt have mercy on us. Christ answered her never a word. It was much trouble to her to have her daughter vext with a devil; but this troubled her much more, that Christ in whom all her hope was, would not hear her, nor lend her one look. What might she think, Is this the merciful Saviour, that is so ful of pitty & compassion? Is this he that hath made proclamation to all the world, saying, *Come unto me all ye that are weary*, &c? and I am tyred and wearied by reason of the devil that possesses my daughter, &c. yet he regards me not. Thus she might have said: yet these discouragements could not put her off, but *she cried so much the more*, yea so that the Apostles were ashamed that Christ should let her stand on that fashion; yet she stood it out, and prevailed.

Secondly, it will take no *positive nay* of deniall: For when she had an answer, and that flat against her, it was like bellowes to the fire, she was so much the more inflamed, she doubles her forces, *Have mercy on me O Lord*, &c. Christ put her off with a deniall, *I am not sent but to the lost sheep of the house of Israel*; I come for *sheep*, not for *goats*; you are of the *Canaanites*, on whom I have set a brand of damnation, *a servant of servants*, a slave

ſlave of hell and darkneſſe: Theſe are all of your blood; but I come to ſave them of the houſe of *Iſrael*. But the deniall of an *importunate* ſoul is like the ſtop in a paſſage of water; the more it is ſtopt, the more violent it is: ſo this poor woman is ſo much the more eager with Chriſt; ſhe did but *cry* before, now ſhe *worſhips* him, *verſe* 24.25. as if ſhe ſhould have ſaid, *Lord* help me now, I am one of thy *loſt ſheep*; I confeſſe I am a Canaanite, I am of that damned blood; yet Lord help me; I am perſwaded that thou canſt take a courſe whereby to help me, Thou canſt caſt ſome mercy on a Canaanite.

Thus you ſee, an *importunate* ſoul will take no deniall, but will renew its forces at the Throne of grace.

Thirdly an *importunate Prayer will take no contumelious repulſe*; ſuppoſe God ſhould anſwer never a ſyllable of thy prayer, yet thou wilt pray; ſuppoſe he do anſwer, and that againſt thee, yet ſtill thou wilt pray. Nay ſuppoſe he call thee all to naught making thy conſcience tell thee of all thy ſins and abominations, making thee think that heaven is ſhut up againſt thee, and God hath ſhut his ears, calling thee Dog, hell-hound, and wretch, &c. yet nothing can break thee off if thou be *importunate* indeed. So this woman was not beaten off with Chriſts ſending the Devill into her Daughter, nor with Chriſts hiding himſelfe when ſhe ſought him; nor with Chriſts anſwering never a word, nor with the Apoſtles frumps, nor with his deniall, nor contumelious repulſe, for he called her *dog*, verſ. 26 Hence dog, I had as lieve fling my mercy on a dog, as on thee. What creature but an *importunate* one, could have gone ſo far? But ſee here the nature of importunity, it gets within Chriſt and takes advantage: ſhe confeſt the cauſe, ſaying, *Truth Lord*, thou haſt hit me right, I am a dog, or a wicked woman; let me then have the priviledges that dogs have; though dogs may not be equal with children at the table, yet they may wait under the table: I acknowledge that thy children are ſo plentifully fed, that ſome *crummes* fall from the table, therefore let me have the *priviledge* of a dog *Naaman* the Syrian was a dog, as well as I; *Rahab* the harlot was a dog, as well as I; *Ruth* a dog, as well as I; yet theſe got crums: truth Lord, I am a dog, yet thy mercy can metamorphoſe a dog: Of theſe *ſtones* thou canſt raiſe *children* to *Abraham*. Thus it is with an importunate ſoul, though God call it all to naught, and caſt all ignominious terms upon it, as I had as lieve thou ſhouldeſt offer me ſwines blood, as to ſpeak in my hearing, yet if thou be *importunate*, thou wilt bear any contumelious repulſe.

Fourthly, *an importunate prayer is impudent in an holy manner*: And as an impudent begger that is needy, counts it no manners to hold his peace from begging, although he be bidden; Or as a poor petitioner to the King, the King bids him hold his peace, yet he will not, but ſtill he goes on, The officers ſay, Thou filthy fellow, wilt thou never have done? doſt thou not ſee that the King is angry? Yet he ſtill cries, Help me Lord, ô King. So the Canaanitiſh woman, or an Importunate prayer, is an *impudent* prayer, yet in a *holy* manner.

I remember a ſtory of a poor woman in *Eſſex* condemned to die: ſhe falls to crying and ſcreeching, as if ſhe meant to pierce the heavens: the Judge

Iuge and those on the bench bid her hold her peace: O my Lord, said she, it is for my life I beg, I beseech you, it is for my *life*. So when a soul comes before God, and begs for mercy, he must consider that it is for his life, O Lord it is for my life. Now though the Lord will not answer, and though he call the soul all to naught, letting it go up and down with a heavy heart; yet the soul crying out, 'Tis for my life; If I must go to hell, I will go to hell from the throne of grace, weeping and wailing for my sins, and catching hold on the horns of the altar: this soul shall finde mercy.

I have wondered at the story in the 5. chapter of *Luke*, it is a strange passage, where this godly kind of impudencie was seen. Our Saviour Christ was preaching in the house to the people, and there was a poor man that could not tell how to come to Christ; so the poor man got some to lift him up to the top of the house and to untile it, and so to let him down; now the rubbish could not choose but fall either on Christs head, or on the heads of some of his hearers; Was not this an impudent action? could not this man have staied until the sermon had been ended? But *importunity* hath no manners: And although he did interrupt Christ, yet Christ ask'd him not why he did so, but says, *Man be of good comfort thy sins be forgiven thee*. Let us therfore come with boldnesse unto the Throne of grace, *Heb.* 4. 16. with freedom to talk any thing; Not as if God had given us leave to be irreverent, but as to a loving generous man of whom we use to say, He is so kinde, you may say any thing unto him; come to him at dinner, he will rise up and hear you, or what businesse soever he be about, yet he will hear you. Even so it is with God: he is such a God: that all poor souls may be bold before him to speak what they will, they may lay open their cases, and shew their estates. Now when souls come boldly, and give the Lord no rest till he establish them, *Esai.* 62. 7. then saith God, How now, cannot I be at rest for you? &c. This *holy* kinde of impudencie is in prayer, and it will give the Lord no rest.

Reasons *why we must seek importunately*, are three.

First *in regard of Gods majesty*, he loves to be sought unto, and it is fit he should be sought unto. Among men, we account it a matter of too much statelinesse to be *much intreated*; and we use to say *he loves to be intreated*; this is a fault among men; yet for all this, *Quis vestrum, &c* as *Seneca* speaks, what man of us can be content to be but once, or slightly intreated? when a man comes to intreat a kindnesse of a man there is *Ising and Anding* and *shall I &c.* nothing but *importunity* can get a kindnesse of a man; and this is a sin among men, because men are bound to do good; but the Lord is not bound to us. If we sin, he is not bound to pardon us therefore; the Lord being a God of majesty, lookes to be *sought unto* of us for his mercy, and he lookes that we should be importunate; and hence it is that God saith, *I will give you a new heart*, Ezech. 36. I will vouchsafe you all these favours, yet *I will look to be inquired for of you*. verse 76. I will look that they shall send to me for these things.

Suppoſe a man ſhould need a 1000 pound; What, ſaith the gentleman, doth he think a thouſand pound is nothing? I will have good ſecurity for it. So when we come for ſuch high mercies as theſe, for ſuch infinite compaſſions; theſe are ſomewhat, and God looks to be *ſought unto* for them; and Chriſt the Son of God is a great heir, and thoſe that are faulters to him, muſt be *importunate* with him, if they mean to be at peace with him.

If one will marry a rich heir, who hath all the preferment and dignity that the country can afford, he looks to be well ſued unto. So the Lord Jeſus is a great heir, heir of the whole world; if thou goeſt to be married unto him, thou muſt ſue unto him, and he looks for prayer, he loves to heare his children crie: this is one of his titles, though he be a God, yet he is *the hearer of prayer*, Pſal. 65. 2.

Again, we have wronged his Majeſtie. Suppoſe thy ſervant wrong thee, thou wilt ſay thou wilt pardon him, but firſt thou wilt make him humble himſelf unto thee, he ſhall and muſt know that he hath wronged a good maſter: So God is willing to pardon thee, but yet he will make thy bowels know that thou haſt ſinned againſt a good God; he will make it appear by thy prayer, he will make thy ſpirit melt, he will fill thy face with ſhame and confuſion, he will make thee know what a patient God thou haſt rebelled againſt, or elſe the Lord will never pardon thee. Doeſt thou think to pacifie God with a *lazie* prayer, with coming to Church and ſaying, Have mercy upon me, moſt merciſull Father? Doeſt thou think that the Lord will have mercy upon thee for this? No, no, he may ſend thee quick to hell for all this; he will make thee cry and cry again with groans; he will make thee cry out and pray on another gates faſhion, and he will make the ſoveraignty of his mercy to be ſeen in thy ſalvation: therefore in regard of Gods majeſty, he loves men ſhould be importunate.

Secondly, in regard of Gods *mercy*; it is a diſgrace for Mercy to be begged *frigidly*; 'tis a diſgrace to Gods bounty, for a man to beg it with *lukewarm* importunity. What makeſt thou of the mercy of God? doſt thou think that it is not worth a *groan*, with the running over of a *Pater-noſter*? doſt thou make Gods mercy of ſuch baſe reckoning? this is a diſgrace to Gods goodneſſe, to be ſo cold or frigid in prayer. Thou haſt offered many offerings, yet I ſcorn them, ſaith God, *Iſaiah*. 43. 23. Thou haſt not honoured me with them, thou haſt not called on me, thou haſt been weary of calling on me, thou haſt too ſhort a breath in thy prayers, thou careſt not how ſoon thou comeſt to an end? Do you come and lay *lazie* prayers upon my altar? Thou haſt not honoured me.

It was a cuſtom among the Romans, when any was condemned to die, if he looked for mercy, he was to bring father & mother, and all his kinſmen and acquaintance, and they ſhould all come with tears in their faces, and with tattered garments, and kneel down and beg before the Judge, and cry mightily; and then they thought Juſtice was honoured. Thus they *honoured* juſtice in man, for a man condemned to die; and ſo the Lord loves his mercy ſhould be *honoured*, &c, and therefore he will have prayer

to be *importunate*, that it may appear by *groans* how *highly* we esteem of grace; our soules must pant and gasp after grace, the breath of the Lord being the soul of our souls, our hearts will die without it. This is to the *honour* of mercy, therefore the Lord will have us *Importunate*.

Thirdly, *as importunity must be in regard of Gods mercy, so it must be in regard of our selves*, else we cannot tell how to esteem it: Soon come, soon gone; lightly gotten, suddenly forgotten; I have it, come let us be jovial and spend it, when this is gone, I know where to have more; But if he had wrought for it, and also must work for more, if he mean to have more, he would better esteem it. The world little esteems Mercy, what's the reason? The greatest covetous men are they that once were poor; when a poor man hath gotten store of riches, he is more covetous than he that was born to hundreds or thousands; they are careless of it, and spend lavishly, whilst a covetous mans teeth water at it; and the reason is, because they come lightly by it. Therefore the Lord loves that we should come *hardly* by our mercy; not as if he *sold* mercy for our *pains*, but for our good: yet we are not capable of it. See *Jer.* 31. 9. where the Lord speaks thus to his people: *They come with weeping, and with supplication will I lead them.* This is a fine phrase, God *leads a soul* up and down with supplication, before he grants his request; just as a begger on the high-way, a gentleman coming by, he begs of him, the gentleman goes on his way as if he took no notice, but the begger goes on crying, For Gods sake (sir) bestow something on me; yet he goes on still, till at last the gentleman comes to his house, and then he gives him his desire. Even so God *leads* a soul up and down, from one good duty to another, till he have brought the soul to that passe that he would have it to be, and then he hears it, and sayes, What is thy suit? I will pardon thee.

What then is the reason, may some man say, why so few are *importunate* in prayer?

I answer, first, because *men count Prayer a penance*: there is a naturall kind of Popery in mens breasts; the Papists, when men sin, their Priests enjoyn them penance, as pilgrimages and scourgings, so many *Pater noster's*, and so many *Ave-Marie's*, where they reckon Prayer to be a pennance. This naturall Popery is in mens breasts; they count Prayer laborious unto them, and they are weary of it, they are not eager upon prayer, they look not on Prayer as a blessing, but as a yoak; behold what a wearisome thing it is, *Mal.* 1.13. They were weary of the service of God; Oh, say they, that the Minister would once had done! they had rather be in an Ale-house, or about their busines; all good duties are as *penance* unto carnal men. If a man be to do *penance*, he care not how little he does of it; a Rogue cares not for to much whipping.

Secondly, *men content themselves with formality*. Many men pray, *as Haman* spake the Kings words before *Mordecai*, for he had rather have led him to the gallows, than to have said, *Thus shall it be done unto the man whom the King will honour*: but he thought it would be the worse for him if he spake them not, and therefore he only spake them for *forme*. And so men for the

moſt part go to Church, to hear the Word, to Pray, to receive the Sacraments &c. even for *forme*, or becauſe it is the faſhion, and they think, if they do not thus and thus, they ſhall not be ſaved.

You ſhal have the Drunkard ſay, I am ſorry for my drunkeneſſe; but he lies; for the next day he will be at the Alehouſe again: ſo the Whoremaſter ſayes, Lord I am ſorry that I have ſinned againſt thee; but he lies; for the next Quean that he meets with, having opportunity, he falls to whoreing again: So the Covetous man will ſay, I am ſorry I am ſorry I am ſo full of earthly thoughts; yet he lies; he is not ſorry: for you ſhall have him carking and caring all the day long, and he hath a thouſand proclamations in his head; He only prayes for *forme* with the reſt, they only *ſay* prayer, they pray not. I deny not *ſaying* of prayer, if they *pray*; Our Saviour Chriſt ſaith, When you pray, ſay *Our father*; The proud man diſhonours Gods name, ſaying, *Thy will be done*; whereas he ſhould be *humble*, for that is Gods will; it is Gods will he ſhould be *zealous*, yet he prayes not: He ſayes, *Forgive us our treſpaſſes*, &c. but he prayes not ſo; for he wrongs his neighbour, and his neighbour wrongs him, and he does not forgive thoſe that treſpaſſe againſt him. He ſayes, *Lead us not into temptation*; but he prayes it not; for he runs preſently into temptations, and hath no care to avoyd them. And this is the reaſon why men are not *importunate*; viz. becauſe they do make *formality* of it.

Thirdly, *becauſe they are gentlemen-beggers*. Of all the beggers in the world, I would be loth to meet with a *gentleman begger*, for he is proudeſt of them all; if a man tell him that he hath been an *ill husband*, and hath abuſed himſelf, preſently he ſets his hands to his ſide, ſaying, I am not as every begger, I am *thus and thus* deſcended, am as good a man by birth as your ſelfe: a gentlemen-beggers heart will not ſtoop. So men are *gentlemen* beggers to God, they were (ſay they) borne of Chriſtian parents, and they have been baptized the children of God already; What are none the children of God, but a company of Puritans? We are deſcended as well as the beſt of you all. Theſe are proud, and not as yet brought to a *ſenſe* of their own miſerie.

When *John* did preach to, and baptize the Scribes and Phariſees, he calls them all to nought, O ye *vipers* and full of poiſon, *who hath forewarned you to flee from the anger to come?* Vipers, ſaie they? Viper in thy teeth; we are the children of *Abraham*, we are better deſcended then ſo; we are Believers, and do you call us vipers? then indeed we might crie out, Oh we are damned! then we had need crie for mercie. And in this ſenſe, men are *Gentlemen beggars*.

Another reaſon why men are not importunate, is, becauſe *they have wrong conceits of Prayer*. I will tell you the ſundrie conceits of men.

Firſt, *they have high conceits of their own prayers*; they cannot pray in a morning, between the pillow and the blankets, halfe aſleep and halfe awake, but they think that they have done God good ſervice; ſo that he cannot afford to damne them: At night he ſaies, *Lord have mercy upon me*, and ſo goes to ſleep, and then he thinks God muſt keep him untill the morning: So when he goes to dinner, he ſais, *Lord bleſs theſe creatures unto*

us

ons, and ſo falls aboard, and he thinks that God muſt needs ſanctifie them unto him; and after ſupper he goes to prayer, and ſo to bed, and thinks that he ſhall be heard for his much babling ſake, *Mat.* 6. they think God will have mercy on them. But poor ſouls, if they knew how *unſeemingly* they prayed, how *unfitly*, and what want there is in *ſeeing* their own eſtate, they would ſay, is this to pray for my ſoul, for ſuch infinite mercy? Lord, how do I abuſe the throne of grace? how do I abuſe thy ſabbaths, thy houſe, thy name, and all the holy ordinances which I go about? A man that is *importunate* in prayer, is aſhamed; but when they think *highly* of their prayers, they are inſolent, their prayers are damned, and they too.

Secondly, *as men have high conceits of their prayers, ſo they have mean conceits of their ſinnes*, they think not their ſins ſo bad as they are. Theſe men are like *Abner*, who ſaid, *Let the young men ariſe and play before us*, 2 Sam. 2. 15. They account murder a ſport, and dancing and muſiking little worſe then *Davids* playing on the harp; *Amos* 6. 5. And if they commit adultery, they ſay that's but a trick of youth; if they tell a lie, it is only at a dead lift when they have no other ſhift. That man that doth not think of every ſin he commits, as *David did of his*, even to make his heart to *ake* for it, that man ſhall never ſpeed well before God.

Thirdly, *as men have mean thoughts of their ſins, ſo they have baſe thoughts of God.* They cannot think that God ſhould damn a man for *drinking a pot with his friend*; I cannot think God will be ſo ſtrict; No, no, I love God with all my heart, ſay they; and they think that God is of their mind; and if they were as God, they would not be ſo ſtrict. So, *Pſal.* 50. *They thought I was ſuch an one as themſelves*; they think God will pardon them, and therefore becauſe of this, men are not importunate with God. God hath ſent me a croſſe (ſaith one) but I hope to rub it off well enough. Why? *God will not keep his anger for ever*, Jer. 3. 5. Suppoſe a man be abſent from Church, or break out into ſome unſavoury ſpeech, will God be angry for this? Suppoſe a man be negligent in a good duty, will God require every dayes work? Tuſh, tuſh, God will not, *Pſal.* 10. 13. A company of Puritans ſay he will, but I know he will not: and hence it is, that men will not be *importunate*.

Laſtly, becauſe *they have wrong conceits of importunity*. If a man knock once or twice, or thrice, and none anſwer, preſently he will be gone; this is for want of manners; thou wilt knock ſeven times, if thou be *importunate* with them: They within may ſay, Hold thy peace, be gone, &c. but thou wilt not ſo be anſwered.

Beloved, men are cloſe-handed, they are loth to give; and they are cloſe-hearted too, they are loth to take the pains to *ask* of *God*; they are loth others ſhould be *importunate* with them, and therefore they are loth to be *importuate* with God. Examine your ſelves then in this duty; for *importunate prayer is evermore the prayer of an importunate man.*

THE

EFFICACIE

Of Importunate

PRAYER.

The Second SERMON

By that laborious and faithful Messenger of CHRIST, WILLIAM FENNER, Sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late *Minister* of *Rochford* in *Essex*.

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THE EFFICACY OF Importunate Prayer.

LUKE 11. 9.

Aſk, and it ſhall be given unto you; Seeke, and you ſhall finde; Knock, and it ſhall be opened unto you.

SO proceed then: There be ſix ſignes to know whether our Prayers be *importunate* or no.

Firſt, *importunate prayer is evermore the prayer of an importunate man*; and the man is importunate, if his praier be importunate, but how can a man importune God for mercy, when his *perſon* importunes God for vengeance? It muſt be the prayer of a godly heart; *Preſerve my ſoul, for I am holy*. Pſal. 86. 1, 2. *David* makes a prayer, and he was *holy* when he made it; his prayer could tell him that he was one that laboured to work in holineſſe. Therefore when thou goeſt to God in praier, conſider whether thou canſt ſay, *Lord hear me, for I am holy*, and I would fain be holy: but if the ſaying of theſe words choak thee, then thy prayer *condems* thee.

Of all begging, it is a great matter *who it is* that begs at the door: *Who is that,* saith the indweller? and when he opens the door and sees it is a *thief*, &c. Oh, *is it you?* saies he; you may stand long enough, you shall never have alms of me. So in praier, it is all in all, *who it is* that prays.

The woman in the Gospel having an issue, touched our Saviour; he looking about, asked *who touched him*, and when he saw the woman, Oh is it you? saies he, be of good chear, *Luke* 8.48. So when a man saies to God, *Who is that,* saies God, that would have these mercies? And when the Lord sees it a Drunkard, or a covetous man, &c. *is it you?* saies the Lord; you may stay till Dooms day, and yet never find mercie. The spirit of supplication and the spirit of prayer, is called the spirit of grace, *Zach.* 12. 10. If then thou hast not the spirit of *grace,* thou canst not *pray.* The text saith not, Whosoever asketh the Father in my name, but, whatsoever *you* ask the Father in my name? there is many a man may use the name of Christ at the throne of grace, but certain it is, none but those that are in Christ, can pray, and with them every thing operates. A man that will walk with God in obedience to his lawes, must be a holy man: hence is that saying of our Saviour, *John* 15. 7. a place fit for the purpose; *If you abide in me, and my word abide in you &c.* as if he should have said, You may ask what you please, and intreat God all the daies of your life; yet unless *you abide in me,* you cannot speed. That man that walks not in *holinesse* of life, can never be an *importunate* orator, as was *Moses* the man of God; but a wicked mans prayer (as *Augustine* speaks) is *tanquam latratus canum,* &c. no better then the barking of dogs, or the grunting of swine: therefore you whose *consciences* tell you that you live in sin, your prayers never speed at the throne of *grace* for *eternall mercy.*

Secondly, *an importunate praier is the praier of a pure conscience.* Suppose a man doth not see that he lives in sin, yet if his conscience cries guilty, if he have a foul conscience, his prayer never prevails with God. *If I regard wickednesse in my heart, the Lord will not hear my prayer,* saith *David,* Psal. 66. 18. that is, If I can say, or my *conscience* can tell me, that I *regard* iniquitie in my heart, the Lord will not hear me. A man must have a *pure* conscience, 2 *Tim.* 1.3. else let him not look God in the face; beg he may, but he shall never *speed* as long as he goes on with a conscience that can tell him he *regards* iniquitie.

There be many *pray,* (for indeed their conscience wil make them *pray*) but they may *pray* till they come to hell, yet they shal never be delivered, if there be but *one* sin unrepented of.

I remember a story of a poor woman being troubled in conscience, and many Ministers using to visit her, at last came one which (after much talking and praying) hit upon one sin which she was guilty of, and loth to part with; Then the woman cried out, till now you have spoken to the post, but *now* you have hit the mark, my *conscience* tels me I have been loth to part with *this* sin, but I must leave it, or else I cannot be saved.

Mala conscientia bene sperare non potest. The Pagans had so much divinitie, as to say, *The gods must be honoured with purity*; therefore they wrote on the doors of their temples, *Let none having a guilty conscience enter this place.*

Thirdly

Thirdly, *Importunate prayer is evermore a prayer that is full of strong arguments.* And hence it is that *Job* saith, *I will fill my mouth with arguments*, Job 23.4 like an importunate man, who will bring *all* reasons and arguments to *effect* his cause; even so an importunate man at the throne of grace, will bring *all* arguments to perswade God. If a man be to pray for any *particular* grace, he will bring *all* the arguments he can devise to get it; as, Lord, it is a grace of the Covenant, for the want whereof I endure many temptations; thou hast made me a Minister, I cannot worke on mens consciences untill I have it, he presseth all arguments he can devise. A good *orator* before God, must be a good *logician*. It was noted of the High-Priests that were to pray before God, they were to have *Urim* and *Thummim*, and that was two parts of Logick, *viz.* knowledge and perfection: such an one should a Minister be, he must be a good Logician at the throne of grace.

Fourthly, *importunate prayer is a stout prayer*; Continue in praier, saith the Apostle, *Col.* 4.2. a *weak-hearted* praier is a cold prayer, a prayer without a spirit; yet these men that have weak spirits to pray, have strong enough to sin; and wit enough to sin, and knowledge enough to sin; but bring them to grace, then they have no *strength*. Thou canst not strive to prevail with God, unlesse thou stand to it. How came *Jacob to prevail* with God, but by *wrestling*? Prayer is called *fighting*, it is a holy kind of *violence*. Thou canst not obtain a mercie at Gods hand, unlesse thou lay all thy force on it. Even as a Father who hath an apple in his hand, and his child would fain have it; he first opens one finger, then another, till the aple drop out. So is it with a poor soul at the throne of grace: the Lord opens his hands, and fills all things living with plenteousnesse; What is the means that is used? why, the praiers of his children; they by their prayers open Gods hand, and so make the blessings to descend. Go for grace; why, the Lord will say unto thee, Thou art proud, thou must be humble, *and so open that finger*; Thou art careless, thou must go quicken thy self, *and so open that finger*: God saies, thou wilt not make much of *this* grace when thou hast it, but thou wilt turn it into wantonnesse; then thy soul must learn to *mortifie* its members, *and so open that finger*; thou canst not get grace at Gods hand, unlesse thou do *open all his fingers*, and then it will fall down. There is a severall power in all Gods children, some have more, some have lesse, yet all must be *powerfull*, else none can *prevail* with God.

Fifthly *if thou pray importunately, thou prayest wakefully*; he must be deeply awake that *praies*; his soul, his heart, his understanding must be awake: that man that praies drowsily, praies not powerfully; *Watch* therefore, saith Christ, and *pray*, *Luke* 21.36. Watch to pray. *q. d.* for as there is a sleepy *head*, so there is a sleepy *heart*. As a Begger who is begging, is all awake, head, feet, hands, &c. all is awake to beg; so must that soul be that means to speed in praier.

Sixthly, *importunate prayer is an assurance-getting prayer*; a prayer that will not be quiet till it have got assurance that God hath heard it. Wicked men pray, and presume that God hears them, but God hears them not; nay, many of Gods dear children *pray* many times, and are not

heard. *How long wilt thou be angry with thy people that prayeth?* Pſ. 80. 4. Not only with their *perſons*, but with their prayers alſo. How think you, is the prayer of ſuch as live in their ſins taken? who *pray*, but their praiers vaniſh away in the air like clouds: theſe may *pray* and *pray*, but they get nothing.

Behold he praies, ſaith the voice to *Saul*, *Acts* 9. 22. What, did he not *pray* before? Yes, he had made many a long praier, elſe he could not have been a Phariſee; but now he did not only *pray*, but he praied unto *God* as *David* did, who did *lift up his heart to God*, Pſal. 25. 1. or elſe his heart could not have praied; and then in the next verſe *David* begins his praier. Our hearts are juſt like a bell, which ſo long as it lies on the ground will make no muſick, till it be lifted up; Our hearts are not like the bell of *Rochea*, which (*they ſay*) will ring of its own accord; but our hearts muſt be lifted up, elſe they will make no delightfull muſick in the eares of God. Wherefore if *you pray*, and labour not to bring your hearts home to God, that ſo he may hear them in mercy, he will (*it may be*) hear them, but it will be to your condemnation, as he hears the praiers of wicked men: therefore if thou praieſt, pray fervently.

There be ſix or ſeven marks of Prayer that is not importunate, and he that praies ſo, may go to hell, for ought I know.

The firſt is a *lazy* prayer; An importunate man works hard to bring up his ſuit; his underſtanding, his counſell, and all his policie works: ſo if the ſoul be *importunate*, then it is a *working* prayer. Prayer is a labour, 2 *Cor.* 1. *Labour with me in prayer*. That man that plowes his field, and digs his vineyard, *that man* praies for a good harveſt, if a man pray to God never ſo much, yet if he do not uſe the *means*, he cannot obtain the thing he prayes for. Even ſo it is with grace; A man may pray for all the graces of Gods ſpirit, and yet never get any, unleſs he labour for them in the uſe of the means. God cannot abide lazy beggers, that cannot abide to follow their calling, but if they can get any thing by begging, they will never ſet themſelves to work. So, many there be, that if they can get *pardon* of ſin for begging, then they wil have it; but let ſuch know that the Lord will not give it for ſuch lazie kind of praying; but if thou wilt have pardon of ſin, thou muſt labour for it, thou muſt get it with thy fingers ends; God gives not men Repentance, Faith, &c. by *miracles*, but by *means*: Thou muſt then uſe the *means*, and keep watch and ward over thine own ſoul, that ſo thou maiſt get the grace thou praieſt for.

Secondly; *a praier that is not a full praier, never ſpeeds with God*; but an importunate prayer is a *full* praier, it is a *pouring* out of the heart, yea of the whole heart, *Pſal.* 62. 8. the Pſalmiſt ſaith, *poure out your hearts before him*, truſt in him at all times, poure out your hearts (the addition is made in the Lamentations of Jeremy) *like water*. It may be thou powreſt out thy *praier* like tar out of a tar-box, halfe ſticking by the ſides; but when thou praieſt, thou muſt out with *all* before God. When thou giveſt thanks, doſt thou labour to remember all the bleſſings of God? when thou doſt petition to God, doſt thou poure out all thy heart before him? doſt thou caſt all thy care on God?

Thirdly, *Snatch-prayer is no importunate prayer*; when men pray by

by ſnatches, or peecemeals, by breaking off a limme of their prayer, becauſe of ſluggiſhneſſe, or becauſe their hearts are eager about other buſineſſe; it is not good to truſt *fits* of devotion; 'tis a baſe kind of praying, when men gallop over their prayers, that ſo they may come to an end *quickly* Should I accept this at your hands, ſaith God by his Prophet? when they brought a ſheep, it wanted a lim, they were loth to give God a whole offering, *Mal.* 1.13. Many pray a peece of a prayer in the morning, and then they go after the world, he downs on his knees, and gives God a rag of a prayer, a companie of ragged ends; And God counts it an indignitie; *ſhall I accept this?* (ſaith he?) What, a lame prayer? No no, the Lord looks for a *prayer* that hath its full growth; it is a ſhame to ſpeak in the congregation what men do in *ſecret before God*, which many have confeſſed after they have been converted, how they have gone into *Gods preſence* and have ſhuffled over their prayers, thinking every hour ſeven, untill they had done.

Fourthly, *Silent prayers are never importunate.* I mean by *ſilent* prayer, when a man is *ſilent in that which God looks he ſhould moſt inſiſt upon.* David made a prayer, *Pſal.* 32. and the Lord looked that he ſhould ſtand much upon his *adultery* and *murther*, which he had committed, to ſee what ſhame he took on him for it; but he ſhuffled it over: and what ſaith the Text? *When I kept ſilence*; what, did the Prophet *roare*, and yet *keep ſilence?* theſe are contradictions. Yea, the Prophet *roared* and *kept ſilence*; as if he ſhould ſay, the Lord counted his prayer but roaring, ſo long as he laid not open *that* ſinne, which the Lord lookt he ſhould have ſtood on; the Lord let him roare, and roare he might long enough, but (ſaith he) *I brake my ſilence*, I ſaid, I will confeſſe my tranſgreſſions, and then thou forgaveſt the wickednеſſe of my ſin. So, many go to God, and tell God they muſt needs have mercy, and fain they would have mercy, and yet they are *ſilent* in *confeſſing* the *ſinne* they ſhould. I ſay, the Lord will never hear that man; he may *pray* to God all his life, and yet go to hell in the end. Haſt thou been a *drunkard*, and doſt thou think that the Lord will forgive thee for crying, *Lord forgive me*, &c? No, no, thou muſt *inſiſt* on it, and ſay, *Againſt thy word I have been a drunkard, my conſcience told me ſo but I would not hear; I have felt the motions of thy holy ſpirit, ſtirring againſt me, and I regarded not; Now if thou ſhouldeſt turn me into hell, I were well requited; ſo many Sermons have I neglected; I have wronged others in this kind, and I have been the cauſe why many are now in hell, if they repented not. I have prayed for mercie, yet with the dog to his vomit have I returned, and therefore for all my prayers thou mayeſt caſt me into hell for ever: and now I have prayed, yet it is a hundred to one but I ſhal run into my old ſin again; yet as I expect forgiveneſſe, ſo I deſire to make a covenant to give over all my ſinful courſes, and I am juſtly damned if I go to them again.* Such a kind of prayer the Lord loves.

Fifthly, *Seldome-prayer is no importunate prayer*; when the ſoul contents it ſelf with ſeldome coming before the throne of grace; an importunate ſoul is ever *frequenting* the way of mercie, and the gate of Chriſt; he is often at the threſhold before God, in all prayer and humiliation.

The

The reeling'ſt Drunkard in the world ſometimes can do ſo too: the baſeſt Adulterer in the world ſometimes can be chaſt: the Devil is quiet ſo long he is pleaſed, and the wicked may ſometime have a *fit* in prayer. But this is the condition of an importunate heart, he is *frequent* at the throne of grace. The Prophet *David* prayed *ſeven times* in a day; and *Hannah continued* in prayer night and day.

Sixthly, *Lukewarm prayer is not an importunate prayer*; when a man prais, but is not *fervent*, when a man labours not to wind up his ſoul to God in prayer. That man that prayes *outwardly* only, that man teaches God how to denie his prayer. Though you make many prayers, ſaith God, yet I will not hear you; *why?* Your hands are full of blood. *Qui frigidè orat, docet negare.* They are like luke warme water, that never boils out the blood: So they have been guilty of murder and abundance of other ſins, and they did indeed *pray* againſt them, but they were never but luke-warme, they have never boiled away the blood of their ſins. Thou muſt pray *fervently*, with a ſeething hot heart, if thou meanest to get *pardon* for all thy ſins, as ſecuritie, and deadneſſe of heart, &c. And as it is in *Jonah* 3. let every man crie *mightily* unto the Lord.

Seventhly and laſtly, *Bie-thoughts in prayer keep prayer from being importunate*; as when a man prayes, and lets his heart go a wool gathering. I remember a ſtorie of an unworthy Oratour, who being to make an acclamation, *O earth! O heaven!* when he ſaid *O heaven*, he looked *down* to the earth; and when he ſaid *O earth*, he looked *up* to heaven. So many when they pray to God in heaven, their thoughts are on the earth: theſe prayers can never be importunate. When a man prais, the Lord looks that his heart ſhould be *fixed* on his prayer; for our hearts will *leake*, and the beſt child of God, do what he can, ſhall have bie-thoughts in prayer.

And that,

Firſt, from *corrupt nature.*

Secondly, from *nature curbed.*

Thirdly, from *Satan.*

Fourthly from a *mans own ſluggiſhneſſe.*

For the firſt; The beſt children of God have *corrupt natures*, and when they have done what they can, diſtractions will faſten on them. They would perform good duties better, if they were able, ſaying with *Paul*, *The good which I would, I do not*, &c.

Secondly, *from nature, as it is curbed*; The more grace binds nature to its good behaviour, the more ruſtling it keeps. Even a Bird being at *liberty* keps no ſtir, but being in a *cage*, it flutters about, becauſe it is abridged of its libertie: ſo when thou haſt curbed thy corrupt fleſh, it will be ſkittiſh in every good dutie thou goeſt about; and hence it is that the Apoſtle uſeth this phraſe, viz. *I find another law in my members rebelling againſt the law of my mind*, &c. When grace *curbs* the law of ſin, then nature *rebels.*

Third'ly, *from Satan*; as in *Job*, Satan ſtands at his right hand as a *Plantiffe*, as *Ægidius* compares it, which puts in all Caſes to hinder the *Defendant*. Even ſo the Devil puts in all bie-thoughts that he can deviſe, to hinder a mans ſuit for going on before the throne of grace. But thou muſt

must do as *Abraham* did, when he was sacrificing; when the birds came, he drave them away; so must thou do by thy bie-thoughts, if thou wilt have fruit of thy supplications before God.

Fourthly, they come from *spiritual sluggishness*, that creeps on the best, if they take not heed: And this was the reason the Apostle cryed, *O wretched man that I am*, &c.

I speak not now to the children of God, who are troubled with bie-thoughts in their praiers; For they, the more bie-thoughts they have, the more earnest they are in prayer; they *mourn* with *David*, in their prayer. Consider O Lord (saith he) how I *mourn*, Psal. 55. There was something in the Prophets prayer that did vex him, and that made him so much the more to mourn before God.

But as for you that can have bie-thoughts in prayer, and let them abide with you, your praiers are not importunate; the Heathen shall rise up against you and condemn you.

I remember a storie of a certain Youth, who being in the temple with *Alexander*, when he was to offer incense to his god, and the Youth holding the golden Censer with the fire in it, a coal fell on the Youths hand and burnt his wrist; but the Youth considering what a sacred thing he was about; for all he felt his wrist to be burnt, yet he would not stir, but continued still to the end.

This I speak to shame those that can let any thing, though never so small, to disturb them, yea (if it were possible) lesser things then nothing; for if nothing come to *draw* their hearts away, they *themselves* will employ their hearts. *Baals* Priests shall condemn these, who did cut themselves with knives, and all to make them *pray* so much the more stronglie. What a shame is it then, that we should come on *life and death* to pray for our souls, and yet come with such loose and lazie praiers! Think you that a malefactor when he is crying at the Bar for his life, will be thinking on his Pots and Whores, &c? Was it ever heard of, that a man at *deaths-door*, should be thinking on his Dogs? can he then think on them? Do you think that *Jonah* prayed on this fashion, when he was in the Whales belly: or the Thief on the crosse, or *Daniel* in the Lions den, or the three Children in the fierie furnace, or *Paul* in Prison? Do ye think that these *prayed* thus? What, shall I be at praier, and my mind in the fields? No, no; if I will pray, I must melt before God, and bewail my sins, and be heartily affected in *prayer*. But as long as I pray thus, I pray not at all. And as God said to Adam, *where art thou?* so may he say to thee, *Man, where art thou?* art thou at *prayer*, and thy mind at *mill?* is thy mind on thy Oxen, and art thou at prayer before me? what an indignitie is this? Should a man come to sue to the King, and not mind his suit? will not the King say, Do you mock me? know you to whom ye speak? The Lord takes this as a haynous sin, when men come into his Presence with such loose hearts.

Now seeing these things are thus, take a word of exhortation to labour for importunate Prayer.

Prayer is the art of all arts; it enables a man to all other duties, it is the art

art of Repentance,&c. *Samuel* contested, if he had not had the art of Prayer, he could not have had the art of preaching, 2 *Sam.* 12. 23. See the antithesis between these two words. *God forbid* (says he) should say, God forbid that I should cease to pray for you, for then I should not teach you the right way. A Minister can never preach to his people, that *prayes* not for his people. It is the *art* of Thanksgiving; a man cannot be thankful, if he cannot pray. *Psal.* 116. 12. It was the means whereby the Prophet *David* would be thankful to God; he would *take the cup of salvation, and call on the name of the Lord.* A man hath not a good servant, unless he can *pray* for his master; see the story of *Abrahams* servant, *Gen.* 24. Prayer helps to perform all other good duties. How dost thou think to have benefit by the *Word*, unless thou be fervent in *prayer* with God to get a blessing upon it? We can do nothing but by begging.

Secondly, as Prayer is the *art of all arts*, so it is the *Compendium of all divinitie.* Therefore to *call zealously* on the name of the Lord, is to be a Christian; *Whosoever shall call on the name of the Lord*, &c. It includes repentance, humiliation, sorrow for sin, joy in Gods goodnesse, thanksgiving for mercies, obedience to his commandements, yea the whole dutie of man; therefore we must labour to be importunate in prayer. A *Reasonable* soul is *eminently* all souls; so Prayer is *eminently* all good duties. *Psal.* 72. *The prayer of David the son of Jesse*; that is, all his repentance, in all passages; he did humble himself before God; all *Davids* duties are included by the name of the *prayer* of David the son of Jesse. And therefore thou hadst need to make much of Prayer; for thou canst never repent, unless thou pray well.

Thirdly, *Prayer is a mans utmost refuge*; a man cannot have Christ, but only by Prayer. 'Tis bad enough for a man to be a Drunkard, or to live in any other sin; but yet after all this, if a man have the *spirit of prayer*, there is hope of this man; if after all his sinnes committed, he can *pray* to God, there is hope. But for a man to sinne, and not to be *importunate in prayer*, is dangerous. What saith the Psalmist? They are corrupt and become abominable, they have not called on the name of the Lord, *Psalm* 14. 4. Oh fearfull condition!

Fourthly, *Prayer is that which Gods people have, though they have nothing else*; it is the beggers dish (as I may so call it.) A begger hath no way to live, but by begging; therefore he had need beg hard, if we have nothing to *live* on, but *praying*; I mean nothing that is to be done on our side; all the *promises* of God are to be gotten by *prayer.* Suppose a man have nothing to live on but his fingers ends, no house nor land, nothing left to maintain his wife and children, but his fingers ends; will he not be toyling all the day? he is a day-labourer, as we use to say. So, to *pray earnestly*, is a Christians fingers ends. When a house stands but upon *one* pillar, will not a man be fearful and carefull of that pillar? why, Prayer is a mans pillar; if this be gone, down falls all the hope of salvation.

Fifthly, *Prayer is that which hath the command of Mercie*; we are such unpro-

unprofitable servants, that Mercie will not meddle with us, unlesse it be commanded. Patience is loth to bear; we have so provoked God, that Mercie is loth to make or meddle with us; for unlesse it have *command from God*, it will not admit of any soul. When *David* begged for loving kindnesse, he was *importunate*; else mercie and loving kindnes would not look on *David*, Psal. 42.8.

Sixthly, Prayer is Gods delight. The supplication of the wicked is abomination to God, but the prayer of the upright is his delight, *Prov.* 15.8. The Lord must have something to please him; Kings (you know) must be pleased, so the King of heaven would be *pleased* by all that come unto him. Now nothing is more pleasing unto him than prayer.

Seventhly, Importunate prayer is a willing prayer. There be many that pray to God for mercy, and yet they are loth to have it; why? because they are not *importunate*. When a mans lust runs on the world and worldly pleasures, &c, he *speeds not*. When the woman of *Canaan* was *importunate*, Christ saith unto her, *Woman, be it unto thee as thou wilt*: she had a will to grace, *Matth.* 15. 28.

Eighthly, *Importunate prayer is the only faithfull prayer.* A begger never goes away from a gentlemans door, so long as he believes he shall have an alms: so, as long as a soul is *importunate* with God, it is a signe that it is a *believing* soul. *O woman*, (saith Christ) *great is thy faith.* Why? Because her *importunity* was great, therefore Christ concludes her faith was great.

The means to get *importunity* in prayer, are these,

First, *Labour to know thine own misery.* See *Ephes.* 2. 13, 12, 2. They could not have praied importunately, unlesse they had known how it had stood with *Paul*; so unlesse thou *know* thy misery, thou canst not be *importunate*. If a Drunkard, or Whoremaster, or Sabbath-breaker, or Swearer, &c. *knew* that they should be *damned*, they would get out of their sins.

Secondly, *You must be sensible of your misery.* *Simon Magus* knew his misery, yet because he was not *sensible* of it, he sayes, *Pray ye to the Lord for me*, *Acts* 8.24. If he had been *sensible*, he would *himselfe* have fallen down before the congregation, and he would have confessed how he had committed that sin, in a more apprehensive manner.

Thirdly, *Observe the praiers of Gods people*, as here the disciples of Christ did; they hearing Christ pray, say unto him, *Master, teach us to pray*; they were so affected with Christs prayer, that they said, Oh that we could pray thus! Oh that we had such a spirit! *Master, teach us to pray.* So I say, consider Gods people, how they pray; they can pray as if they would *soare* up to God in supplication; they pray as if they would *rend* the heavens. If men did but *consider* this, it would quicken them.

Fourthly, *Get a stock of prayer.* That man must needs be rich, that hath a stock in *every market*. So if a man have a *stock* of prayer, it is a signe he is like to speed, as 1. *Cor.* 4.2. If God did lend his ears to the Corinthians when they were crying for Paul, then certainly Pauls prayers were importunate.

Fifthly, *If thou wilt be importunate, labour to be full of good works. Qui benè operatur, benè orat*; as *Acts* 10. Cornelius his alms and prayers were come up to God: now if he had committed drunkenneſſe, *that* had come up to God with his prayer; therefore was it happy for *Cornelius* that he was full of *good works*; ſo thou canſt not be importunate, unleſſe thou be full of good works; take heed that ſwearing, and lying, &c. crie not *louder* in Gods ears then thy prayers.

Sixthly, *If thou wilt be importunate in prayer, labour to reform thy houſhold.* When *Jacob* was to call on God, he ſaid to his houſhold, Put away your ſtrange gods, *Gen.* 35.

THE

THE

NECESSITY

OF

GOSPEL-OBEDIENCE,

In two SERMONS

By that laborious and faithful Messenger of CHRIST, WILLIAM PENNER, Sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late *Minister* of *Rochford* in *Essex*.

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THE NECESSITY OF GOSPEL-OBEDIENCE.

COLOSS. 1. 10.

That you might walk worthy of the Lord unto all pleasing, being fruitful unto every good work.

THere is a *double* sense in these words:

First, wherein we may not, nor cannot walk *worthy* of GOD.

And secondly, there is a sense, wherein we may, and must walk worthy of Him.

The first sense, wherein we cannot walk worthy of God, is twofold;

First, *We cannot walk worthy of God with an absolute worth of exact proportion*; for in this sense the Angels of heaven cannot walk *worthy* of God: they blesse God, and praise him unceſſantly; but God is above all blessing and praise. *Nehem.* 9. 5. Their holinesse. &c. had a beginning; but God is *infinite*. Oh then, how much lesse can we walk worthy of God!

Secondly, *We cannot walk worthy of God, with a sinlesse worth of a mortified condignitie*, so worthily as we might have done, if we had not had

ſinne; for we are compaſſed with the fleſh and ſin, which leads us on to all impieties. And in this reſpect *John* ſaith, *I am not worthy*, &c. *Luk.* 3. 16. It was no idle complement in that good man, That he was not worthy to untie Chriſts ſhoo-tyers, or to carry his books after him, as we uſe to ſpeak; but it is certain, in regard of ſin which makes us unfit to do any dutie to God; God is worthy of better ſervice than the beſt of us can performe, and to have better attendance than we can give him.

Nevertheleſſe, there is a ſenſe wherein we *may* and *muſt* walk worthy of *God*. And this is alſo twofold.

Firſt *quoad dignitatem non repugnantiæ*, As a niggard or a ſparing ſervant is an *unworthy* ſervant to a bountifull maſter, or a drunkard to a ſervant of God, there is a repugnancie between a maſter and ſuch a ſervant. He that wil not take up his croſs and follow me is unworthy of me. *Mat.* 10. 37. And in this ſenſe we muſt walk worthy of *God*, that is, not contrary to *God*.

Secondly, This *worthy* includes *dignitatem condeſcentiæ*; Walk *worthy* of God, *i. e.* ſutable unto him. A correſpondencie there muſt be between Chriſt and thoſe that are his, between the children of God, and God; we muſt walk anſwerable to him; God is holy, gracious, mercifull, &c. now we muſt walk *worthy*, (viz.) ſutable to thoſe attributes; and not to deal baſely with *God*, who hath dealt bountifully with us, and hath delivered us from hell, and helps us to heaven. Let us not then put unworthy tricks on God, but let us walk as men renewed. So much for the ſenſe.

This ſpeech is directed to the profeſſors of the goſpel of Chriſt in *Coloſſe*; for firſt, *Epaphras* had given out that there were godly ſouls in that city.

Secondly, as it was reported, ſo this report came to *Paul*; he heard that there were a company of men, that went for Gods ſaints: *We have heard*, ſaith he *&c. verſe* 4. 1 *Paul* heard ſo; and hence it is that *Paul* directs his ſpeech; As if he ſhould ſay, (for ſo it is in the ninth verſe) I hear that there are profeſſors among you; Now I pray *God* that you walk *worthy* of *God*; You profeſſe Chriſt and his word, I pray *God* you may walk worthy of the maſter you ſerve. Hence obſerve,

That thoſe that profeſſe Chriſt; muſt walk worthy of Chriſt; worthy of Chriſt whom you ſay you ſerve, or they ſerve.

This is further commanded, and that expreſſely, in 1 *Theſ.* 2. 12. That you would walk worthy of *God*. Think not that this is a duty left to your choiſe; no, no, ſaith the Apoſtle, you know how we have exhorted and charged you; as if he ſhould ſay, I have given many exhortations to this purpoſe, I have begged that you would do ſo, *ver.* 11. I have encouraged and comforted them that have done ſo; I commanded the unwilling; and you know it, and I tell you that this is a duty of great conſequence.

Firſt *becauſe he hath called you to be Chriſtians*; now it is a ſhame for you to be unworthy of your calling whereunto you are called. It is fit, if a man be called unto a calling, that he be worthy of it. When a wicked and an unjuſt man is preferred to be a Judge, *God* knowes, he is a very unworthy

worthy man for that calling: A licentious Divine for a pulpit, is unworthy of that vocation. It is a ſhame a man ſhould be unworthy the calling whereunto he is called. We are called to be Chriſtians; is it not a ſhame a man ſhould be unworthy the vocation the Lord hath called him unto? I beſeech you, ſaith the Apoſtle, *Epheſ.* 4. 1. You are called to be Chriſtians by Chriſt. I beſeech you conſider this, and be worthy of this calling. Art thou a Chriſtian, and art thou not loving and kind? Are you Chriſtians, and yet are you careleſs and ſecure, and will you not walk as Chriſt walked? What, ſhall a man be a Chriſtian, and carry himſelf diſhoneſtly, otherwiſe then the Goſpel commands? What a ſhame is this?

A ſecond ground or reaſon is; *The Goſpel of God whereby we are called, this is a bleſſed calling.* The Lord Jeſus tels thee what Goſpel is, *Luke* 4. 18. it is riches to the poor, ſight to the blind, deliverance to captives, a goſpel of peace and libertie &c. It hath many excellent names in Scripture. Now this is the goſpel whereby you are called from being damned wretches, to be the ſons of God. That man is unworthy of freedome, that is content to be a ſlave; he is unworthy of theſe bleſſed things which the goſpel brings, that will walk in ſin ſtill. What, will you be captives to hell ſtill? will you go on in your *old* faſhion ſtill? will you live after the imaginations of your own hearts ſtill, notwithſtanding you are called by the goſpel? Have you the goſpel of a Kingdom, and will you not obey it, when it calls you to be Kings? what an unworthy thing is this, that a man ſhould not behave himſelf worthy of the goſpel whereby he is called? *Phil.* 1, 27. This is a main one, that your converſations be *worthy* of the *Goſpel* of God. For men to be covetous, proud, drunkards, &c. ſtill, when we have the goſpel to draw us out of theſe ſins; ſurely it is a ſhame, and we are unworthy of this goſpel.

Thirdly, becauſe *we are called to Repentance.* For as we are called by the goſpel, ſo by the goſpel we are called to *repentance*; therefore we muſt walk worthy. Is it repentance enough, to *hear* a Sermon, or do any good duty? No, no, theſe are not fruits worthy the name of *repentance, Luke* 3. 8. I mean not, worthy to be repented of, but, not worthy the name of repentance. For a man to put finger in the eye, and crie, *Lord,*; is this worthy the name of *repentance*? No, no, it is othergates mourning then this. True it is, many repent, but they repent not *enough*; they muſt bring forth fruits *worthy* repentance.

Fourthly, becauſe *if we walk not worthy of God, the wiſdome of God will not hold us for his ſervants.* A maſter, if he be wiſe, will not keep a ſervant that will not do his buſineſſe; if the maſter have cattell to be looked unto, and other buſineſſe abroad to be done, if his ſervant do ly and ſleep all day, or lie at the alehouſe and neglect his maſters buſineſſe, ſure I am, if he be but worldly-wiſe, he will not keep ſuch a ſervant. In 1. *Sam* 30. 31. an Amalekite did turn away his ſervant becauſe he was ſick; this was hard dealing: Nevertheleſſe, that man that will not walk *worthy*, that will not look to the *charge* that God hath given him, he is unworthy to be Gods ſervant. The Lord hath abundance of buſineſſe to be done; Commandments to be performed, Sacraments to be received

ved, and abundance of imploiment; and ſhall he hire ſervants and do his work himſelf? will any keep a dog, and bark himſelf? That man is not worthy of God, that will not do his buſineſſe; therefore the wiſdom of God will turn us out of doors, becauſe we leave his work, and fall to wrangling within our ſelves. What diviſion is there amongſt us? what heart burning between neighbours and neighbours? what growing cold in religion, &c? And God hath haſte of buſineſſe to be diſpatched: why are not his Commandements regarded, his Promiſes deſired, his Judgements feared? Certainly, the Lord expects that we ſhould go about theſe things, and we are unworthy, if we do them not.

Fifthly, *If we will not walk worthy of God, then 'tis for his glory to caſhiere us out of his ſanctuarie.* It is not for a maſters credit to keep a ſervant that will diſcredit him; as to keep a whoremaſter, or a ſwearing companion; what will honeſt men think? Is not he naught himſelf, that keeps ſuch ſhag-rags about him? All the diſhonour lies on the maſter. So it is not for the honour of God, to ſuffer ſuch to be within the company of profeſſors of his Name, that diſhonour his Name, and cauſe the goſpel of God to be blaſphemed by them that are without. So ſoon as *Eliſha* his ſervant had abuſed him, he ſent him packing, *He went forth from his preſence.* &c. 2 *King.* 5. 27. He ſhould ſtay no longer with him; why? becauſe he had diſhonoured him; and what might *Naaman* think? Will he now have ſomething? and even now he would have nothing; he hath ſoon repented him of his kindneſſe. Though *Naaman* did not argue thus, yet thus he might, and, for ought we know, ſuch thoughts he had; but howſoever, *Gehezi* greatly diſhonoured his maſter, and therefore his maſter ſent him out of his preſence. Even ſo, if we walke not worthy of God, he will turn us out of doors.

Note. You that be the ſervants of God and be taken with a Lie, undermining one another, or that live uncharitably one with another: this is a diſhonour to God, this is not to walk worthy of God: no, It is to diſgrace the Goſpel, and to caſt aſperſions on it. Therefore as it concerns the glory of God, ſo we ought to walk worthy of God. What may the world think, if Profeſſors walk looſely, and be taken tripping? what will the world ſay? *God keep me from being a* Puritan; *I had rather be a* Papiſt: and thus the name of Chriſt comes to be blaſphemed for your ſakes. Theſe ſay, Come, come, I warrant you for all this, yet he will *lie* for a need, though he ſay, *Yes verily.* And thus Religion and the goſpel of Chriſt is called into queſtion by the men of this world, even for your ſakes that walk not worthy of God; nay, by reaſon of this, God cannot hire ſervants to do his work. Beloved, God hath ſent us out to hire ſervants; now many would come in willingly, but becauſe they ſee and think that thoſe that profeſſe the name of Chriſt be diſſemblers, Puritans, and hypocrites; and therefore they ſay as ſometimes the *Indians* did of the *Spaniards*, If theſe men be the ſervants of Chriſt, I will never be his ſervant; So, if theſe men be the ſervants of God, Lord bleſſe me from them. What a damned thing is this?

Sixthly, *If we walk not worthy of God, we put great indignity upon him.* A worthy man cannot abide to meddle with unworthy things; and ſhall a

Chriſtian

Chriſtian ſerve *God* after an unworthy faſhion? No maſter either in heaven, earth or hell, will have a ſervant unworthy of him; and this is the reaſon why men ſwear and lie, and live like devils incarnate, becauſe the devil will have them worthy of hell. So the world lets men couzen and diſſemble, for no other cauſe but becauſe the world will have them worthy of the world, ſo that all maſters, whether the world, the fleſh, or the devil, look that their ſervants ſhould be worthy of them; and do you then think that the Lord will not have his ſervants walk worthy of him? *Be not deceived, God is not mocked*, Gal. 6. 7. Doſt thou come into his houſe, hear his Word, and wilt thou not obey it? Comeſt thou to a Sacrament, and haſt thou drinking, carding and dicing at home? Thou goeſt under the name of a good Chriſtian, yet thou liveſt in thy ſins, having a *ſecret* luſt, either to ſwear, or lie, or to commit adultery. Take heed, I ſay, God will not be mocked. For men to go in the name of Gods children, and yet not to ſerve and obey him, this is to make a mockery of God, but God will not be mocked.

Oh, ſaith one, my Father will never like it, if I be ſo ſtrict and preciſe; and as for my Mother, ſhe cannot abide a Puritan. Another ſaith, I cannot keep my children unleſſe I put my money to uſe, &c. But what ſaith Chriſt? *He that loveth father or mother*, &c. *more then me, is not worthy of me*, *Mat.* 10. 37. Doſt thou argue on this faſhion, and yet hopeſt to be a Chriſtian? Doſt thou plead ſelfe-reſpect, and doſt thou hope to go for a Chriſtian? what a mockerie is this? nature abhorrs it.

I remember a ſtory of a boy, who being at *Lyons*, and ſaw two men, one tall, and he had a ſhort cloak, the other ſhort, and he had a long cloak; and thought it very unſeemly; ſo he took the long cloak and put it on the tall mans back, and the ſhort cloak on the ſhort mans back, and then it liked him. So, is it ſeemly that any of us ſhould wear the long robes of Chriſtianitie, and yet be ſhort in Obedience? that we ſhould go for the people of *God*, and not behave our ſelves ſutably?

In this place there is no room for Papiſts to eſtabliſh merit for themſelves; the Apoſtle intends no ſuch matter in this place; for we are not our own men, and therefore cannot merit. We are taught to pray, *Give us this day our daily bread*; we have not one bit of bread but we muſt *beg* it; and when we have done all we can, (as who doth?) yet we are but unprofitable ſervants. But ſuppoſe we could merit all righteouſneſſe; yet all our ability is from *God*. Again, ſuppoſe we be righteous, what is that to him? If we be holy, what is that to him? If we be damned, he is never the worſe; if we be ſaved, he is not the better; if we keep all his commandements, yet it is his mercy to ſave us. He ſhews mercy to thouſands: to whom? not to them that ſin, but to them that love me and keep my commandements, *Exod.* 20. 6. To one that keeps God commandments, it is his love to ſave him, it is his love that he hath mercy on him. The Church of *Rome* do talk much of their well doing, but in the mean while what becomes of their ſins? they ſhould go and ſuffer for their ſins, and then come and talke of merit, do they talke of merit before they have ſatisfied for their ſinnes? the Law will be ſatisfied firſt: and when they have endured hell-fire world without end, then let them talk of merit.

The Lord doth not mean that we muſt walk worthy ſo as to *merit* any thing: for ſuppoſe that all the ſufferings of this life, and all the torments of the world, that all the Saints of God have ſuffered, were put on one man, and he to endure them all; yet they are not worthy of the glory that ſhall be revealed, *Rom.* 8. 18. Here then is no room for Papiſts merits. Yet we muſt walk worthy of God with ſutablenеſſe; and if we do not ſo, the Lord will not own us. You know the ſtory of the gueſts in the Goſpel, and how they were invited to the ſupper; one pretended one thing, another another thing; one had married a wife, he could not come, yet ſure I am he might have brought her with him: another had bought oxen, &c. But what follows in the text? *Mat.* 22. Thoſe that were bidden were not worthy, therefore they ſhall not taſte of my ſupper. So ſome ſay for their ſins, it is their nature, or one occaſion or other puts them off, they could not come. None that are *unworthy* of God, ſhall taſte of the mercy of God, neither in the pardon of their ſins, nor ſalvation: no, you get not ſo much as a taſte of Chriſt, if you walk not worthy of the goſpel of Chriſt.

The truth of this will appear in the Uſe, if we conſider what this *worthy walking* is.

Uſe. First, *We muſt be as it were even the very nature of God*; we ſhould, as *Peter* ſpeaks, ſhew forth the vertue of him that hath called us, that we may ſhew what a glorious God, what a bleſſed Redeemer, and righteous Judge we have, and admire his goodneſs that hath called us out of darkneſſe into this glorious light; and we muſt be holy as he is holy, 1. *Pet*, 1. 15. How doth this ſute with the nature of God, when we walk not worthy of God? God is *juſt*, 2 *Cor.* 1. 3. how unworthy then are we that are *cruel*, *unmerciful*, and *unjuſt*? God is a God of *peace*, 1 *Cor.* 14. 22. how unworthy then are we of him, that live in *heart-burning* one with another? We are the image of God, if we pleaſe him, 1 *Cor.* 11. 7. What a ſhame, diſhonour, & wrong then is it to God, that we ſhould have his image, and yet be nothing like him? Should a glorious King ſee a deformed picture of himſelf, ſurely he would make that man ſmoke that pictured him ſo: And ſhall we go for the image of God, the God of all glory, and ſhal we be vile and unclean, negligent and careleſſe, and yet go for Gods picture? What do we make of God? will not God be angry, and will not his wrath burn like fire? What, am I a drunkard, a whoremaſter, &c. is this my picture? Sure, I am God, who cannot endure this.

Secondly, *conſider the relation we have with God*, we are the *children* of God; we are the begotten of the Father: doth God beget monſters? doth God beget ſuch children? We profeſſe our ſelves *ſervants* to God; the ground of that relation is, that we are at Gods *command*: did God command us to do the duties of Religion thus? No, no, beloved; if we be *ſervants*, we muſt be at at *his* command. We profeſſe our ſelves *ſheep of his paſture*; but do we live as if we fed on his Commandements? Is this to live worthy the commons that Chriſt hath put us in; which is ſuch rich food of ſalvation? How unworthy is this? *If I be a father, where is mine honour? If I be a maſter, where is my fear?* Mal. 1. 6. Is not this rather to diſho-

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nour God, that a child ſhould have a worthy man to his father, and be a lout himſelf? what indignity is this that we put on God? Let us examine our ſelves whether we walk *worthy* of God, or no. I ſpeak to the *profeſſors* of the goſpel; for it is certain, that they that profeſſe it not, are unworthy; you that are yet in the gall of bitterneſſe, and in the bond of iniquity are not worthy.

For firſt, *Chriſtianity is a trade.* What profeſſion ſoever thou art of, that is thy trade: will a man ſay to a Phyſitian, What, cannot you keep your Phyſick to your ſelf, muſt you needs make profeſſion of it? Or will a man go to a ſhoo-maker and ſay, Cannot you keep your ſhoes and trade to your ſelf? So Chriſtianitie is a profeſſion, and thou art unworthy of of it, unleſſe thou profeſſe it.

Secondly, To what end is a trade? it will do a man no good unleſſe he profeſſe it; Every man in his calling, lives on his calling; then, if he live by it, he muſt walk *worthy* of it. A Lawyer may die for all his calling if he profeſſe it not: Doſt thou walk in no calling nor profeſſion? Undoubtedly, thou wilt get no living by it?

Thirdly, *Chriſtianity is an Order.* If a man be a Papiſt, yet he cannot be a *Franciſcan*, unleſſe he profeſſe himſelf to be of that Order. So if we be Chriſtians, Chriſt is the father of that order. *Jeſus Chriſt the High-prieſt of our profeſſion*, Heb. 3. 1. he is the Father of all Chriſtianitie, and thou canſt not be a Chriſtian, unleſſe thou profeſſe that Order. *Let your light ſo ſhine*, &c. ſaith our Saviour, or elſe you walk not worthy of God. I ſpeak this to thoſe that profeſſe Chriſt; for a man may profeſſe a trade, and yet not walk worthy of it.

For firſt, *If we walk worthy of God, then our Labours anſwer all the coſt God hath been at.* That ground is unworthy tillage, that will not pay the coſt that is beſtowed on it; that Scholar is not worthy to be maintained, that doth not anſwer the coſt of his parents. So, my beloved, if you walk *worthy* of God, anſwer the charges that God hath been at with you. It hath coſt God his *Son* to redeeme you, and what are you the better? The work of his Spirit comes to enlighten us; the labour of his Miniſters to teach us. Now what are we the better for all this? It hath coſt God abundance of *Mercie* to allure us, abundance of *Judgement* to terrifie us, many *Corrections*, and above all he is *patient* to bear with us; and this a mercie of mercies. A man will ſhew all he hath, before he ſhew his *patience*; a man may ſhew himſelf *kind*, and if he be much wronged, he will ſay, *What, will you try my patience?* I tell thee; God hath ſuffer'd his *patience* to be tried by us a long time, and he hath bin at a great deal of coſt with us; but have we anſwered it? if we have not, we are *unworthy* of God. God hath been at a great deal of coſt to make you love one another, and ſhall there be heart-burning ſtill? Good ground brings forth good herbs meet for uſe, not only herbs, but *meet* herbs: ſo if you be good children to God, you will bring forth fruit *meet* for God; otherwiſe, if God have been at all this coſt, and you ſecure, and ſtrangers ſtill one from another, and never the better, you are neer unto curſing, your labour is not to profit in the Word, and ſo you anſwer not God the coſt that he hath been at with you. I fear me, God will remove his

candlestick, or if he continue it, you shall have hardnesse of heart with it. For since those rents have been, how hath the number of believers decreased? when was one converted? when was a whore reclaimed? when was a hard heart renewed, unlesse it be to take a higher degree in sinne? when the Gospel hath done child-bearing; and surely this is the cause. We are not *worthy* of it.

Secondly, *If we walk worthy of God, then we walk with God in white.* I have a few names &c. *Rev.* 3.4. for they are worthy, &c. (*in white*) in true love and holinesse, with white robes of purity, clothed with the righteousnesse of Christ: but if you be of the black qualities of the *world*, you walk not *worthy*, you edifie not your selves, nor others, this kind of walking is for the men of the world, 'tis for them to stand on a stay in religion; 'tis for them to hear and not to practise; these are black qualities; but if you walk *aright*, you walk with me in *white*, saith God; those that walk aloof, walk unworthy like base Rogues, who are not admitted into the Kings presence.

Thirdly, *If we walk worthy of God, we do not disappoint Gods account.* God accounts us sincere and undefiled, as a Virgin unpolluted, pure in heart; Such as are renewed, the Lord calls all that are his children by this name. Now if you walk so, as the world may tax you for pride, covetousnesse, hatred, or *any* other vice; this is not to walk *worthy* of God, but to disparage Gods account: God counts you righteous, and the world censures you, and sayes you are not, and that because of your ill carriage, made God's judgement seems not to be right. *They that shall be counted worthy*, &c. *Luke* 20. 35. they that enjoy Gods glory, are counted worthy: God counts them worthy, Christ counts them worthy, conscience and the world counts them worthy: but do you think that the wicked shall say at the last day, that they were *worthy*? No, no, this were a disparagement to God.

Fourthly, *If we walk worthy of God, then we are importunate beggers.* that begger that will not beg hard, is unworthy of an alms; so we are unworthy of mercie, if we beg not hard for it: *Watch therefore and pray always, that you may be counted worthy*, &c. Luk. 21. 36.

Fifthly, *If we walk worthy of God then we adde humiliation to every duty we doe to God.* It is true, all our prayers are not accepted, unlesse they be worthy; our receiving the Sacrament is cursed in Gods sight, unlesse it be done worthily; but yet not as if here were any *inherent* righteousnesse in man; no, no, *Luke 6.6 I am not worthy*, that is, I think not my selfe worthy. Here is the worthinesse of all our wages, if we pray in faith, and adde humiliation to our prayers; we must obey God, and adde humiliation thereunto, we must adde unto every good duty humiliation: so that if we be *worthy*, we are the more *humbled*. This is a duty of great moment, it is such a dutie, as if we walk not worthy of God in humiliation, we are not capable of the gospel, nor pardon of sin, if we be not content to be ruled by Christ. If the house be worthy, let your peace abide upon it, *Mat.* 10. 11. The peace of Gods Ministers is peace to the conscience, and the conscience is at peace, if sin be pardoned. So that if *this place*, this congregation, be not worthy that they should have pardon

don of sin preached, they are not *capable* of it. The world must be pulled down, selfe-will and self-love must be tamed and mortified, to have the Lord will have it; that man is not capable of the gospel, that will not be ruled by it.

In the second place, let us consider, *If we walk not worthy of God we walk worthy of somewhat else*: if not of God, then of hell, vengeance, and condemnation: Let us assure our selves, of whatsoever we walk worthy, that we shall have. I speak not of worth of *proportion*. Let a man be ignorant, if he be thought worthy of hell, then to hell he shall go; none shall go to hell, but those that are unworthy of heaven; and none shall go to heaven, but those that have the tokens of heaven about them. Fill her with blood (saith God) *Rev.* 15.6. as she was worthy of *blood*, so God would give her blood her belly full; so when men walk on in their sinfull courses, as they are worthy, so shall they have.

Secondly, *You are guilty of Christ, if you walk not worthy of Christ.* It is a damnable thing for a man to be thought or found guilty of perjurie; but to be thought or found guilty of Christ, this is the greatest of all. Beloved, you are guilty of Christ, if you walk not worthy of Christ in any one branch of a Christians walk. If a man receive the *Sacrament* unworthily, he is *guilty* of Christ, 1 Cor. 11.27. If a man walk unworthily in any one dutie, he is *guilty* of Christ, and the death of Christ shall be laid upon him: O't, what then will become of them who walk unworthily in all the duties of Christianitie? *Judas* betrayed Christ, and thou art guilty; *Pilate* condemned him, and thou art guilty; so &c. His blood lies on thy soul, and thou shalt answer for it, if thou get not into Christ. Thus you see, if we walk not worthy in one dutie, we are guilty of all.

Thirdly, *If you walk not worthy of Christ, you shall be condemned*; the sentence of condemnation is on you for ever. *He that eateth and drinketh unworthily, eateth and drinketh his own damnation*; and this is but one branch. So he that *prayes*, or *professeth* the name of Christ unworthily, what ever dutie it be, if a man labour not to do it suitable to God, it is his *damnation*. That prisoner is unworthy of a pardon, that will not stand to the conditions of his pardon, and be ruled by the Judge. Even so, you that will not walk holily according to the conditions of the gospel, you are not worthy of pardon, and you shall never enjoy it; for the Lord knows beforehand who are *worthy* walkers before him. Hath God children here, and would they be so accounted? Let them walk *worthy* of God. Let their light shine, &c. let them labour to quit the cost that God hath been at; walk with Christ in *all* thy waies, for this is to walk worthy of God in all pleasing. *Let this suffice for Exhortation.*

THE

NECESSITY

OF

GOSPEL-OBEDIENCE,

The Second SERMON

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THE NECESSITY OF GOSPEL-OBEDIENCE.

COLOSS. 1. 10.

That you might walk worthy of the Lord unto all pleasing, being fruitful unto every good work.

THE Apostle having delivered unto us the sundry duties of *walking worthy of God*, concerning which we have spoken; he comes now to *amplifie* it, and that he doth here *two wayes*. First *generally*, *unto all pleasing*; Secondly *particularly*, in the sundry duties wherein we are to please God; namely, to *walk worthy*, and then to be *fruitfull* in *every good work*: and increasing in the knowledge of God unto all pleasing (as it is in the Originall.)

Some would have *all pleasing* to be meant of pleasing all men, but this were a sin; for if a man will be a *man-pleaser*, he cannot please God. What then doth the Apostle exhort us unto? to sin? God forbid. Would he have us strive to please all men? this were but flattery: No,

no, there is no such matter in the Original; it is not the *adjective*, to all pleasing, that is, pleasing to all: but in the *substantive*, unto all pleasing, that is, unto all manner of pleasing: Labour to walk so according to the gospel, being directed in all your wayes according to the light thereof, that so you may please God in all things. It hath reference to the walking worthy of the Lord, that is, in all manner of pleasing to the Lord. And this is not *impossible*;

First, because *God is not a rigorous God*, but kind loving and amiable, full of compassion and kindnesse, a God easie to please. There be some men that a man cannot please, they are so captious, and so full of exceptions, and so humorous, that a man can never please them, but God is a kind God, full of compassion, abundant in goodnesse and truth, and therefore 'tis possible for a man to please God. True it is, if God should require obedience in rigour, holinesse in rigour, &c. if he should do thus, then it were impossible to please him, then he must have other manner servants then we; but the Lord deals in easie termes, he demands obedience according to the gospel: *When a mans waies please the Lord*, saith the wise man, *Prov.* 16.7. where we may note, that it is *possible* for a man so to walk, as that his wayes may please God.

Secondly, *as God is not a rigorous God, so there is a way to walk wherein we may please him, and that is the way of sincere walking.* It was Gods advice to *Abraham*, *Gen.* 17.1. We must be faithfull in our callings: see it in *David*; *I will magnifie God with thanksgiving, and this also shall please the Lord, &c.* Psal. 69.31. To be thankful and to obey his commandement is the way to please God.

Thirdly, *the Lord hath shewed us this way*; he might have been at choice whether he would have told us what would be pleasing in his sight or no; he might have left that for us to have studied out, or else he might have sent us to hell for our ignorance in it; he might have chosen whether he would have come and taught us our horn-book or no. Like as a Master once in a comedy, when his servant could not please him, saith the servant, pray Master tell me what I shall do to please you: nay saith the Master, Sirrah, look you to that; so God might have made us look to that our selves, and that most justly too; but here appeares the love of God: as there is a way, so he hath shewed us this way, saying, *This is my beloved Son, hear him. Mat.* 13.3. As if he should say, goe to my sonne, he will tell you what you shall doe to please me, for in him I am well pleased; he doth not say *with him*, though that had been true, yet but half the meaning; but *in him*; get to him, be governed by him, be ingrafted into him, this is the course you are to take to please me; this is my beloved.

Lastly, as God hath shewed us this way, so there be some that have walked in this way before us. The children of God, in all ages have laboured to *please* God, and that as a child laboureth to please his Father, *Heb.* 11.5.

Thus you see, it is *possible* to please God.

Secondly, *as it is possible, so likewise it is a fit duty*, it is very

very fit we ſhould all labour to pleaſe God.

For firſt, *God is a great King*; now great ones you know look to be pleaſed; a man cannot ſpeak to a great man without he ſay *and if it ſhall pleaſe you. Eſther.* 1.19. If it pleaſe the King, &c. ſuch as have greatneſſe, look for this ſtile; and it is fit it ſhould be ſo, that greatneſſe ſhould have the companions of it, which is to be pleaſed. Now who is ſo great as God? And therefore 'tis fit his ſervants ſhould *pleaſe* him.

Secondly, as God is a great God, ſo his pleaſure is a good pleaſure, *ergo* it is fit he ſhould be pleaſed; hence it is called the good pleaſure of his will, *Epheſ.* 1.5. Look what ever Gods pleaſure is, 'tis alwayes good, *ergo*, it is fit he ſhould be pleaſed, becauſe it is alwayes agreeable to reaſon; 'tis not alwayes fit we ſhould pleaſe men, for they are wicked many times in their deſires. See it in *Ahaſhuerus*; his pleaſure was one while utterly to extirpate the Jews; It was *Darius* pleaſure to ſeal an idolatrous Decree, it was *Pharaohs* pleaſure to ſet hard tasks on Gods people, and *Herods* pleaſure was to put *James* to death, and it pleaſed the Jews too; thus you ſee all their pleaſures were wicked; nay, all men, their pleaſures are not alwayes good, and therefore not fit at *all* times to pleaſe them; but God is alwaies good, and therefore it ſtands with equity that he ſhould alwayes be pleaſed.

Fourthly, *If we will not, our betters will*, and therefore it is fit we ſhould; Chriſt was and is our better, and he did thoſe things which pleaſed God, *John* 8.29. The Angels of heaven think it fit, they bleſſe the Lord, and they alſo are our *betters*, ſee *Pſalm* 103.21. If theſe think it fit to pleaſe God, it is much more fit that we ſhould ſerve and pleaſe him. We argue thus, Will you not do as I bid you? your betters will: ſo then you ſee they are our betters that will pleaſe God.

Fifthly, *It is moſt ſutable with our conſcience that we ſhould do ſo*; for if we ſhould not *pleaſe* God, our conſciences would find fault with it. If our conſciences condemne us not, *&c. John* 3.21. then we doe thoſe things that are pleaſing in his ſight; the pleaſing of God is ſet down as a pleaſing thing to our conſciences; and can we deſire a more fit duty, then that which our own ſelves will charge us with rebellion if we be not conformable unto it? ſuch is the pleaſing of God: it is *naturally* in the conſcience of all men that God is to be pleaſed; How often read we in Heathen books, *if it pleaſe God?* and it is a common phraſe in moſt mens mouths, and therefore a fit duty.

Sixthly, *It is a duty moſt ſutable with humane ſociety*, if all men would labour to pleaſe God, there would be no hatred, no tale-bearing, no falling out: Oh what a bleſſed life might we lead if we would labour to pleaſe God? this is the true ground of all good fellowſhip: But what was the reaſon the Jews were contrary to all men? It was this, becauſe they did not pleaſe God, *1 Theſ.* 2.15. when every one pleaſeth himſelf in his luſts and deſires, then there muſt needs be a contrariety among men; for one mans will is *contrary* to anothers; one will have this, another that; but if all would referre their wills to Gods will, and agree

in one, there would be no contrariety among men.

Thirdly, *As it is a poſſible and a fit duty, ſo it is a large duty*; it runs along, as Expoſitors obſerve, in all our thoughts, words and deeds. It muſt be at all times, and in all places, and in all regards. It is I ſay a large duty, and I will ſhew it in ſix things.

Firſt, *It is the end of all our duties*; what duty is there for a Chriſtian to undertake, but he is to pleaſe God in it? why do we hear, pray, receive the Sacrament, beleeve, repent, ſuffer injuries for Chriſts ſake, but that we may pleaſe God? why muſt children obey their parents, but that they may therein pleaſe God? I can go about no duty, but if I mean to do it aright, I muſt propound this end, that I may pleaſe God.

Secondly, *It is large, in that it is the moſt acceptable of all duties*; and indeed it is the forme and life of all performances; prayer is abomination to God, unleſſe we pleaſe God in that action; the pleaſing of God is that which puts life in that duty which we undertake, *Philip.* 4. 19. the Apoſtle combines theſe two, *acceptable* and *well-pleaſing*; and they cannot well be ſeparate; if any Sacrifice be well-pleaſing, it muſt needs be acceptable unto God; therefore it is pleaſing, becauſe it makes every duty acceptable.

Thirdly, *It is large, in that it is unconfineable to place or time*, we muſt not only be godly at Church, but at home alſo; not only faire-carriaged in the company of the godly, but we muſt be holy in all companies, pleaſe God in all places; we muſt labour to pleaſe him *whereſoever* we are; it is a duty not confcribed to any place; ſhal a man pleaſe God at a Sermon and diſpleaſe him abroad by drunkenneſſe and whoring, &c? ſhall we think to pleaſe God in ſuch a place where we cannot for ſhame break out into unſavory ſpeeches, and at another time, and in another place endure any ungodlineſſe? this is not to pleaſe God, but rather the contrary. No, no; it is not limited to *time*, nor *place*; we muſt *pleaſe* God not onely in prayer-time, but alſo when prayer is ended; not in Sermon-time only, but when the Sermon is ended alſo. Labour therefore to pleaſe God at all times; not on Sundayes only, but on the week dayes alſo; many will read on the Sabbath, but never elſe; but this a duty to be performed at *all* times; 'tis not as hearing, that cannot be performed always: no, it is a generall duty, like *Ariſtotles* Univerſals: and *Pſal.* 116. 5, I will walk before the Lord, &c. *Placebo Dominum*, I will pleaſe the Lord in the land of the living. This contains the ſumme of all Religion.

The largeneſſe of it appeares in this, that it is in all things: 'tis larger than the ſervants duty to pleaſe their maſters; yet ſervants muſt labour to

Obj. pleaſe their maſters in all things, *Tit.* 2. 9. But if ſervants muſt pleaſe their maſter in all things, then how can the duty of pleaſing God be

Sol. larger? True it is, ſervants muſt pleaſe their maſters in all things, (*i. e.*) in all that are commanded of God; otherwiſe they may not; for when the thing is forbidden by God, tis nothing but the privation of the thing: ſins are *privations*: an Idol is nothing; all ſins are as idols they are nothing; 'tis not an *action*, but the *privation* of the image of God that ſhould be here, and of agreeableneſſe to the Word in all things that are not contrary

to

to the Word: the duty of pleaſing man muſt be bounded within another, but we muſt pleaſe God without limitation.

Fifthly, *It is large, in that it is an everlaſting dutie*; it ſhall be a duty, when other duties ceaſe Prayer, belief, repentance, weeping and mourning, &c. muſt ceaſe, when Gods children come to heaven; they muſt pray no more, faſt no more, no, theſe duties muſt ceaſe; but this is, and muſt be a duty when they are dead and gone, it is an everlaſting duty, it is that which we muſt carry to our graves, yea into another world with us. It is the fruit of all other duties; we are tryed by prayer and hearing, &c. as by apprentiſhip, that ſo we may learn this art of *well-pleaſing* God; if we have not learned this art, we are not capable of entring into life, ſo that in ſome ſenſe it is above the commandments: we will keep the commandements, that we may pleaſe God; this is the crown of all our obedience, not as if it could be more, but the pleaſing of God in theſe is the upſhot of all our obedience to God.

Sixthly, *It is large, in that it is the whole duty of the new man*; onely new men in Chriſt can pleaſe God, unregenerate men cannot pleaſe God; let them give alms, *&c.* yet if they be not *new creatures*, they cannot pleaſe God; let them do actions, though never ſo good for *manner* or *meaning*, yet they are worthleſſe in the hand of an unregenerate man. *They that are in the fleſh cannot pleaſe God*, Rom. 8. 8. He ſpeaks not of ſuch as are *married*; for *Zacharie* and *Elizabeth* were married, and they pleaſed God: but thoſe that *walk* after the fleſh as unregenerate, unſanctified, unpurified, ſuch as live in ſin, none of theſe can ever pleaſe God. Thus you ſee it is the whole duty of the new man.

Fourthly, *as it is poſſible, fit, and large, ſo it is a neceſſary duty*. The Apoſtle ſets a *muſt*, and an *ought* upon it, 1. *Theſſ.* 4. 2. It muſt be done, there is a *neceſsity* laid upon it. It muſt be done.

For firſt, *we have no ſaving grace, unleſſe we labour to pleaſe God*; it comes from Gods good pleaſure, and it goes to Gods good pleaſure. God is well pleaſed in his image, and grace is the image of God: Now then, if a man pleaſe not God, it is becauſe he hath no grace: Thou thinkeſt Chriſt did die for thee, Thou thinkeſt a lie: why? thou haſt no ſaving grace, *Let us have grace*, ſaith the Apoſtle, *that we may ſerve God*, Heb. 12. as if he ſhould ſay, without grace it is impoſſible to pleaſe him: therefore you ſee it is very *neceſſary* to pleaſe God, 'tis as neceſſary as grace, and without it we are damned.

Secondly, *If we do not pleaſe God, we may ſee what a woful caſe we are in*: if God be not pleaſed to ſpare us, we cannot be ſaved. Now a man will be ſure to pleaſe that man that can hang him if he pleaſe; he will not pull his diſpleaſure upon him. *Act.* 12. when *Herod* was diſpleaſed; they laboured to turn away his diſpleaſure, and made friends; ſo we depend on God, and therefore our ſouls, bodies, and everlaſting happineſſe or deſtruction depends on God; and if he be not pleaſed, what benefit can we wretches expect? Wouldeſt thou have mercy, and wilt thou not pleaſe God? thou ſhalt be deceived. Becauſe *Heſter* pleaſed the King, he ſhewed her kindneſs; and God will never ſhew us kindneſs, unleſs we pleaſe him.

There is no man so mad, to heap good turns upon a mans head that will not please him; how can we have the good pleasure of God, when we will not seek to please God? Before *Enoch* was translated, it was said, *he pleased God*, Heb. 11. 5. God would never have brought him to heaven, if he had not been pleased with him. So before he *translates* thee from earth to heaven, before he delivers thee from damnation, thou must be sure to please God.

Thirdly, *If we labour not to please God, God knowes what infinite dangers we are ever in*; in the morning he may brain us, or we may die and perish in our sleep or in any action; God knowes what mischief may befall us, if we please not God. If a man prove a Traitour to the King, God knowes what the King will do unto him; the wrath of a King is as the roaring of a Lion; Oh then what is the displeasure of the judge both of quick and dead? If God be displeased with us, God knows what will become of us, we cannot eat a meals meat safely, we may be choakt for ought we know; we cannot be secure one moment; It may be this is the moment he means to disgrace thee, to lay rottennesse on thy heart: It may be he will lay the curse of heaven upon thee before thou goe home and be no more seen; but if thou please God, *Eccles.* 9. 7. come what can come, nothing can come amisse to them that please the Lord, but if thy wayes *please* not the Lord, thou livest in a damnable condition.

Use. Is it so that the dutie of pleasing God is so possible, fit, large, and necessary? Here then three sorts of men are condemned.

First those that please not God. Do you think then that this is pleasing to God that there should be so many Ale-houses in the Towne, or in any such place as this, where the Gospel hath been so long taught, that there should be so many prophane Esaues which walke after the lasciviousnesse of their own hearts? Do you think that it is pleasing to God, that you should think hardly of them that think best of the Word? Think you, is it best pleasing to God, that you should have *ungodly* courses in your families, that after so much preaching, yet many of you should be still in your sins? Is this pleasing to God? Oh consider what you pull upon your selves, viz. *wrath*, yea wrath to the uttermost. It is a grievous thing for a man to pull the wrath of a King upon him, You shall not do this on pain of *our* displeasure. Do then, if you dare. If the wrath of a *King* then be so great, and so to be feared; what then is the wrath (and that to the utmost) of the *everliving God*? Destruction and damnation to the *utmost*; God will shew no mercy to them that make no conscience to please him.

Secondly, *this condemns those that please men.* If it be so necessary to please God, what will then become of men-pleasers? as such as there are, and too too many amongst us, that carry tales, &c. why? because they will *please* such and such men: Such are many of your children and servants in Alehouses, that can fill pot after pot, and that because it is their masters pleasure that it should be so: But what will become of this in the

the end? *If I should please men* &c. Gal. 1. 10. If not the servant of God or of Christ, then I must needs be the servant of the Devil. I; even I *Paul*, if I should seek to please men; I were none of the servants of Jesus Christ.

Thirdly, *this also condemns those that please themselves.* Many there are that are self-pleasers, which walk after their self-wils, self-conceits, self-desires, and self-affections. It is pleasing to them to drink, to swagger, to dice and to card; it is pleasing to them to shuffle over the ordinances of God; why? because they have other things to do. Oh think, I beseech you, what a grievous evil you pull on your heads, that are *self-pleasers*; You draw down upon you more than swift damnation. How can that be, will you say? Yes, a man may pull down more then naked damnation; *double* damnation is more then *single*; now if you please your selves, live as you list, do as you list, you pull on your selves damnation with a mischiefe. God will reserve all the wicked for the day of judgement to punish them, 2 *Pet.* 2. 9. but chiefly them that are *self-pleasers*, unto whom he gives speciall marks; as first, *unclean persons*; 2. such as *rebell against God*; 3. *Presumptuous*, such as build castles in the aire (as we use to say) on Gods mercy; 4. He reckons the *self willed*, in the Original *self-pleasers*, (i.e.) when a man follows his own will and pleasure. These are they that God will *chiefly* cast into *damnation*: this is to pull damnation, and more then damnation upon thee. *And thus, by Gods assistance, you have seen the prosecution of this Point.*

A CAVEAT

Against Late

REPENTANCE.

In a SERMON

By that laborious and faithful Messenger of CHRIST, WILLIAM FENNER, Sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late *Minister* of *Rochford* in *Essex*.

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A CAVEAT Againſt Late REPENTANCE.

LUKE 23.42.

And he ſaid unto Jeſus, Lord remember me when thou comeſt into thy Kingdome.

THis is ſpoken from the good Thief on the Croſſe. *And he ſaid unto*, &c. *Extraordinary* caſes never make a *common* rule: The ordinary rule is this, As is a mans life, ſo is his death.' Tis a common axiome, and it is as true as common, *Qualis vita, finis ita*; a good life, cannot chooſe but have a good death, and a wicked life a curſed end: this is the *ordinary* rule.

Nevertheleſſe, there are *extraordinary* caſes, wherein it may be otherwiſe, and theſe caſes are referred to four heads.

Firſt, *when it pleaſeth God to ſhew his prerogative royall*, he may convert a man at the laſt gaſp, and give unto the laſt even as unto the firſt, *Matthew.*20. 13. his Grace is his own, Chriſt his own, Heaven is his own, and he may doe with his own as he will; this is Gods *prerogative*;

as a King may pardon an old beaten Traitor, and thereby shew prerogative: but this is not ordinary.

Secondly, *when a sinner hath not had means of salvation all his life but only at his death*: as when S. *Paul* came unto *Corinth*, many were lying on their death beds, *S. Paul* converted some of them, *Acts* 18. Alas, they were Pagans before, they never had the means of salvation before; yet so it pleaseth the Lord sometimes to step in and convert a sinner that never had the means before: but this case is not ordinary neither, for now we have the means and health.

Thirdly, when *it comes to passe that a sinner is made an example to all the world*, as when a theef is brought to the gallowes, and the Lord converts him: And for ought we know, this was the case of *Achan*, *Josh.* 7. he was converted perhaps, when the stones flew about his ears.

Another extraordinary case is, *when the Lord may be as much honoured by a mans death, as he hath been dishonoured by his life.* In such a case some live, and it pleaseth the Lord to give repentance unto life: And this was the case of this Thief, he did as much honour God at his death (as you shall see in his repentance) as many whose *lives* were spent in all holinesse.

The priviledges of a few men make no common rule: men deal with repentance (as a Divine speaks) as they do with their Will, they put them off to the last gasp; so they put off repentance to the last hour like *Achitophel*, that never set his house in order till he went and hanged himselfe. As it is said of the serpent, it grows crooked all the dayes of his life, and when it dies, then it streightens it selfe: So many walk perversly while they are well, and then to straighten all, cry God mercy when they are a dying, as the heart of oake, that never growes soft till it is dead and rotten, so they never soften their hearts with repentance, till they see they must dy, and then they fall to their beads and say, Was not the Thief converted at the last? and did not the Thief on the crosse finde forgivenesse? and why then may not I? Thus they bear themselves on the example of the Thiefs conversion. I dare be bold to say, that this Thief never stole more goods in his life, than his example hath stolen soules from heaven after his death. Therefore I have chosen this Text, to let you all know that the repentance of this Thief was no ordinary thing, nay, to us an *extraordinary wonder*, and therefore there is no trusting to it. For, for a man to be careleſſe while he is well, hoping to speed with repentance at the last, is vain.

Now that this his repentance was *extraordinary*, I prove it by *foure* arguments.

First, *because it was one of the wonders of Christs passion*: now Christs passion was full of wonders, and they were of two sorts, *corporall* and *spirituall*.

The first wonder was in the *heavens*, the Sun was eclipsed, the Moon then being at the full, which is a miracle in nature. To shew that Christ the Sun of righteousnesse was eclipsed at that time; for there was darknesse over the face of the whole earth, *Mark* 15.33.

The second wonder was in the *temple*, the vaile of the temple did rent, *verse* 38. to shew that the ceremonies therein contained were abrogated, the substance being then present.

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The third wonder was in the *rocks*, the hard rocks clave, to convince the hardneſſe of thoſe that did not rend their hearts.

The fourth wonder was in the earth, *Mat.* 27.51. the earth did quake at the ſight thereof to upbraid thoſe that quaked not.

The fifth wonder was in the *ſepulchres*, many graves were opened, to ſhew the vertue of Chriſts paſſion.

And as there were wonders *corporall*, ſo there were wonders *ſpirituall*. First, the *Centurion* glorified God, ſaying, This was the Son of God, *Mat.* 27.54. Secondly, there was a *wonder among the people, beholding the things that were done*; they ſmote their breaſts, and returned. A third wonder was on this thief, for he was converted; *To day ſhalt thou be with me in paradiſe*. Thus you ſee that Chriſts paſſion was full of wonders, ſo that there is no ground for a man to delay his repentance, hoping to repent as this Thief did, unleſſe he will look for wonders. Canſt thou expect, when thou lieſt a *dying* that he will rend the rocks again or open the graves, or create new wonders? No, no, thou canſt not look for forgiveneſſe, if thou *diſferreſt* thy repentance: This repentance was *extraordinary*, and one of the wonders of Chriſts paſſion.

Secondly, *that this repentance was extraordinary, it may appear by the number*; for of all numbers of men from the creation to that hour, it was never read that any one was converted thus *at the laſt*, as was this Thief; ſo that for all that we know, for this one Thief that was *penitent* and ſo *ſaved* at the *laſt*, the whole world of the wicked and ungodly, that *delayed* their repentance, living and dying in *ſin*, were damned for ever. For all that we know, *Er* and *Onan*, *Jeroboam* and *Pharaoh*, as they lived in ſinne, ſo the Scriptures plainly ſhew that they died in their ſins. What need I ſpeak of thoſe hundred fourſcore and five thouſand, 2 *King.* 19. 35. all clapt to hell in one night, for all we know? What need I ſpeak of the old world? As they were diſobedient in the dayes of *Noah*, ſo they are now in chains. What need I ſpeak of *Admah*, *Zeboim*, *Sodom* and *Gomorrah*, burnt with fire and brimſtone? ſo that as they lived in ſin, ſo they died and were damned in their ſins, for all we know. Now what poor ground is this for a man to *deferre* his repentance, thinking to repent at the laſt hour, when among ſo many millions of men, only this Thief found repentance? Thus you ſee it was extraordinary, in regard of the number.

Thirdly, *in regard of the ſuddenneſſe of it*. Repentance the work of grace ordinarily takes up the whole time of life, and will require as many dayes as a man lives; this is a great work, and it cannot be performed on the ſuddain, and yet that this work ſhould be attained unto in that while he was on the croſſe, this muſt needs be *wonderful*. nay he had not ſo much time; for it ſeems he did hang on the croſſe in his ſinne, the thieves (ſaith the text) reviled him, *Matthew* 27.24. both caſt the ſame thing in his diſh, therefore he was not working repentance all the time, this then muſt needs be wonderfull, that this work ſhould be diſpatched in one hour, and God knows it might have been in leſſe time effected. Is it not a wonder that a man that hath no skill in muſick, ſhould learn that Art in one hour? Is it not a wonder that a

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boy that knows not a letter in the book ſhould learn to write and read well, and ſpeak good latine in one hour? Is it not a wonder that a man that is an *errant ignoramus*, ſhould attain to be a good Lawyer in one hour? Theſe are wonders: So I tell you, repentance, grace and converſion, are *hard* arts, harder than muſick or divinity, harder than all arts; there is no art ſo hard as to learn to go to heaven, and can a man learn this in one hour? if he doe, it is a wonder; It coſt *David* all his life time; *Timothy* from his youth ſtudied the Scriptures, and *Hillary* ſaid, 90. *yeares have I been learning to die.* If a man had Methuſalahs dayes he could no more then con this leſſon: now ſeeing repentance is ſo long an art, can we think to repent as the Thief? becauſe *Philip* was carried to *Azotus* at a trice, *Acts* 8. 39. which was as ſome affirme 16 miles, doth it follow that another ſhall do ſo too? the way to heaven is a long way, and if the Thief diſpatcht it in one hour, it was a miracle.

This repentance was extraordinary in regard of the Evangelicall perfection of it, though diſpatcht on a ſuddaine, yet it was not done to halves, but was perfect conſiſting of theſe ſeven parts,

For firſt, there was his *penitentiall confeſſion*, as you may read verſe 41. we indeed juſtly receive the due reward of our death, *q.d.* Tis juſt with God that I am brought to the gallows, and juſt it were with God if I were damned; I have lived all my dayes in roving and hunting up and down, in breaking Gods commandements, and now God hath juſtly found me out; this is his open penitentiall confeſſion.

2. Here is his *penitentiall profeſſion*, but this man hath done nothing amiſſe, all his Doctrine was true, not one jot amiſſe in all his life; there was nothing amiſs, but you Scribes have cryed, crucifie him amiſſe; thou wretched *Judas* haſt betrayed him amiſſe; he is the Son of God, here he confeſſeth Chriſt to be the *Meſſiah*, and thus he ſtood for him againſt all the world.

3. Here is his *penitential ſatisfaction*; as he had been partner with the other thief in ſin, ſo now he labours to make him ſatisfaction in turning him to God; in the 40. verſe, doſt thou not fear God, ſeeing thou art in the ſame condemnation? Alas thou and I have plaid the villaines againſt God, and are juſtly damned; But as we have been theeves together, ſo now let us repent together, and call on God together; doſt thou not fear God ſeeing that thou art in the ſame condemnation? and thus he labours to convert his fellow-thief.

4. Here is his *penitentiall ſelf-denial*; he denies himſelf, he loves the glory of God more then his own ſoul or ſalvation. mark here how he labours to convert his fellow-Thief, and to make him give all the glory to God; he was ſo wounded to the ſoul that his fellow-Thief ſhould diſhonour God, as that he laboured to turn him, before he prayed for his own ſoule doſt thou not fear God? &c, this he ſaid, before he ſaid, *Lord remember me*; he lets his ſoul lie at the ſtake while he labours to glorifie God, ſo that it is plain, he loves God more than his own ſoule.

5. Here you may ſee his *penitential faith*, he beleeves not with a gene-

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vall faith, but with a saving and *particular* faith, with faith and assurance he looks on Christ as his Jesus; he said unto Jesus; there is not one idle word in this text, the holy Ghost sayes he said unto Jesus, he said not that he thought to say so, but the Spirit of God witnesseth that he said so, indeed, he spake to Christ as to a Jesus.

6. Here is his *penitential resolution* of newnesse of life and new obedience for time to come; *Lord, remember me*; he acknowledgeth Christ to be his Lord, *q.d.* I have followed the imaginations of my own will hitherto, all my stealing and other sins have been to fulfill my own will; but now I confesse thee to be my Lord, and were I to live again, or any longer, I would for ever serve thee.

Lastly, here is his *penitentiall prayer*, Lord remember me; he acknowledges Christ to be *his* Lord, nay he did not only pray thus, but, saith *Basil*, he offered much prayer unto God, even as much as his short time could permit. these words are but the sum of what he spake, Lord remember me, &c. thus you see he was no more a thief, but a convert and confessour, as *Augustine* observes, a wicked thief to steale earthly things, but a good thief (as we call him to this day) to break through into the Kingdom of heaven he steals Paradise: thus you see what a *wonderfull* repentance he had in regard of the perfection of it; *faith* was in it, *humiliation* was in it, *turning to God* was in it, *self-denialll* was in it, *satisfaction* was in it, and *glorifying God in the face of the world* was in it; nay, he was the only professor of Christ to the Nations at that time; he had never a open servant but this; never a word at this time spoken for Christ but that which this Thief spake; none to back Christ but this Thief; he was the only professor and confessor of Christ, at this time, the only man on the earth that glorified GOD. Therefore unlesse thou expect such a death, to bring such glory to God as this Thief did, never bear thy self upon his example,

Fifthly *This repentance was extraordinary in regard of the incomparablenesse of it:* Never was there such a repentance since the world began, nor shall be while the world stands: For when all the world, Jews and Gentiles, stood in their obstinacy, Priests and Rulers, great and small, all cryed *Crucifie him*; and when the Disciples doubted, this Thief believed, and when *Peter* denied Christ, this Thief repented and confessed Christ, nay, when all the Apostles shewed their heeles this Thief stood to his tacklings, this Thief maintains Christ against them all, nay when *Mary Magdalen*, out of whom Christ had cast seven devils, when she was afraid to come neer to the Crosse, *Mat.* 27. 55. and the mother of *Zebedees* children, who should have come neer, yet they stood a far off, only this Thief published the gospel of Jesus Christ, and makes open acknowledgement of him to be the Saviour of the world, when all his Disciples and the world forsook him in their obstinacie, and, as the Papists observe, God then had no visible Church upon the earth, so that this Thief on the crosse put down all the world for repentance, yea the Apostles of Christ. Now shew me such a repentance whereby thou maist put down *Peter* and all the Apostles of Christ, either shew me *such* a repentance, extraordinary, incomparable, and wonderful, to make them all asha-

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med: I ſay, either ſhew me *ſuch* a repentance, or never truſt on the Thiefs example on the croſſe. If a man have a hundred miles to go for his life, and but a ſhort time allotted unto him, he had need make haſte. Now the way to heaven is a long way, and he that can begin and end that journey when he lies a *dying*, is the quickeſt man of foot, that ever yet was heard of, this Thief only excepted. If thou *run* to *obtain*, thou hadſt need to have the *art* of *prayer* and *repentance*, or elſe thou canſt not overtake them, for they are before thee much.

Uſe. *This may ſerve to condemne thoſe that rely upon this example.* Oh, ſaith one, did not the Thief on the croſſe repent at the laſt hour? and God is the ſame God ſtill; and if he repented at the laſt, why may not I? How many wreſt this Scripture to their own damnation? that live in ſin with this Thief that went to heaven; yet die and are damned, with the other Thief that went to hell.

I will demonſtrate this, and make it plain, becauſe I deſire to convince all that hear me.

Firſt then, tell me *when this Thief was converted?* was it not when Chriſt hung on the croſſe? *Mat.* 27. 33. Chriſt hung then on the croſſe, and was to be inaugurated King over all. Now, *when Kings are inaugurated into their kingdoms, they ſhew that bounty then, which they will not do again all the time of their raigne.* We have of this a ſufficient ſtory in the Chronicles of *England*, of King *Henry* the fourth, who when he was inaugurated King, he created 55 Knights, he hung all the ſtreets and lanes in *London* with cloth of gold, he made all the Conduits in *London* to run with Sack, Claret and White-wine: this he did when he was inaugurated King, which he never did all his life time afterwards. Even ſo Chriſt was pleaſed to ſhew mercy and grace unto this Thief, unto life eternal, when he was inaugurated King over principalities and powers, over hell and darkneſſe. Now as King *Henry* never created ſo many Knights again, never hung *London* ſtreets ſo again, never made the Conduits run ſo with wine again; even ſo the Lord ſhewed ſuch a bounty then, as, for ought we know, he never did before, nor will do the like again.

Secondly, *Kings when they are inaugurated, they pardon ſuch offences, forgive ſuch tranſations, wrongs, injuries, treaſons and felonies, as they will never pardon again as long as they live in the Kingdome.* So we read of *Charles* the 3. King of *France*, that day that he was crowned, he pardoned all thoſe that had ſinned againſt the Crown, in what kind ſoever they had offended; Why? becauſe he was crowned King, and ſo he would make *that* day, a day of rejoycing. And thus it was when Chriſt triumphed over hell, he forgave the ſins of this Thief, the like whereof we never read of, and for ought we know, will never do the like again.

3. Tell me, *where was this Thief pardoned?* Was it not in Golgotha, where Chriſt was crucified, the place where Chriſt did triumph, where he was crowned; where he forgave tranſgreſſions and ſins? there it was where Chriſt pardoned him. Now as it is with a Captain when he hath gotten the victory, he will ſet up ſome monument at the place, that it may be a token thereof; ſo Chriſt having wrought the ſalvation of the world,

world, set up a monument there where he wrought it, which none greater than this could be; not the rending of the rocks, nor the earthquake, nor any of the wonders besides did so *honour* the death of Christ, as the *conversion* of *this Thief*; who like a Physitian having made an excellent medicine, and desirous to try it, will do that for nothing, which he will not do again for much: so Christ having made an admirable soveraigne plaister for the salvation of mankind, so soon as ever he had made it, he makes an experiment thereof on this Thief; as if he should have said, Now you shal see what my death can do. So then you see that the conversion of this Thief was no ordinary, but an extraordinary wonder.

Fourthly, *tell me how he cures by forgivenesse*, not by bare repentance only, but by repentance with *Martyrdome*; he did not only rakedly repent of his sin, but he died also a *Martyr* for Christ; he was a Martyr on the crosse; for although he was first hung on the crosse for his evil deeds, yet afterwards when he repented and confessed the Lord Jesus Christ, and maintained him to be the *Messias*, and condemned *Pilate*, *Herod*, and the Jewes, by publishing that he was unjustly crucified, and that he was the Son of God; I say though at the first he was hung on the crosse for his sin; yet *now* they let him hang for his religion, as by their own law it was manifest; for they had a law that whosoever confessed Christ, should be punished; so that now he confessing Christ, they let him hang for his religion to Christ? so that he dyed a Martyr; and verse 20. what a witnesse he gave unto Christ? The other answering, he rebuked him, saying, Dost not thou fear God? &c. As if he should say, thou seest the Scribes and Pharisees feare not God, they have conspired against the Son of God; the Jewes that should have beleeved on him cryed crucifie him; *Herod* hath mocked him, *Pilate* condemned him; dost thou not yet fear God? what not thou that art in the state of condemnation, thou that art to be damned within this houre? is it not enough for them to crucifie Christ, but dost not *thou* fear God neither? Oh what a witnesse was this unto Christ! no wonder if he found mercy when it pleased the Lord to enlarge himself so in bringing his soul unto him.

But it may be objected, why is this Scripture recorded, if I may not make this use of it to repent as this thief did, seeing all Scripture is for our learning?

You know the common answer, *it is once recorded that none might despair, and but once, that none might presume.* Christ saved him at the last cast, that when a man is at that *pinch* he might not *despaire* if he *repent* and becom a new creature; and but one was saved that none might presume.

There are many reasons why this Scripture is recorded.

First, *to shew the soveraignty of Christs death*, and as Christ healed all manner of sickneſse in his life, so his death is able to heale all manner of sins; it is the leaves of that tree only that can heale the Nations, *Rev.* 22. 2. and therefore the Scripture sets down a desperate example of a thief; for a man must be a desperate man, if he be a thief: and Christ did this to shew that he can shew mercy, even to a thief; that so all the world may take notice of the vertue of Christs death.

Secondly, *It is recorded that no poor ſoul ſhould cry out of his ſinfulneſs* ſay, I am damned, I am accurſed, I am more ſinfull and graceleſſe than any man, more wicked than any, I ſay, do not thus reaſon; for here is an example ſet down of the thief, and you know what Chriſt ſaid to the multitude, of a Thief; *Do you come unto me as to a thief, with ſwords and ſtaves?* as if he ſhould have ſaid, You deal baſely with me, as if I were as bad as a thief, implying, that a thief is the worſt of all men, nay as bad as the devil, *Joh.* 12. 6. And it is reckoned as one of their damnable uſages againſt Chriſt, that they hung him between two thieves, two of the vileſt creatures of all: ſo that a thief is an example of a deſperate man; and yet you ſee Chriſt hath mercy, and gives it to a *thief*; Therefore if the LORD have enlarged thy heart to *repent*, be not diſcouraged, but lay hold on CHRIST.

Thirdly, *This Scripture is recorded, that we may not caſt off all men that come to the laſt caſt*; all men, though great ſinners, muſt not (for ought we know) be caſt off: For ſuppoſe a man have been a Drunkard, yet prayer and ſupplication may be made to God for him, and God may open his gracious eare there is ſome poſſibility that he may be ſaved, though it be a thouſand to one; yet I ſay there is ſome *poſſibility*; for there was one thief ſaved at the laſt caſt: and therefore a Drunkard, &c. is not to be given over for quite gone: It may be there are a wonderfull company of *impoſſibilities* in it, yet we cannot tell but that this may be the ſecond to whom the Lord will give repentance, and therefore the Lord converted this thief.

Laſtly, *This ſtory is recorded, that by it we may be encouraged to believe, and to be converted betimes.* For if the Lord were ſo willing to receive the *thief* that ſought him but at the *laſt* houre, how willing will he be then to receive thee that ſeekeſt him *betimes?* But as for thee that liveſt in thy ſins, and beareſt on the example of this Thief; let me tell thee, this ſtory was never penned for thy comfort. The Lord knew how men would abuſe this ſtory; therfore St. *Matthew*, St. *Mark*, and St. *John* omit it; and if we had none to teſtifie it, all the world would ſay both the theeves were damned; nay, St. *Matthew* ſaith, the thieves *both the theeves* caſt the ſame thing in his teeth: only St. *Luke*, he pens it for the comfort of the godly; he was loth (as it ſeems to me) to leave it out quite, becauſe ſome poor ſoul might ſtand in need of it. Therefore let us chop off the fingers of all thoſe that would lay hold on this example of the thief, to *deferre* their repentance: this ſtory belongs not unto ſuch.

Firſt, *becauſe this thief had not the meanes of life and grace before*, for where do you read in all the goſpel, that ever this Thief had the meanes of life? perhaps when Chriſt was preaching, he was paſſing where do you read that ever he heard any of the Apoſtles, or Seventy, or *John* the Baptiſt, or any Sermon in all his life? No, no, he went ſtealing up and down, we have not one title to imply that he had the *meanes* of ſalvation; and therefore this is nothing to thee, that haſt the *preaching of the Word*, which reproves thee of thy ſins; and therefore if thou wilt goon, thou ſhalt dye, *Ezech.* 3. 19.

Secondly, this ſtory belongs not unto thee: for *where doſt thou read that ever this thief did build upon this hope?* do you think that this thief ſaid, I will

will ſteal as long as I can, I know I ſhall be impriſoned, and I ſhall be crucified with Chriſt, but while I lie in priſon, I will repent, and then he will have mercie on me? did this poor thief ever dream of theſe hopes? did he preſume of mercy, and ſo ſin againſt mercies? and therefore thou that *buildeſt* on thisexample, whoſoever thou art, it belongs not unto thee.

Tuſh, tuſh, ſayes the Drunkard, ſhall I be damned? the thief was ſaved. Thou curſed caitiffe, what though thou ſhouldſt repent and cry for mercie? art thou ſure the Lord will hear and pardon thee? when I ſpake to you ſaid *Moſes*, you would not heare, but rebelled, and were preſumptuous, *Deut.* 1. 43. Doſt thou preſume on Gods mercie that he will convert thee at the laſt? I tell thee that *God*s mercy is good mercie, it is not like the mercie of a wicked Judge; that is wickedly mercifull, and ſuffers Rogues to be pardoned. No, no, Gods mercie is *good*, *Pſal.* 109. 21. mercie and juſtice are all one with *God*, and they have all one name in ſcripture. There is a crown laid up for me ſaith *Paul*, which the Lord, the *juſt* Judge ſhall give me (*viz*) which *God* the *mercifull* Judge ſhall give unto me; God is *juſt* in his *mercie*, and therefore thinkeſt thou to live in thy ſins, to ſwear, to lie, to be drunk, &c. and yet hope to have mercy? thou art deceived; the Lord's mercy is *juſt* mercy, and he will *damn* thee for evermore, if thou repent not in ſincerity. You never read in the Scripture, that there is mercy in the wayes of the devil: But, *Pſal.* 25. 10. all the wayes of the Lord are mercy and judgment, *&c.* So long as thou walkeſt in the wayes of the Lord, there is mercy to thee in every ſtep; mercy in Prayer, mercy in hearing the Word, and in receiving the Sacraments; but in the wales of the devil, there is no mercy; for as long as thou walkeſt in darkneſſe, ſecurity, and all ſinfull and vain courſes, which are the wayes of the devil, there is no mercy for thee; for the Spirit of God ſaith, thoſe that follow their vanities, forſake their own mercies; you muſt turn from your *own* wayes; for the way of mercy lies in another road, in the road of holineſſe, humiliation, and repentance, in the road of forſaking all your vain imaginations and thoughts. If thou follow thy own wayes, God will have no mercy on thee, *Jonas* 2. 8. He will not tell a lye, to have mercy on thee: Gods mercy is true, and *mercy* and *truth* go together, *Pſal* 98. 3. Now if thou be a Drunkard, and doſt live and die in that ſin, *God* hath ſaid that he will damn thee, *Gal* 5. 21. Now he ſhould be a liar, if he ſhould not do it, and thou knoweſt that mercy and truth go together in him: Therefore in time repent. Piſh, piſh, ſayes the Drunkard, &c. I hope the Lord will be more mercifull; theſe Preachers preach nothing but damnation, I hope the Lord will pardon me. Pardon thee, ſaith God? how ſhall I pardon thee for this? *Thy children have forſaken me, and ſworne by them that are no gods, and though I fed them to the full, yet they committed adultery, and aſſembled themſelves by troops in the harlots houſes*, *Jer.* 5. 7. As if God ſhould have ſaid, I cannot pardon thee. No? why? thou wilt not come at me, thou haſt forſaken me in mine *ordinances*, &c. Will a Phyſitian cure a man that will not come at him? why, *they have forſaken me*, ſaith God, and they will not come at me; as if he ſhould ſay, I am willing to pardon, I ſend out my commandements, but they will not

bend their minds to keep them, they forſake theſe wayes of mercy. Have mercy on them? nay, ſhall I not rather viſit for theſe things, ſaith the Lord? *Jer.* 5.9. If thoſe that diſobeyed *Moſes* law dyed without mercy, *Heb.* 10. how then lookeſt thou for mercy, *that deſpiſeſt* the Lord Jeſus, even the goſpel of his kingdom? Nay, the croſſe of Chriſt cals thee, he wooes thee by his death and paſſion, and now if thou wilt not obey, thou ſhalt die without mercy. Oh what a curſed concluſion is this! I have a mercifull and a good Father, and therefore I will lift up my head againſt him; I know he will forgive me; I will break my head, I know where to have a plaiſter to heal it; I will offer ſuch a man a wrong, I know he will not ſue me? Thou curſed wretch! though the Lord pardon ten thouſand, yet he will not pardon thee; no, no, thou ſinneſt with a high hand. But keep your ſelves in the love God, looking for the mercy of our Lord Jeſus Chriſt, *Jude* 21. Keep your ſelvs there, if you be wiſe; for if Gods patience be abuſed, it will be turned into wrath and wormwood, and it will burn like fire unto the nethermoſt hell: to a man that ſins againſt *mercy*, there is no redemption; this ſtory belongs not unto ſuch.

Thirdly, this ſtory is nothing to thee, becauſe *at that time God was in a way of working miracles*, but now he is not in that way; then he rent the rocks, opened the ſepulchres, and raiſed the dead, &c. Now unleſſe thou take God in this way again, never look to have thy ſins pardoned, if thou goeſt on in thy ſinnes with a high hand. It may be God will not be in the way of working of miracles, when thou art a dying; No, the Lord will ſhew ſalvation to no man but unto him that orders his converſation aright, *Pſal.* 50.23. thy life muſt be right, and all thy wayes muſt be *upright*, if thou mean to find mercie.

But the Thief was converted, without ordering his wayes aright.

I anſwer, one Swallow cannot make Spring, nor one fair day a harveſt; one example cannot make a rule, one inſtance concludes nothing. This example breakes no ſquare; but it is onely hee that lives uprightly, that ſhall ſee the ſalvation of God, and none elſe. And if thou doſt mean to goe to heaven, thou muſt goe in the *way* that leads thither, and thou muſt do thoſe things that are between thee and heaven: there is but *one* way to heaven, and all that goe to heaven muſt walk *that* way; there is *one* faith, *one* newneſſe of life, *one* kind of regeneration, and God will have thee go all theſe over, he will have thee run through every Commandement; all that come to heaven muſt travell thither: therefore never bear thy ſelf on this or that example, for 'tis a wonder of wonders, one of the miracles of Chriſts paſſion.

I remember the ſtory of an ancient Confeſſor which proved a worthy Chriſtian, 300 years after the Apoſtles time: this man was an old man, and had been a Pagan all his dayes, and in his old age he hearkened after Chriſt, and ſaid he would be a Chriſtian: *Simplicianus* hearing him ſay ſo, would not believe him; but when the Church ſaw him to be a Chriſtian *indeed*, there was ſhouting and dancing for gladneſs, and Pſalmes were ſung in every Church, *Caius Marius Victorius* is become a Chriſtian: this

this was written for a *wonder*; that he in his *old* age and in his gray hairs should become a *good Christian*; so this is a great wonder, and an extraordinary example; that this Thief was converted. Do you not think that there were a thousand thieves that at that time lived and dyed in their sins; and so were damned? Were there not many widows in the dayes of *Eliah*, and yet to none of them was he sent but to the widow of *Sarepha*? Were there not many Lepers in the dayes of *Elisha*? yet none of them were cleansed saving *Naaman* the Syrian. So there were many thousand thieves at that time, and yet for all that we know, they were all damned, only this one is excepted. Now, shall a man rush into a den of Lyons, because *Daniel* did escape? or will a man cast himself into a fiery furnace, because the three Children were cast in and had no hurt? Shall a man venture to cast away his jewels or his purse, because one among a thousand did so, and found it again? No, no, these are wonders, and therefore beare not thy self on this, or the like example.

The common rule is this, *Live in sin, and dye in sin*; you that live in sinne now, shall then be damned in sinne forever, if you repent not. Saint *Paul* knew well that this thief was converted; and yet he saith, *Be not deceived, neither Drunkards, nor Fornicators, nor Theeves, &c. shall inherit the Kingdom of God.* 1 Cor. 6. 9, 10. St *Peter* also knew that this Thief was converted, yet saith he, *If the righteous scarcely be saved, where shall the sinners and ungodly appeare?* 2 Pet. 2. 9. St. *James* also knew this story, Jam. 5. 12. yet if we *sweare*, we may fall into condemnation. This is a most sweet example, if by it we return unto God; but thou makest a damned use of it, if by it thou makest thy self *secure* in thy sinful courses, hoping to be saved at the last, as this thief was. Consider with your selves, wherfore are the commandments of God? are they, think you, to be disobeyed while men live, and then when men are dying, to cry God mercy? Again, why hath God given you Ministers to preach the Word of eternal life? Never to preach it to men till they are a dying? No, no deceive not thy self; thou must hear Gods Ministers preach whilst thou art *well*. What, hath God given you dayes, that you should spend your lives in sin? No, no; saith God, I gave her *time* to repent, but she repented not, *Rev.* 2. 21. And this is the reason that God gives thee time; That thou mightest repent. The Lord could have sent thee to hell as soon as thou wast born; but that in mercy he gives thee life and time to repent, that so thou mayest find forgivenesse with God, and that thou mayest become a new creature, before thou go hence and be no more seen. You that think to repent, resting on the example of this Thief, take heed lest the Lord put you off: therefore labour to *obey* whilst it is called *to day*, and make use of the Word whilst it is sounded in your ears, before these things be hid from your eyes.

THE

THE SOVERAIGNE VERTUE OF THE GOSPEL.

In a SERMON

By that laborious and faithful Messenger of CHRIST, WILLIAM FENNER, Sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late *Minister* of *Rochford* in *Essex*.

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THE SOVERAIGNE VERTUE OF THE GOSPEL.

PSAL. 147. 3.

He healeth them that are broken in heart, and bindeth up their wounds.

HEre are two things contained in this Text: the *Patients*, and the *Phyſitian*.

Firſt, the Patients; the *broken in heart*.

Secondly, the Phyſitian, Chriſt, it is he that healeth and bindeth up their wounds.

The Patients here are felt and diſcerned to have *two* wounds or maladies; Firſt, brokenneſs in heart, Secondly, woundedneſſe: He binds up ſuch.

Brokenneſſe of heart preſuppoſeth *wholeneſſe* of heart: Wholeneſſe of heart is twofold; either wholeneſs of heart *in ſin*, or wholeneſſe of heart *from ſin*.

Firſt, wholeneſſe of heart *from ſin*, is, when the heart it *without ſin*; and

so the blessed Angels have whole hearts, and so *Adam* and *Eve*, and we in them before the fall, had *whole* hearts.

Secondly, wholenesse of heart *in sin*; so the devils have whole hearts, and all men since the fall from their conception, til their conversion, have whole hearts; and these are they that our Saviour intends, *The whole need not a physitian, but they that are sick.* The hearts that are whole, need not the physitian, but they that are broken and sick. Sinne is in the godly, and they are sick of it; even as when poyson is in a man, it makes him sick; why? becausse the poyson is contrary unto him. But sinne is in the wicked, and they are not *sick* of it; as poyson is in a toad, and the toad is not sick, becausse a toad is of that nature which the poyson is; and therefore he needs not a Physitian. Will a Physitian go to cure a Toad? surely no, he will rather kill it, he will not cure it. So as long as a man is not sick at the *heart* of his sin, Christ will rather kill him than *cure* him. When a man sayes he is sick, and yet can sleep, eat, drink, and work, and look as well as ever he did, feels no pain, nor any thing to trouble him, what need hath this man of a Physitian? So when a man lives in sin, yet never breaks his sleep for it, but minds his pleasures, his profits, hath never the more pain nor anguish in his soul, he is *soule-whole*, and *heart-whole*, what need hath he of a Physitian? This is a man *whole* in his sins.

The wholenesse of the heart is called *fallow ground*, Jerem. 4. 4. for it is like an unbroken field, not tilled nor manured; there can be no harvest, becausse the ground doth lie fallow; so there can be no harvest of grace in that man, whose heart is fallow and unbroken; and therefore to repent and to break the heart, in Scripture is called the putting of ones hand to the plough, *Luke 9. 62.* to plough up the fallow ground of the heart.

Brokennesse of heart may be considered two wayes; First, *in relation to wholenesse of heart in sin*: so brokennesse of heart is not a maladie, but an inchoative cure of a desperate maladie.

Secondly, *in relation to wholenesse of heart from sinne*; and so it is a maladie or sickenesse, and yet peculiar to one blood alone, namely Gods *elect*; for though the heart be whole, yet it is broken for its sinnes: as a man that hath a barbed arrow shot into his side, and the arrow is pluckt out of the flesh, yet the wound is not presently healed; so sinne may be pluckt out of the heart, but the scar that was made with plucking it out, is not yet cured. The wounds that are yet under cure, are the plaugues and troubles of conscience, the sighs and groanes of a hungring soule after grace, the stinging poyson that the blow hath left behind it; these are the wounds.

Now the heart is broken three wayes.

First, *By the Law*: as it breakes the heart of a Thief to heare the sentence of the Law, that he must be hanged for his robbery; so it breakes the heart of the soule, sensible to understand the sentence of the Law: Thou shalt not sin; if thou do, thou shalt be damned. If ever the heart come to be sensible of this sentence, *Thou*

art

art a damned man, it is impossible to stand out under it, but it must break. *Is not my word a hammer that breaks the rocks in pieces?* Jer. 23. 29. that is, Is not my word, my Law a hammer? Can any rock-heart hold out and not be broken with the blowes of it? Indeed thus far a man may be broken, and yet be a reprobate; for they shall be all thus broken in hell, and therefore this breaking is not enough.

Secondly, *by the Gospel*; for if ever the heart come to be sensible of its blow, it will break all to shatters. *Rent your hearts for the Lord is gracious*, &c. *Joel* 2.12. When all the shakes of Gods mercy come, they all cry, *rent*. Indeed the heart cannot stand out against them, if it once feel them: Beat thy soul upon the Gospel: if any way under heaven can break it, this is the way.

Aristotle observes, that a hammer may easily break a hard stone against a soft bed; but if it be laid on an anvil, which will not give way underneath, strike it as hard as you will with the hammer on the top, the anvil underneath props it from breaking, or if it do break, it will not break into shatters; for the anvil below helps the stone to hang fast together: but if you smite it against a soft bed, it breaks it all to shatters. So, smite thy soul upon the Gospel; preach the law as much as as you will, preach hell and damnation as much as you will, let that be the hammer; but then be sure lay thy soul on the Gospel, drive it to the Gospel, smite against this soft bed, and then (if ever) it will break. If you strike a stone against a hard anvil, though the parts thereof would fall asunder, yet how can they flie off, when as the hard anvil will not give way? the hard anvil on the one side, and the hard hammer on the other side, stop up its way from falling asunder. So, strike the soul with the blows of Gods wrath as much as you will, and let it be upon the Law; alas whither should the Law open it self that it might break? the Law doth but fear it on the one side, and the wrath of God doth terrifie it on the other, yet all this while it is not broken; the soule all this while knows not what it shall doe: but smite it on the Gospel, and this, with the Law, rents it, and breaks it indeed. So *Joel* he preached hell and damnation to the people of the Jews, and laid their hearts upon mercie, and then the hammer crie, *rent*; for he is merciful, &c. he laid them on the soft bed of the Gospel, and then he smites them.

Thirdly, *the heart is broken by the skill of the Minister* in the handling of these two, the Law, and the Gospel: God furnisheth him with skill to presse the Law home, and gives him understanding how to put to the Gospel, and by this means doth God break up the heart: For alas, though the Law be never so good a hammer, and although the Gospel be never so soft a bed, yet if the Minister lay not the soul upon it, the heart will not break, he must fetch a full stroke with the Law, and he must set the full power of the Gospel at the back of the soul, or else the heart will not break.

It is a pretty observation of *Aristotle*, Lay (saith he) an axe upon a block, and a great and mighty weight upon it, yet it will not enter into the block to cleave it; but if you lift up the axe and fetch a full blow at the block, then it enters presently. So if the Minister have not *skil* to fetch

a dead blow at the heart, alas he may be long enough ere he kill him: but let him fetch a full blow at the soule, then do it he breaks it. Zech. I took unto me two staves, saith the Prophet, the one I called *beauty*, the other I called *bands*, and with these I fed the flock, *Zach.* 11. 7. There is the course of a true feeder of the flock, he feeds them with the *Law* and the *Gospel*; he takes his two staves, and he layes about him till the hearts of his hearers feel him: and this is the way to feed them, and to breake them off from their sins. Thus you see the meanes that God useth to breake your hearts. *He healeth the broken in heart.* Hence observe

That *Christ justifies and sanctifies.* For that is the meaning.

First, because *God hath given Christ grace to practise for the sakes of the broken in heart*, and therefore if this be his grace, to heal the broken-hearted, certainly he will heal them. *The Spirit of the Lord is upon me, &c. He hath sent me to heal the broken in heart &c. Luke* 4. 18. If he be created master of this art even for this purpose, to heal the broken in heart, he will verily heal them, and none but them. He is not like *Esculapius* and *Hippocrates*, whose father appointed them both to be Physitians; he appointed his sonne *Hippocrates* to be a physician of Horses, yet he proved a physitian for men, he appointed *Hosander* to be a physitian for men, and he proved a physitian for horses. Hee not like these, no, no, he will heal those whom he was appointed to heal: now God appointed him to heal thee that art broken in heart, and therefore without doubt he will do it.

2. Because *Christ hath undertaken to do it.* When a skilfull Physitian hath undertaken a cure, he will surely do it: indeed sometimes a good physitian may fail, as *Trajans* physitian did, for he died under his hands; on whose tomb this was written, Here lies *Trajan* the Emperour, that may thank his Physitian that he died. But if Christ undertake it, thou mayst be sure of it, for he tels thee that art *broken in heart*, that he hath undertaken it, he hath felt thy pulse already. *Thus saith the high and lofty one whose name is holy: I dwell in the high and holy place, and with him that is of a humble and broken spirit, &c. Isa.* 57. 15. He doth not onely undertake it, but he saith he will go *visit* his sick patient; he will come to thy bed side, yea he will come and dwell with thee all the time of thy sickness; thou shalt never want any thing but he will be ready to help thee: thou needest not complain and say, Oh the Physitian is too far off, he will not come at me. I dwell in the high places indeed, saith God, but yet I will come and dwell with thee that art of an humble spirit. Thou needest not fear, saying, Will a man cure his enemies? I have been an enemy to Gods glory, and will he yet cure me? yea, saith Christ, if thou be *broken in heart*, he will bind thee up.

Thirdly, because *this is Christs charge*, and he will look to his own calling; To this man will I look, even to him that is of a broken heart, *Isa.* 66. 2. Mark, I will *look* to him, I will tend him and keep him. Neither needest thou fear thine own poverty, because thou hast not a Fee to give him; for thou maiest come to him by way of begging, he will look to thee for nothing; For, *to him will I look that is poor*, &c.

Fourthly, *none but the broken in heart will take Physick of Christ.* Now this

this is a Physitians desire, that his Patient would cast himself upon him; if he will not, the Physitian hath no desire to meddle with him. Now none but the broken in heart will take such Physick as Christ gives, and therefore he saith, *To him will I look that is of a broken heart, and trembles at my words*, *Esai.* 66. 2. When I bid him take such a purge saith God, he trembles, and he takes it. I bid him take such a bitter Potion, or such an untoothsome vomit, to feare him from sinne; he trembles at my word, and he dares not but off with it: But when a soul doth not tremble, then the Physitian may say, let him blood; but he cares not for being let bloud; he cares not for corrosives, he cares not for his advice and counsell, he trembles not at his word; Christ will never come at such a one, Christ bids thee follow such a diet as to *watch*, to *pray*, to *fast*, to *mourne*, &c. to keep in and to take heed to catechizing, grow not cold by being lukewarm, &c. If thou *tremble* at his word, well, if not, but that thou wilt go on in thy sinnes, and be damned for ever, then thank thine own wilfulnesse. But if thou beest broken in heart Christ will assuredly heal thee. Suppose thou shouldest come unto Christ, be his physick never soveraign, and thou shouldest take it: yet if thy heart be against it, the physick cannot work. *Imagination* or *fancy* is a great thing in the good or ill successe of physick. If thou carpe at his precepts, as too strict, and except against his word as if he had an ounce of wormwood too much in it; If thy imaginations thus run against the physick, Christs physick will never cure thee; why so? thou art not broken in heart, to tremble at his word; he will help thee without faile; but then thou must *tremble* at his word, and take his directions, though he prescribe thee to eat thine own dung, and drink thine own pisse; take it I say what ever it be, and I will warrant thee health.

But thou wilt reply, *I have but a little faith.*

I answer, so had *Peter*; *O thou of little faith wherefore didst thou doubt?* saith our Saviour, *Matth.* 14. 13. There is a *little* faith, and there is a *great* faith; *O woman great is thy faith*, *Matth.* 15. 28. whether it be a *little* faith or a *great* faith, so it be *true saving justifying* faith, it is good physick, and it will assuredly cure thee. It is not the quantity of faith that saves a man, but the *quality* of faith. True it is, a great quantity of faith, because it hath more of the quality, more of the truth, it heals more stongly and more steadily; But faith whether it be great or small, so it be *true*, that doth the deed. Shall the Patient doubt of his recovery because of the small measure of physick that the Physitian gives him, the Physitian gives but a dram of such a powder, but perhaps the Patient would have a pound, when as it may be the state of his body will not bear it. The Physitian observs his measures in prescribing so many ounces of this, so many scruples of that; there lies his skil in giving the true measure, so there is the true measure of faith, *Rom* 12. 3. one man hath so much, and another man hath not so much faith. *Abraham* had more faith than *Lot*; the reason is, because the state of *Lots* soul would not bear so much as *Abrahams*. It is one of *Hippocrates* Aphorismes, *Not too much at once.*

A Phy-

A Physitian finds it dangerous sometime to empty the body at once, or to fill it all at once, or to heat it, or to coole it all at once; it is the safest way to give by little and little; so God by little and little deals with us; now he gives thee some faith, and then a little more.

Object. *O but my faith is smothered; how then can I expect to be healed?*

Answer. I answer, a man is sick, and Violets will cure him; now the Physitian makes a compound confection, so that the Violets doe not appeare, but onely in oyle; Now, will the Patient thus argue, I cannot see one leaf of a Violet, no nor yet so much as colour, therefore I will none of it, it will not heale me? So God gives many a soul *unguentum fidei*, an oyle of faith, now it may be the soul cannot see one jot of faith in himselfe, yet he shall be cured, because there is faith in a confection, a mixed faith though there be none in manifestation. Thou weepest, mournest, doubtest, and complainest, and thou canst not beleeve as thou sayest; yet thou never givest over crying, *my God my God*; well, here is faith in a *confection*, but it may be it is so compounded with other ingredients that thou canst not perceive it; for you must know that there is faith so great it breakes out into a flame, and there is faith which is so small that it does but *smoke* out a little; now whether thy faith be an *inflamed* faith or a *smoking* faith, be of good comfort, thou shalt be healed. *The bruised Reed shall not be broken*, Mat. 12. 28.

Object. *But I am broken all to shatters, and I have no faith at all, how then can I hope to be cured?*

Answer. I answer, as thy heart may be broken, and yet be a right heart; so thy faith may be broken, and yet be a true faith: For it is sometimes bound up in the whole, sometimes it is broken, and all to pieces. A man that is broken in heart, although he have no faith bound up together in *one act*, yet he hath it broken in sunder; never a part is missing, though no part closing one with another. The *one whole* act of faith is this, *I beleeve that God is my God in Christ.* Indeed it may be thou hast not this faith in the *whole*, but if thou beest *broken* in heart, thou hast this whole broken in pieces.

First, thou beleevest that God is a God, there is one piece.

Secondly, thou beleevest that whomsoever God is a God unto, it is only in Christ.

Thirdly, thou beleevest that he that truly repents, may say that God is his God in Christ.

Fourthly, thou believest that repentance is a true hatred of *sin* as it is sin.

Fifthly, thou beleevest, and thy conscience tels thee it is so indeed that thou hatest sinne, not only as it is able to damne thee, but also as it is sin, and dishonourable to God; now these are the *parts* of faith in the whole. Thou hast all the parts *of* the whole, though thou hast not these parts *in* the whole. Well then, thou hast all the parts of true faith; as thou canst not deny if thou beest broken in heart. *Totum non differt realiter a partibus simul sumptis.* All the parts and the whole doe not differ *really*, sayes the Philosopher; he that hath three groats, cannot complain he wants a shilling; he that hath ruffe and stock and string, can he be farre to seek for a band? so then if thou have faith in the parts on this fashion, it is certaine

tain thou hast faith in the whole, though it appeare not yet to be whole.

Aristotle asketh this question, *whether the parts be before the whole or no*; as for example, whether a man or a finger be first. I will not stand here to determine this question; but this is certain, that the whole is a *relative* thing, spoken in relation to its parts, and it is like the relation begins in the whole; for first, we say that a whole is that which consists of parts, and then the parts are they that make up the whole, and therefore if thou verily beleevest in *part*, thou verily beleevest indeed. Thus *David* was a beleever in *part*, my very soul saith he is consumed with grief, *Psal.* 31. 9. my strength faileth me because of mine iniquity, &c verse 10. I am forgotten as a dead man, &c. verse 12. he was a vessel of election, but yet you may see he was a broken vessell; he could not beleeve in the *whole*, for he was afraid that God had cast him out of his mind, like a dead and an undone man; nevertheless he was a beleever in *part*, he was Gods *broken* vessel.

But I am sure I have no faith, I go whining and crying up and down, I look upon my sins with horrour, I look upon Christ with horror, not a minime of faith that I have, how then can I be healed? *Obj.*

Hast thou a grounded resolution to seek after God come what can come of it? Dost thou desire and long to be united with Christ? Then let me tell thee, suppose thou hast no faith yet in being, yet thou hast something to secure thee from wrath; there is difference between *Fides creditura* and *Fides credens*, between faith *about to beleeve*, and faith that doth *already beleeve*. It is *beliefe beleeving*, that saves a man: But *belief about to believe*, cures a man from being a reprobate. Though the fruit in the womb be not yet quickened with a *reasonable* soule, yet it growes in the womb, feeds in the womb, and yet it hath no other life in it than may be in a beast; yet because it is *in fieri* a man, the Mother complains not, saying, Oh I am afraid I have a beast in my womb; no, she will wait Gods leisure to quicken it; it is secure enough from being a beast; for it hath such dispositions as will not long be without the soul of a man in the same, though as yet there be nothing in it, but what may be in a beast; But yet the Mother is secured because she is perswaded she bears a babe in her womb. So many poor souls are too hasty to censure themselves; for grant thou hast no faith as *yet*, yet if thou beest *broken* in heart, thou art *about to have faith*; only let the word have his full work on thee, unto which thou must diligently attend, and then *fides in fieri* will be quickly *fides in facto esse*. Thus the blind man in the Gospell was *about to beleeve before* he believed, he had a time of a *fieri* of faith; he was no beleever at this time; for he had as yet no faith; neither was he an unbeleever; for he was about to beleeve. *Dost thou believe on the Son of God?* saith Christ, *John* 9. 35. he answered, *who is he Lord that I might beleeve on him?* verse 39. Beleeve? yea that I would with all my heart, who is he, and where is he that I might beleeve? I have been hated for his names sake, I have been cast out of the Synagogue for his sake; Lord thou knowest I would beleeve on him; but who is he and where is he? and he is vanished away from me, I have sought him, but I cannot finde him *Answer.*

him. Then Christ told him, I am he that now talketh with thee; and then he beleeved; and Saint *Chrysostome* observes that this blind man was *about to beleeve*, before he did desire it in his soul; and so it may be it is now with thee; dost thou beleeve in Christ? Who is he? sayest thou, where shall I find that Christ is in me that I may beleeve in him? I weep and hunger, and I thirst after Christ; but *who* and *where* is he? I have sought him in the word; but I find him not; I have sought him in prayer and in all other his ordinances; but I find him not; I would beleeve with all my heart if I could find him. Thus the soul may be *about to beleeve*, though it doe not already beleeve; hast thou gotten this same *about to beleeve*? be not thou dismayed, the plaister is come, and it will heal thee.

Conceive these words aright I beseech you; a speech is not as it is taken, I mean only the *broken* in heart; for otherwise a man may be *about to beleeve*, yet never beleeve; about to be healed of his sins, yet never be healed. Even like the wretch that *Zophar* speakes of, who shall be about to fill his belly, and not be able to fill it. *Job* 20.23.

There is a twofold *about to be*; First, either such a thing as is *about to be*, and that is the nature of it, and it *will never be otherwise*; but still only about to be. Secondly, or else such a thing as is *about to be*, and that is the *progresse* of it, and not to rest there, but at the last *to be indeed*.

Feare you then, all you that are vain, and as yet in your sins; you are *about to beleeve*, and that is the nature of your faith; it is only about to beleeve; like the officers of the next year, who are about to be officers and yet are not. Beloved, never look to be healed, if you be not broken in heart; It may be thou art broken from *some* of thy sins; but if thou be not broken from them *all*, it is nothing; and thou canst not be healed. Alas thou maist be broken in *some* sence, and yet never be healed. There is a double breaking, saith *Aristotle*, either breaking into *great parts*, as wood is broken into logs; or breaking into *small parts*, as a stone is broken into powder; it may be thy stony heart is broken, but it is only into lesser *stones*, thou art fallen from greater sins to lesser, from bousing and company keeping, to drinking and sipping; from playing and gaming on the Sabbath, to talking of worldly affairs on the Sabbath, from praying not at all, to pray coldly. Alas, alas thou hast a *hard heart* still; when a great stone is broken into lesser stones, the lesser stone is as hard as a great stone; thy heart must be broken to *powder*, if ever God heale thee.

First, because *Physick will never cure a man, unlesse it may enter and run into the veines*; and when it is entred into the body, and diffused up and down through all the diseased parts thereof, then it cures; now if thy heart be not *broken*, the Physick cannot enter; give a purgation to a stone, it may moysten the outside, but it cannot soak in, to soften the stone; why? because the stone is close, but if the stone were broken into powder, then it would soak even into the heart of the stone.

God opened the heart of *Lydia*, and then the word entred *Acts* 16.14. Brethren, you have been under the hands of Christs Physitians ever since you were born; but where is the heart that is broken? all the Physick is

lost,

loſt the word hath no entrance, it hath skinned the wound; feared the outſide indeed; but the hardneſſe of the heart is not cured. How long have you been under Phyſick for the curing of your earthlineſſe and vanity? how long have you lien by it for your anger and malice, &c under the means, yet never the neerer? whoſe hearts are broken? I fear the phyſick doth not ſoake, it comes no neerer than the outſide. *The Lord is nigh unto them that are of a broken heart*, Pſal. 34. 18. why? becauſe their hearts are open and broken; and Chriſt and his word comes neer, yea ſo neere that it toucheth them to the quick But if we be not broken in heart, no Balme, no Phyſick can come neare enough to cure you

Secondly, *thou canſt never be cured, unleſſe Chriſt cure thee*; now Chriſt will never take thee in hand till thou be broken in heart. A Phyſitian will not meddle with a *deſperate* cure ſuch a one who is not capable of Phyſick. Let not any Phyſitian ſaith *Hippocrates* ſet upon a *fruitleſſe* cure. Now it is fruitleſſe to give thee any Phyſick, it is fruitleſs to poure grace into thee, or to vouchſafe pardon to thee, this Phyſick will never heal thee ſo long as thou art not *broken* in heart; and therefore Chriſt ſcorns to take thee in hand. True it is if thou were *broken* in heart, God would not deſpiſe thee: for the ſacrifice of God is a broken ſpirit; ſo ſaith the Pſalmiſt, *A broken and a contrite heart O God ſhalt thou not deſpiſe* Pſal. 51. 17. ſo then if thy heart be not yet *broken*, it is yet incurable. Indeed if we conſider Chriſts *abſolute* power, no heart is incurable; for he can heal it what ever it bee, for all is at his command. But God doth not go according to his *abſolute* power but according to his expreſſion and meaning of, and in his word; now the method that God *ſets down* in his word; is thus *firſt the heart muſt be broken and then it muſt, or may be healed*; ſo then ſo long as thou art not *broken* in heart, thou art incurable.

Thirdly, *ſuppoſe Chriſt ſhould begin to heal thee thou being not broken in heart, wilt alwayes be taking off the plaiſter before thou be cured*: ſometimes God terrifies thee with the law, and then thou puſt off that plaiſter; Even like unto a dainty Dame, who having taken phyſick, and feeling it begin to wamble in her ſtomack puts a feather in her throat to cauſe her to vomit it up, before it have its *full* working. And thus many take hopes and comforts and promiſes before the ſet time.

In ſome phyſick, a quarter of an houres difference may coſt one his life; when a man is to be cut of the ſtone, and he be bound hand and foot, yet if he doe but ſtir or ſtruggle before the Chirurgion hath quite done with him, it is a thouſand to one but he dies for it; ſo they in the ſecond Pſalme had a ſtone in the heart; Chriſt would have cut them for the ſtone, but they would not be bound, they would not endure their cutting, no *let us break his bonds aſunder, & caſt away his cords from us*, Pſ. 2. 3. men cannot be ſmitten at a Sermon, but oh they muſt preſently have comfort; as ſoon as once the phyſick begins to make the head to *ake*, and the ſtomack to be ſick, and the man to be exceeding ill, it is a ſigne that the phyſick doth now begin to work; but if this man ſhould deviſe how to vomit it up, or to clyſter it out, he loſeth all the benefit of the phyſick; keep this plaiſter on as long as thou canſt, if ever thou mean to be healed. If the wound be throughly whole, the plaiſter will fall away of it

is good reason that I examine you whether you be broken in heart, or no. *Prognostica præcedunt Therapeuticen*, sayes *Argastus*; Prognostiques, and telling the signes and symptomes of the disease, are before the healing of the disease. When we believe a thing to be so, we have a proverb to say, *'tis a signe 'tis so*. Doest thou say thou art broken in heart? 'Tis a signe 'ris so, they carriage is so mortified, A signe 'tis so, thy communication is so heavenly; A sign 'tis so, thy companions so holy, &c. If a man cannot cast thy water on this fashion, thou art not broken in heart. And therefore *Signa tibi dicam*, &c. I will help the signs and symptomes of a broken heart, *that so thou mayest examine thy self.*

The signes I reduce to these two heads.

First, *A breaking from sin*, as a rotten member is broken from the body; so that the heart is then said to be broken indeed, when it is broken off from sin.

Secondly, *a breaking in it self*, so that the heart is said to be broken when it is broken with sorrow and self-denial, so that nothing can peice it up again, but the favour of God. These two make up a broken heart, and therefore they shall be the heads of examination.

First then, doe *thy sins go thick away from thee?* when the cold is once broken we use to say, now it is going away, not in the rheume as before, but in thick fleam. If thou be *broken* in heart, then thy pride, thy earthlinesse, thy selfe-love, thy deadnesse to good duties, and all thy sins go thick from thee. It may be thou hast some poares in thy heart, and thy sins fall away from thee in the rheume, but if they go not away from thee in thick fleame, the cold of thy frozen heart is not yet broken. The sins of *Zaccheus* were injustice and oppression, &c. but as soon as ever he was broken in heart, these sins went away thick from him, not dropping as if he were loth they should part, but in great flake *Zaccheus* stood, (says the text) *and said unto the Lord, behold half of my goods I give to the poor*, &c. Luke 19.8. see how his sins went away; every word voids thick fleam.

First, *he stood*; before he clymed and gazed after Christ, but being broken in heart, he stood ready prest to doe whatsoever Christ would command him.

Secondly, *he said unto Christ*; before Christ might have said unto him what he would; what cared he? but now that he is broken in heart, he is hardly a word that Christ said unto him of any such matter, ye he said to Christ.

Thirdly, *Behold*, before his behold was carnall, he did what he did to be seen of men, if ever he gave ought, he loved that men should behold, but now all his care was that Christ would behold it.

Fourthly, *I give*. Before he thought, *I will give* was enough, I will give when I dy, I will build hospitals when I am dead; but now that he is *broken* in heart, he gives it forthwith.

Fifthly, *the halfe of my goods*; before he counted a penny or a farthing to a poor body, a great matter, a great dole, if given *now and then*; but now that he is *broken* in heart, the *halfe* and not only of the *superfluous* but also of his very *substance* and goods, as it is in the originall, I give to the poor, not as men commonly doe, light come, light go; it may be

they

they toss their rich neighbours, but he gives halfe his substance to the poor Saints of God.

Sixthly, *And if I have taken any thing wrongfully*, though it were not mine; *if* I have taken *any thing* though not from the rich and great ones, but from *any*, rich or poor, young or old, stranger or not stranger, no matter who; if I have taken any thing from *any* man by *false accusation*, not only against Law, where the Law binds me to restitution, but if I have taken any thing by *forged cavillation*, though the Law will boulster me out, yet restore him: he did not say, *I give him*, as many will do, calling that which should properly be called restitution for wrong, a *gift*, I give, say they; he sayes not so; but he casteth off the thought of a gift, and doth what he doth by way of *restitution*.

Seventhly, *If I have taken any thing*; before he could swallow down the known wrongs that he did; but now that he is *broken* in heart, he makes amends for the wrongs which *peradventure* he did not, to be sure, If I have taken, I restore, his restitution goes *absolute*; although his wrongs go upon *ifs*, *I restore* him saies he; and that not nigardly or scantly, or no more than needs must, but *four-fold*. Thus he reasons; now he is *broken* in heart; his sins go *thick* away from him.

The text but even now called him *little Zaccheus*, before he had seen Christ; *merito adhuc pusillus quia nondum viderat Christum*; Justly might he be said to be *little Zacheus*, because then he had not seen Christ; but as soon as ever he had seen Christ whom he had wronged by these wrongs; as soon as ever he was broken in heart, he became a great repenter, his sins ran thick away from him. As soon as the boyle is broken, out comes the matter; As soon as the vein is broken, out comes the bloud, true it is a drop of blood may come though the vein be not broken; if the finger be but rac'd a few drops may come, but if the vein be once *broken*, out comes the blood thick and threefold; If thou dost but crop off thy sins now and then, thy heart was never *broken*; for if thou wast once *broken* in heart, thy reformation would come *apace*, thy repentance and thy amendment would come thick and threefold; but if we preach and exhort, and yet see but thin reformation in thee, as a sigh or so, thou wast never yet *broken* in heart: if thy heart be yet full of thy *selfe love*, full of thy pride, lusts, &c. if thy affections be yet full of earthly desires, worldly delights, vain hopes, carnall fears; if thy back be yet full of thy garish and humerous apparell, thy heart is not yet *broken*; why? because the filthy matter runs not out.

Zaccheus when he was *broken* in heart, his *corruptions ran out apace*; both his unreadinesse to good duties, and his deadnesse and dulnesse to holy duties: Christ need not say much unto him, for he said unto Christ, his desire of the credit of the world ranne out, for he gave the halfe of his goods to the poore, his backwardnesse and delaying ranne out, for he made present dispatch, I give, his very secret unknowne iniquities ran out, *if I have taken*, &c. All his sins ran thick away from him. Why? because *a broken heart can hold no sin*, this is the first signe of a broken heart *from sin*, if it be broken from its sinful course.

The

The second is, *if it be broken from its wildnesse*: the Hawk is then broken when it is made fit for the Lure, and the colt is *broken* when made fit for the saddle, if he be not *broken*, he will not be willing the rider shall come on his back: man is borne like a wild Asse colt, *Job* 11. 12. so thou wast borne, and so thou hast been, and art thou not as yet broken from it? if thou be *broken* in heart, then thy heart is tame to every commandment, to every truth, and thy affections are tame to every precept. It is *Calvins* similitude, thou art not yet (saith he) fit for Gods saddle, if thou let the Devill, the world, or any lust ride thee, thou must be broken from thy wildnesse, or else thou art not broken in heart; it may be thou art a little *bridled* from thy lusts, alas so thou maist be, yet be wild for all that. Be not like those beasts *Psal.* 32. 9 For though they be bridled and held in, yet they are wild still, *Be not like horse and mule*, saith *Ambrose*, for though they *suffer* bit and bridle, yet had they rather be at rack and manger, or at grasse in the field, they delight not to be saddled.

Dost thou not despise to be curbed by the word, to be bitten by reproof, wouldst thou not rather be free? God casteth in good motions into thy heart, and thou casteth them out and they vanish; God puts in good purposes into thy heart, but thou flingest them off, and dost not fulfill them, like a wild horse that flings off his rider. Thou canst not be crost a little but presently thou art wild with choller and anger; thy flesh and blood cannot endure it, and dost thou yet say that thou art *broken in heart*? no, no, thou wast born a wild Asse Colt, and so thou art still. Thou wert born a wild olive, and so thou art still. Thou wast never yet *broken* in heart, never yet *broken* from sin; if thou wert broken from thy wildnesse, then every exhortation would tame thee; then thou wouldst be glad to be reproved, and controuled by the word; Thou wouldst leap at *every* commandement, were it never so strict; But if thou count it preciselnesse and too much strictnesse to be *holy* and *zealous*, I say thou art yet but a wild colt. Oh my brethren we have many amongst us who are like *Ishmael*, who was a wild man, *Gen.* 16. many wild men, who pray wildly, and think wildly, and hear wildly; their hearts are wild gadding hearts, while the word is preaching, they follow their own imaginations.

Darest thou *venture* upon any sin against the Gospel of Christ, and darest thou live in it till thou art a wicked Bedlam? The *Psalmist* brings all such in as if they were mad Bedlams, saying; *why do the heathen so furiously rage, &c.* Christ would have bound them, but they forsooth were too wild; they would not be bound, but say they let us break his bonds, and fling off his cords: they will not be bound to such strictnesse: darest thou swear and lie and covet, and be drunk? &c. alas man thou art in a mad vaine. Darest thou break the sabbath, live in thy lusts, &c. a fury hath taken thee, thou art a mad-man, God must *break* that wilde heart of thine, else thou canst not be tamed, it may be thou art *bridled* from sin, but dost thou bridle thy selfe, if not, thou art wild for all the bridling thou hast: you never saw a horse bridle himself, no, no, it is wild, peradventure thou dost bridle thy selfe when thou art *not much* tempted; but

but if thou beest *broken* in heart, thou wilt refrain all provocations whatsoever. *I will keep my mouth, &c.* Psal. 39. 1. while the Devil was before him, as *Hierom* expounds it, or *while Shimei* was before him to curse him with wicked reproaches and disgraceful speeches, as *Basil* and *Theodoret* expound it, then would *David* keep his tongue as with a bridle, when he was greatly tempted to sin. Here then is all the skill, canst thou bridle thy self from sin when thou art tempted to sin? if thou be *broken* in heart, thou canst; but if thou canst not, thou art wild unto this day. The wild beasts are tame enough till a prey comes before them, and so thou maist be tame when temptations are *down*, but art thou tame when a temptation is before thee. This is a second sign of brokenesse of heart, if thou be broken from thy wildenesse.

Thirdly, *if thou be broken in heart, then thou art broken from thy pride, and thou wilt stoop to Gods word in all things.* A broken heart is an humble heart, I dwell with him, saith God, *Isaiah* 57. 15. pride is the *root* of all sin; what is the reason that any do sin, but because they think better of themselves in their sins then they do deserve? did a man but think he were accursed and a damned wretch in sinning against God, he durst never sin, or did a man feele but *every* sin makes a man *filthy*? yea more filthy then a toad; did a man feele his own damned condition, he durst not *love* in sinful manner the thing better of himself then he deserves, whatsoever he sins against God. *Heare and give eare and be not proud, for the Lord hath spoken it*, Jer. 13. 15. If the Lord *speak* and thou *not hear and obey*, thou art proud. Oh but I am not proud, the rich flesh-hooke will hear the poorest body in the street, when they speak more reason and will, and do give the wall to my betters, will turn out when any gives the wall, and take the Wall of God? is not this a *proud heart to* God; yet thou wilt take the wall of that commandement which saith, *Let not the Sun go down upon thy wrath*? Sayes God, thou canst remember that commandement to and canst remember an ill turn, and forget, &c. This is execrable and abominable pride. Thou seekest after thy profits and pleasures more than after the glory of God. I cannot live else, sayes one; I cannot be merry else, sayes another; and I must tell a lie now and then, and I must suffer bousing and swearing in my house, or else I cannot live. Thou proud wretch, what must thy mirth and thy credit perke above the commandement of Christ? The wicked through the pride of his countenance will not seek after God, *Psal.* 10. 4. It is wicked pride indeed, when thou seekest thy selfe more than God. I tell thee, the word hath not broken the heart, untill it hath broken the neck of this pride of thine: never tell me that thou art not proud in thy apparell; if a servant goe never so meanly in apparell, yet he is proud if he obey not all his Masters *lawfull* and *good* commandements; never tell me thou bowest to God or thou kneelest in prayer to God; cluck and crouch be warie and bend thou never so much, yet thou art proud, if every corruption of thine will not yield to *every* commandement of God; thou art not broken in heart; for if thou were broken in heart, thou wouldest stoop to *all* Gods commandements. Dost thou mock at preaching, &c. Tush, thou will not be so precise, if ever

ever thou be one of *his*, thou wilt not only obey him, but also be circumspect in *all* thy obedience; nay if thou be *broken* in heart, thou wilt not only stoop to every commandment of God, but also count it thine honour and glory, though it be the meaneſt office in his ſervice. *Thou art my glory* ſayes *David*, *David* that was broken from his pride, counted it his glory to obey God his glory to ſerve God, yea his glory to be reproached for his ſake. Thou art not *broken* in heart till thou count it thine *excellency* to ſerve God. We uſe to ſay ſuch a ones excellency is in his learning or wit, &c. but he is too *preciſe* and too *holy*, as if it were not a mans excellency to be pure and zealous, and to ſerve God: But I tell thee if thou count it not thine honour to be forward for God and to be nickna-med for Chriſt, thine excellency to lie in this, that thou art godly and heavenly, thou art a proud fool; when *John Huſſe* was to write upon the Epiſtle of Saint *James*, he counted it ſuch an high office of dignity that he was confounded at his own indignity, ſaying unto God, *Ne mihi laudare te contremiſco*; he counted it ſuch an honour to doe any thing for God, that he was aſhamed at his own vileneſſe. O my brethren God is called the *excellency* of *Jacob*: it was not their *valour* nor *wiſdome*, but *this* was their excellency, that *God was their God*; thy riches are proud riches if thy excellency lie in them more than in God; if thou doſt not go about *every* commandment as thine *excellency*, thy obedience is proud. This is a third ſigne of a heart broken from ſin, if it be broken from its pride.

A Funerall SERMON

Preached

By that laborious and faithful Messenger of CHRIST, WILLIAM FENNER, Sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late *Minister* of *Rochford* in *Essex*.

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A Funerall SERMON.

Isai. 57. 1.

The righteous periſh, and no man layeth it to heart, mercifull men are taken away none conſidering that the righteous are taken away from the evill to come.

IN the end of the former chapter the Prophet reproveth the ſpeciall ſin of Idol-ſhepheards who followed their own pleaſures and profits, not regarding their flock. Now he reproves the generall ſin of ſecurity in the people, and namely in this, that whereas *the righteous periſh, yet no man layeth it to heart, and mercifull men are taken away, none conſidering* &c.

This verſe is a complaint of the Prophet touching the people in generall, for that they conſidered not the *Iudgements* of God upon them in taking away the righteous from among them.

In the words themſelves we are to conſider,

Firſt, *the work of the Lord*, viz. *the righteous periſheth and mercifull men are taken away.*

Secondly, *the peoples ſin in not conſidering it*, not regarding this work of the Lord, which is, that the righteous may be delivered from the evill to come.

By *righteous* is here meant not ſuch as are *legally* righteous by the works of the law; for ſo no man is righteous, but by *righteous* is here meant ſuch as are *Evangelically* righteous, by the righteouſneſſe of faith in the Goſpell.

Periſheth, that is, from the *earth*, for otherwiſe the righteous *periſh* not.

No man conſidering, that is, no man lamenting, mourning, or grieving for the loſs of them.

The firſt thing then to bee conſidered, is from the firſt part; and it is plain out of the words of the text, *That all men muſt dye*; even the moſt holy and moſt righteous; for they are all ſubject to the ſtroak of bodily death as well as the wicked. There is no remembrance ſaith *Solomon*, of the wiſe more than of the fool; and how dyeth the wiſe man? even as the fool, *Eccleſ.* 2. 16. ſo *Zachar.* 1. 5. *Your fathers where are they? and the Prophets do they live for ever?* ſo that we ſee *Prophets* and *fathers* dye as well as other men; yea thoſe *Worthies* recorded in the Scripture, *Noah*, *Abraham*, *David*, *&c.* they are all gone the ſame way, they are all dead.

The firſt reaſon is, becauſe *it is appointed unto all men once to dye*, and after that comes the judgement, *Heb.* 9. 27. God hath thus decreed it, and therefore it muſt be ſo.

Secondly, becauſe *all men and women are of the duſt*; *and* therefore muſt return to the duſt again; *duſt thou art*, ſaith God, *and unto duſt thou ſhalt return*, *Gen.* 3. 19.

Thirdly, becauſe, *all have ſinned*, even the moſt righteous man; now the *wages* of ſin is death, *Rom.* 6. 23. The moſt righteous man muſt dye.

Fourthly becauſe, *as death came into the world by ſinne*, *Romans* 5. 12. *ſo ſinne muſt goe out of the world by death*; and therefore it is needfull that the righteous dye; that ſo they may be freed from ſin.

But ſome may object and ſay, Hath not *Chriſt aboliſhed death? why then do the righteous dy?*

I anſwer he hath aboliſhed death; as he hath aboliſhed ſin; now he hath not taken ſin quite away from us, for we ſee it doth ſtill remain in us; neither hath he quite aboliſhed death from the righteous, for we ſee they all *dye*; but he aboliſhed the *dominion* of ſin, ſo that it doth no longer *reign* in us; and ſo he hath taken away the *dominion* of death, ſo that it doth not rage as a Tyrant over us, ſo that it is not hurtfull unto us as a puniſhment, but as a means to convey us into a better life. Chriſt hath taken away the *ſting* both of ſin and death; though not the things themſelves away from us; yet he will one day free us from them both; ſo then the righteous muſt ſuffer death as well as the wicked, though not in the ſame kind.

Let no man then look to be exempted from death for his righteouſneſſe, nor

from

from any outward miseries that may befall the sons of Adam; nay if we are the servants of Christ, we must look for a greater share in these than other men; greater crosses, greater afflictions, greater sickness and harder pangs of death do oft befall the righteous, as it did unto this our brother, who though he were old and stricken in yeers, yet the pangs of death were strong upon him. Those whom God will make heirs of *Eternall* life, he suffers them to have a *greater* portion in these afflictions. But the wicked are fat and full, and die with their bones full of marrow, as *Job* speaks; they commonly have little sickness, and an easie death; but the godly do ordinarily undergo greater pangs; let none therefore think that for his righteousness he shall be free.

Secondly, *consider we here how few amongst us have learned this Arithmetique, namely to number our dayes*, and they are but short, even a span long; who is there almost that thinks on death? who prepares himself for it? and yet all, even the most righteous must die; for God hath placed that fiery blade of death at the entrance into the Paridise of heaven, so that none can enter before they tast of death, and all must taste of it, yea the most righteous are not exempted from the stroak of death. This then should teach us to labour to draw our hearts from the love of this present life; and what can better perswade us and wean us from the love of this world, than a due consideration of death? we know we must all *die*, and therefore we should prepare our selves for it. If any prophane person amongst us knew that this night must be his last night, and that now he had no longer to live, would not this amaze him, and make him bethink himself, and to prepare for death? If rich covetous men which spend the whole course of their life in providing for the things of this life, did truely consider of death, and that their end draweth nigh, would they doe as they do, when this life and all the things of this life, and all our joyes and pleasures of this world shall shortly have an end? for when death comes, they shall all be taken from us, or rather we from them. Oh how excellent a thing is it then for us to be drawn from the things of this life, unto a due consideration of death, and of those heavenly Joyes and happinesse to come! Oh you that look for these things, what manner of men ought you to be in *holy* life and conversation?

Thirdly, seeing we all must die, and this present life must come to an end, this should teach us to prepare our selves for a better life; to provide for a surer building, a better estate which shall never perish. Philosophers who were but heathen men, could meditate on *death*, setting it always before their eyes. But this is not enough for us that are *Christians*; we cannot truly prepare our selves for it unlesse we first build a surer foundation in providing for a better life, which shall never have an end; and this no heathen or wicked man can ever do. Oh how wofull would that message be unto a wicked man, that was brought unto good King *Hezekiah*, Come, set thy house in order, for thou must die, and not live; and why should it be terrible unto him? surely becaus he hath no hope of a better life, he hath not provided for a better habitation. Consider then with what comfort thou couldest entertain this message; with what com-

comfort canſt thou meet with death? for he is no Chriſtian that cannot in ſome meaſure willingly meet with death, for by it we paſs unto a better life: for as this our brother ſpake often, he that would have comfort in death, muſt look beyond death; he muſt not fix his eyes on the terrors of death, but he muſt look beyond, to that glorious *inheritance*, to which we are paſſing through death, and there ſhall he behold his Saviour putting forth his hand ready to receive him; there ſhall he ſee the bleſſed Saints and Angels, whoſe company he ſhall enjoy, beſides an infinite heap of Joyes and happineſſe that is prepared for him alſo. O my beloved, nothing will make us willingly to entertain the meſſage of death, but only the comforts of the life to come. Oh let us labour then for theſe comforts, that ſo we may be provided againſt death; were it not a fooliſhneſſe for a man who being a tennant at will, and ſhortly to be turned out of his houſe, never to take care for another until he is caſt out of doors? Beloved we are all tennants at will, and we are very ſhortly to be caſt out of our dwelling houſes of clay, and ſhall we not provide for a ſurer habitation? Death is at hand, and our life muſt ſhortly have an end; let us therefore labour to be aſſured of a better life, when this is ended, that ſo with comfort we may meet with death.

Now we come unto the ſecond point, which is here to be conſidered; taken from the complaint of the Prophet, that the people did not conſider nor lay it to heart, *viz.* the death of the righteous, whence I note, *That the death and loſſe of good men muſt be laid to heart, as a ſpeciall cauſe of grief and ſorrow.*

We ought juſtly to be grieved at the death of a *righteous* man, when God taketh him from amongſt us. How did the Prophet *Jeremy*, and the people lament the death of that good King *Joſiah*? 2 Chron. 35.23. ſo devout men made great lamentation for the death of *Stephen*, Acts 8. 2. ſo all *Iſrael* lamented the death of *Moſes*, Deut. 34. 8. And *Joaſh* the King of *Iſrael* wept for the death of the Prophet *Eliſha*, 2 Kings 13. 14. and thus we ſhould lament and ſorrow for the death of any righteous man, yet not in reſpect of themſelves, as if their caſe were worſe now then before, for they are now more happy.

But firſt, *in regard of Gods glory*, whereof they were inſtruments to ſet it forth; for ſince they were taken away, Gods glory is impaired; becauſe there are the fewer left which doe truly ſerve and worſhip him; for as *David* ſaith, *the dead praiſe not the Lord*, &c. Pſal. 115. 17. ſo then they being dead, do not praiſe the Lord among the faithful on earth any longer.

Secondly, *in regard of the great loſſe that others have by their death*, who have alwayes received much good by them in their life; for the godly doe ſo order and behave themſelves in all their wayes that they do good whereſoever they come; therefore when they die, it muſt needs be a great loſſe unto ſuch who might, if they had lived, beenbettered by them.

Thirdly, *We ought to lament the death of the righteous in regard of the evil to come*; for while they live, they are as a wal about us to keep Gods judgments from us; If there had been but *ten* righteous men in *Sodome*, it had not been deſtroyed; *Gen.* 18. 32. If there be any meſſenger one among a thou-

ſand, ſaith *Elihu*, to ſhew unto man his uprightneſſe, then is God gracious unto him *Job* 33. 23. Run ye to and fro in the ſtreets of *Jeruſalem* ſaith God, and ſee if you can find a man, if there be any that executeth judgement, and ſeeks the Lord, and I will pardon it, *Jer.* 5. 1. ſo that if there had been but one righteous man among the people in that city, the Lord would have ſpared them even for that ones ſake; and therefore the Lord ſpeaking of the righteous, ſaith, *I will faſten him as a nail in a ſure place, he ſhall be as a glorious throne unto his fathers houſe. Eſay.* 22. 23. Oh conſider then what a loſſe we have when the *righteous* dye; we are like to periſh, when the naile that was in the ſure place is removed, cut down and falls; for then the burden that was upon it, ſhall be cut off, *Eſay* 22. 25. You therefore of this Congregation, conſider, and lament for this your loſſe, in that this *good* man is taken from among you; for who knowes whether God ſpared this congregation even for this good mans ſake? for it is the righteous only that God reſpects, and for their ſakes he will ſpare a whole people; therefore ſurely as *Solomon* ſaith, the righteous is better than his neighbour, yea though never ſo poor and deſpiſed in the eyes of the world, yet are they *precious* in Gods account; *when I make up my Jewels* (ſaith God) *I will ſpare them*, Mal. 3. 17. ſo that the righteous are Gods *Iewels*, the excellent of the earth are precious in Gods ſight; and have we not great cauſe then to lament for the loſſe of ſuch?

Seeing then it becometh all Gods children to lament the death of the righteous; O how farre then are all ſuch from the ſpirit of God, who are ſo farre from lamenting that on the contrary they rejoyce at the death of the godly man, becauſe he ſtood in their way? they could not follow their works of darkneſſe as they would, but he hindered them, he ſtood in their light, they could not run on in ſin and wickedneſſe, but he would be reproving, admoniſhing, and telling them of their faults, and this makes them long for the good mans end, and to rejoyce in it when it doth come; theſe do not conſider that when the righteous is taken from the earth, then they lie open unto the judgements of God; But as the Sodomites thruſt out juſt *Lot* out of their city, that ſo Gods vengeance might fall the ſooner upon them; for till he was gone, the Lord would not deſtroy them, *Gen.* 19. 21. Even ſo doe theſe men deſire to be rid of the righteous, and rejoyce when they are taken away from them, not conſiderig that they are open to Gods vengeance, which hangeth over their heads ready to devour them.

We ought then to be moſt grieved for the death of the righteous, when any of the Saints are taken away by death. Oh what a comfort is a righteous man to the children of God? what a feeling of grace is there in ſuch a one? what comfortable words come there from the mouth of ſuch men? how full of comfortable ſpeeches was this poor man; alwayes miniſtring comfort to thoſe that came to viſit him? what a loſs is this then unto us? it is more than if thouſands of the wicked had gone together; and ſhal we not mourn for the loſs of ſuch a one? If one of our family or friends dye, we can mourne for them; and good reaſon; and ſhall we not mourne for the loſſe of one of Gods Saints, one of the ſpirituall family, one of our fellow-members? In

In the next place thy ſelf how it is with thee, when thou hear'ſt of any of the faithfull that are taken away, art thou grieved for it? doſt thou lament and mourn for it? if thou doeſt not, ſurely thou art no true Chriſtian; for the children of God cannot chooſe but lay it to heart and lament, when any of the righteous is taken from among them. As *Iſrael* lamented the death of *Samuel* 1 *Sam*, 25. 1.

Now concerning the ſin of the people in not regarding nor laying it to heart, this was a great ſin of *ſecurity* in them, in that they did as it were reſt on their pillows, and cryed peace unto themſelves, notwithſtanding Gods judgements upon them, in taking away the righteous, and freeing them from the evill to come, we note that,

e. *When God will bring any great judgement upon a People or Nation, he will ordinarily take away his faithfull ſervants from among them that ſo they may be freed from the evil to come.* Thus good *Joſiah* muſt perish in his young years, that ſo he might not be taken with the evill to come; I will gather thee unto thy fathers ſaith God, and thou ſhalt go to thy grave in peace, and thy eyes ſhall not ſee all the evill that I will bring upon this place, 2 *King*, 22. 20. So when God told *Abraham* of the bondage and captivity whereunto he would bring his poſterity, he ſaith, *thou ſhalt go to thy fathers in peace*, Gen, 15. 13. And thus it was with the ancient Father, St. *Auguſtine*, when the cruel *Vandals* beſieged his city, he prayed that the Lord would either take him away, or cauſe them to leave the ſiege; and the Lord heard him, and took him away, and preſently after the *Vandals* deſtroyed the city. So *Luther* writing upon this text, ſaith that the Lord after his death would bring great affliction upon *Germany*, and two years after, it ſo fell out indeed. Thus ordinarily God takes away his ſervants from the evill to come.

See here the mercy of God unto his children in that he takes them away from among the wicked, he calls them out of this world that they may not partake of the evill to come; ſhall any one then think it a curſe to be taken away betimes in his young years? nay happy is he that is taken away from theſe miſerable and fearfull times, wherein the judgement of God, for our ſins, hangeth over our heads, and is ready every day to ſeize upon us.

Secondly, ſeeing that God when he means to bring any heavy judgement upon a people, doth *ordinarily* take away the righteous from the evil to come, this ſhews that when the righteous are taken from amongſt us, we are certainly to expect ſome judgement of God upon us. For theſe are they which ſtood in the *gap*, and kept off the fire of Gods wrath from us, that it ſhould not conſume us: but now being gone, we lie open to the judgements of God; and therefore when any righteous men are taken from us, the loſſe of them ought to drive us to repentance, leaſt Gods judgements come preſently upon us and conſume us, therefore we muſt forſake our ſins and evil wayes, and performe new obedience unto God ſo will he be mercifull unto us, yea he will be a ſhield of defence unto us, and a wal of fire about us, and he will turn away his judgements from us.

Below

BEloved in the Lord we are here assembled to perform this last Christian duty of buriall to the Saint of God now deceased, whose soul I am as certainly perswaded is at rest with Christ in glory, as I am sure his body is in this coffin. When I consider those excellent graces that were in him, his great *knowledge* in the word of God, his *love, zeal, patience and humility*, when I consider his excellent *gifts* in comforting, exhorting, admonishing, with his heavenly gift of prayer, &c. and withall consider that he was unlettered, hee could neither write nor read, I cannot but call to mind that in the *Acts*. 4. 13. where it is said of the Priests and Pharises that they seeing the boldnesse of the Apostles how they answered and spake, perceiving them to be unlearned and ignorant men, they knew that they had been with Jesus: Even so may we know that this our brother had been with Jesus: not in the flesh, but in the spirit, and that from him he received these things, that *book learning* could never have taught him; for he was a good man and full of the holy Ghost, as it is said of *Barnabas*; Truly verifying that of the Apostle that God hath chosen the poor of this world, that they should be rich in faith; he was a true follower of Christ, of whom it is said he went about doing good, so this Disciple of Christ did good wheresoever he came; how many by him have been stirred up, comforted and admonished and quickened unto good duties, feeding them with the lips of knowledge who fed him with bodily food? how often have I my selfe through him been stirred up to good duties? how often have I been refreshed and comforted in my heavinesse by this poor man! so lively did he bear the Image of God in him, that me thought Christ Jesus walked in him alive upon the earth; how much true service, sincere obedience, fervent and faithfull prayer had the Lord out of that poore cottage wherein he lived? If ever there were a true child of *Abraham*, and an heir to the promise, this was he; If ever there were among us a true *Israelite* in whom there was no guil, this was he; If ever there were amongst us a true Christian that shined as a light to those amongst whom he lived, this was he; If ever there were amongst us a poor man rich in faith, this was he; In his life he was a pattern to all that knew him, so contented with his estate, so diligent in the duties of his calling while health suffered; In sickneſse untill death whilest speech continued, so comfortable that I never came to him, but I went away bettered by him. O how did he exhort and stirre up all those that came to visit him to hold out constantly unto the end, to grow and increase in those good beginnings which they had made? how often and how excellently would he speake of the benefits which we have by Christ? even the pardon of sin, more like a Divine than a common Christian, and so feelingly did he expresse the certain pardon of his own sinne, even the sweete assurance thereof, that it did my heart good to hear him. Often did he deplore the estate of these evil times, in which we live, from which the Lord hath now taken him away; Often did he with tears bewail the state of this congregation, and their unfruitfulnesse under the ministry of the word. How did he even with tears pray for his enemies? he had some enemies, but they were such as is piety, religion &

care to keep a good conſcience made enemies unto him, touching whom I muſt ſay that which without trembling I cannot ſpeak, that as they refuſed his ſociety while he lived, and ſought to thruſt him from among them, ſo I feare that where he now is, they ſhall never come, except they repent. Oh it is a fearfull thing to hate a man for his religion and piety; but ſuch was his love and compaſſion towards them, that he did often with teares lament their eſtate, and pray for them. At the mention of death, he would ſtill repeat the point not long ſince delivered; that *he that would have comfort in death, muſt go beyond death*; even to that glorious inheritance, to the which we are paſſing through death: and never in my life did I ſee any man ſo comfortably and contentedly addreſs himſelf to encounter with death as he did. O ſaid he, this is the time that I have long waited for; and as the pangs of death grew neerer, ſo uſed he the more comfortable ſpeeches, ſaying with *Paul*, I deſire to be diſſolved, and to be with Chriſt; now ſhall I ſee my ſweet Saviour, whom I have longed for; and when death was even upon him, he ſaid, Come Lord Jeſus, come quickly; and ſo with admirable patience endured the pangs of death; after prayer with him when his ſpeech began to faile, I exhorted him now to look up to his Redeemer, who was ready to receive him into his Maſters joy; and I ſpake ſomething out of the *Revelations*, touching the happy eſtate of thoſe that die in the Lord, adding further, that all this comfort we have by Chriſt. He anſwered with theſe his laſt words, which with much difficulty he ſpake; ſaying, Bleſſed be his glorious name, bleſſed be his glorious name, and thus this faithfull ſervant of Chriſt, and heire of bleſſing, gave up his breath in bleſſing God, and died praiſing that God to whoſe praiſe he had lived. And what ſhould I ſay more, but as *David* ſaid of *Abner*, Died *Abner* as a fool dieth? died this our brother as a fool, as a worldling, as a wicked man dieth, of whom no reckoning is to be made? no, precious is his death in the eyes of the Lord, and in the eyes of all that fear the Lord, and bleſſed ſhall his memory be, yea, all that knew him well, will call him bleſſed. And for my own part ſo often as I ſhall think of his death, and often I muſt think thereon, my ſoul ſhall wiſh and pray, Oh let me die the death of the righteous, and let my laſt end be like unto his. *Amen.*

THE

THE SIGNES OF GODS forsaking a People.

Preached

By that laborious and faithful Messenger of CHRIST, WILLIAM FENNER, Sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late *Minister* of *Rochford* in *Essex*.

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THE SIGNES OF GODS forsaking a People.

JER. 14. 9.

And we are called by thy Name; leave us not.

TWo things (Brethren and beloved in Christ Jesus) are intended and expressed by the holy Prophet, from the first verse to the 13. verse.

There is first a *denomination of a judgement*, and that is dearth or famine from the first verse, to the seventh.

Secondly, the sword is threatned, to the thirteenth verse; he will send the famine, then the sword, and he will not be intreated.

Then in the eighth and ninth verses, *we have the importunate prayer of the Church to turne away these judgements*: And the prayer is marvellous sweet, in confession, where they confesse their sinnes, and seek to God for succour.

First, they desire God that he would not take his providence from them, *why shouldest thou but for a night?* verse the 8. as if they should have said,

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it is marveilous ſtrange, that thou behaveſt thy ſelf ſo like a ſtranger; thou ſeeſt our ſorrowes, and doſt not help us; thou perceiveſt our troubles, and thou regardeſt us not; It *is* ſtrange, it is ſtrange; that the God of *Iſrael* ſtands as a man aſtoniſhed; that thou that haſt heretofore received us, ſhould'ſt now ſtand as a man amazed, and aſtoniſhed, as if thou wert weary of this thy work, and couldſt do no more, as if thou ſhould'ſt ſay, *Jeruſalem* cannot be ſaved, and *Judah* cannot be ſuccoured.

Secondly, they deſire that God would not take away his preſence from them; *leave us not to our ſelves*, ſay they; *let us ſee thy face*; though we die, yet let it be in thy preſence; yea though thou help us not, yet it doth us good to look upon our Saviour, and thou canſt help us; and thus you ſee the arguments wherewith they *preſſe* the Lord, how ſweet they are, *viz.*

Firſt, *thou art the hope of Iſrael*; Alas if thou forſake us we are all loſt; our hope is not in the meanes only; but our hope is in thee, leave us not, for thou art the hope of Iſrael, it is the taſk that thou haſt taken upon thee, leave us not therefore.

Secondly, *thou haſt made thy ſelf a Saviour*, and now is the time of trouble, therefore now performe what thou haſt undertaken.

Thirdly, *thou art in the midſt of us*, that is, thou art a great Commander amongſt us; always ready to ſuccour us; and wilt thou now ſee us periſh? thou art more neer to us, than the Ark in the midſt of the Campe, 1 *Sam.* 4.6. As if they ſhould ſay, he lives in the midſt of us, and will he not ſave us ?

Fourthly, *we are called by thy name*, and therefore we have intereſt in thee, to whom ſholud wives go, but to their huſbands ? to whom ſhould children go, but to their fathers? to whom ſhould ſervants go, but to their Maſters? to whom then ſhould we go, but to thee our God and Saviour? leave us not therefore, and we will meddle with none but thee.

Secondly, *though God might leave them, yet they beg that he would not*; that is the *Amen* to their praiers; though thou ſtand and wilt not help us; yet let us die in thy preſence; and this is the great requeſt of the Saints, they deſire not to be *left* of God, although God might leave them; whence learn that God might caſt off a people.

Iſrael did fear it, and it is that which they prayed againſt, God might leave them: I doe not ſay that God *will* caſt off his elect ones eternally, but thoſe in outward covenant, ſee *Iſaiah* 1. *verſe* 2. &c. *Heare O Heavens, Hearken O Earth, I have nouriſhed and brought up children, but they have rebelled againſt mee; The Oxe knoweth his owner, and the Aſſe his Maſters Crib, but* Iſrael *hath not known, my People have not underſtood*, &c. and verſe the ſeventh; ſee the judgement; *your cities are burnt with fire, ſtrangers devour your land in your preſence, and it is deſolate like the overthrow of ſtrangers.*

There is an *out ward* Calling, as well as an *effectuall* Calling; God may reject; *for many are called, but few choſen*, ſaith our Saviour. My brethren caſt your thoughts afar off, and ſee what is become of thoſe famous Chur-

Churches of *Pergamus* and *Thyatira* and the reſt mentioned, *Rev.* 1. *verſe* 11. And who would have thought that *Jeruſalem* ſhould have been made an heap of ſtones, and a vagabond people? and yet we ſee God hath forſaken them, ſhewing us thereby that although God wil never forſake his own elect ones; yet he may forſake ſuch as are in outward covenant with him.

The Lord is ſaid to dif-church or diſcharge a people, *Hoſea* 1. 9, there God ſaith, call his name *Loammi*, for ye are not my people, and therefore I will not be your God. And as I may ſo ſay, he ſues out a bill of divorcement; as it was in the old Law, they that had any thing againſt their wives, they ſued out a bill of *divorcement* againſt them, and ſo doth God, ſee *Hoſea* 2. 2. Plead with thy Mother, tel her ſhe is not my Spouſe, nor my beloved; but let her caſt away her fornications out of her ſight, and her adulteries from between her breſts, leſt I make her as at the firſt, that is, as ſhe was in Egypt, poore and miſerable. As if God ſhould now ſay to *England*, plead, plead with *England*, all ye that are my Miniſters in the way of my truth, and ſay unto her, let her caſt away her rebellions, leaſt I leave her as I found her in the day of Captivity and bondage under the blindneſſe of popery and ſuperſtition.

Ob. But how doth God caſt off a people?

Sol. I anſwer, firſt when he takes away his *love* and reſpect from a people; and as his love, ſo the token of his love, which in his word and Sacraments, the means of ſalvation.

Secondly, when he takes away his *providence*, I mean when he takes down his *walls*; that is, his *Magiſtracy*, and *Miniſtery*.

Thirdly, when in ſtead of *Councelling*, there comes in *Bribing*; and in ſtead of *true teaching*, there comes in *daubing* with untempered mortar; when God takes away the hedge thereof, *Iſaiah* 5. 5. or the ſtakes grow rotten, and are not renewed, then is God going away.

Fourthly, when God takes away the *benefit* of both theſe helps, they are ſignes of Gods departure.

Uſe. May God un-church or diſcharge a People, and caſt a Nation off? Oh then let this teach us to caſt off all *ſecurity*; for miſeries are nigh at hand in all probability; when we obſerve what God hath done for us, all things are *ripe* to deſtruction, and yet we feare it not, but we promiſe to our ſelves ſafety, and conſider not that *England* is ready to be harrowed, and yet we cannot entertaine a *thought* of *Englands* deſolation; when there are ſo many propheſies in it of its deſtruction, yet we cannot be perſwaded of it, but in our Judgements it muſt not be, it muſt not be *as yet*; as if it were unpoſſible that God ſhould leave *England*; as if God were a cockering Father over lewd children; God may leave a Nation, and his elect may ſuffer, and why may not *England*? *Englands* ſins are very great, and the greater, becauſe the *meanes* are great, and our *warnings* are and have been great; but yet our *mercies* are farre greater; *England* hath been a mirrour of mercies; yet now God may leave it, and make it the mirrour of his juſtice. Look how God ſpake to the people

people that did brag of their temple, *Jer.*7.4. ſaith God, *Truſt not in lying words, ſaying, the Temple of the Lord, this is the Temple of the Lord* but what ſaith the Lord by the Prophet in the twelfth and fourteenth verſe, *Go now to my place which was in* Shiloh, *where I ſet my name at the beginning, and behold what I did unto it for the wickedneſſe of my people* Iſrael, &c. Even ſo *England*, thou haſt the Temple and the Prieſts; and yet may not God that deſtroyed *Shiloh*, deſtroy thee? Goe to *Bohemia*, and from thence to the *Palatinate*, and from thence to other parts of *Germany*; Doe but imagine that you were there, or do but mark what travellers ſay. Gods Churches are made heaps of ſtones, and thoſe *Bethels* wherein Gods name was called upon, are now defiled Temples, for Satan and ſuperſtition to raigne in, you cannot goe three ſteps but you ſhall ſee the head of a dead man; And go a little further, and you ſhall ſee the heart pickt out by the fowls of the ayre, or ſome other ſad ſpectacle; and then ſurely you will ſay, *Tyly* hath been here or there; now are theſe Churches become deſolate, and may not *England*? Doe but goe into their Cities and Towns, and there you may ſee many compaſſed about with chains of Captivity, and every man bemoaning himſelfe. Doe but look under a tree, and there you may ſee a poor fatherleſſe child ſending out his breath and crying unto his helpleſſe Mother; ſtep but a little further, and you ſhall ſee the helpleſſe Wife, the ſad Wife bemoaning her huſband, and this is her miſery, ſhe cannot dye time enough, but ſhe ſhall ſee greater miſery; for either ſhe ſhall (as ſhe thinks) ſee her little ones daſht againſt the ſtones, or toſſed upon the Pikes, or if they live, that then they ſhall be brought up in Popery, and then ſhe weeps again, and thinks that if her Huſband be dead it is well: But it may be he is upon the rack, or put to ſome other torment, and then ſhe dies an hundred times before ſhe can die; Thus if you can ſet your ſoules in their ſoules ſtead, and imagine you were in their condition, and ſay, may not this be the condition of *England* and who knowes but it may? O my beloved, *be not high-minded, but fear*; for as we have Gods bounty on the one ſide, ſo (for ought I know) we may have his ſeverity on the other ſide, Pranck not then your ſelves with fooliſh imaginations, ſaying, who dare come to hurt *England*? the *Spaniard* hath his hands full, and the *French* are too weak. But beloved be not deluded; who would have thought that *Jeruſalem* the Lady City of all Nations, whither the tribes went up to worſhip, ſhould become a heap of ſtones and a vagabond people? but yet you ſee it was, and is to this day; And I pray, why may it not be *Englands* caſe? Learne therefore, hear, and fear God, for aſſuredly God can be God without *Englands* proſperity; Doe not ſay here are many good Chriſtians; doe you think that God is beholding to you for your religion? ſurely not: For rather then he will preſerve ſuch as profeſſe his name, and yet hate to be *reformed*; he will raiſe up of theſe ſtones children unto *Abraham*, he will rather go into *Turky* and ſay unto them, Thou art my people, and I wil be your God.

But wilt thou let God goe, *England*? are you ſo content, and will you let Chriſt goe and God goe? O no, no; lay heart and hands upon him

as

as they did upon *Paul*; every one of you lay hold, on him and ſay thou thou ſhalt not go from us, for we are called by thy name, therefore leave us not; And for my part I will pray that he doth not take his leave of us. Do you think that *Rome* will forſake or part with her Gods? no, they will rather loſe their lives; and wilt thou let thy God goe, O *England*? plead with thy God and let him not depart, but part rather with thy rebellions.

We are called by thy Name, leave us not.

You ſee the Church is very importunate to keep God with them, they lay hold on God with Coards of arguments; O thou hope of *Iſrael*, do not leave us; they beſet God with their prayers, and as it were they watch him at the townes end, that he ſhould not go away; and they ſay, Thou ſhalt ſtill abide with us, they are importunate that he do not leave them: whence obſerve, *Doct.* That *it is the importunate deſire of the Saints of God, ſtill to keepe God preſent with them.* They cared not ſo much for ſword or famine, as they did for the loſſe of Gods preſence; O Lord, leave us not ſay they; this was their prayer; and blame them not; for conſider what a greif it is that God ſhould ſtand by and not help them. Good Lord (ſay they) leave us not, wee cannot abide to thinke that God ſhould leave us, much leſſe can we endure to feele it or taſte it; thus they did, and thus the Saints of God ſhould do, *Exod.* 33. 14, 15. *Moſes* ſaith *if thy preſence goe not with us, carry us not hence*; alas *Moſes* might have gone upon fair termes; ye ſhall (ſaith God) poſſeſſe the land in peace with proſperity; But what ſaith *Moſes?* though wee might have *Canaan* and all the delights there, yet carry us not hence unleſſe thy preſence goe with us; this is the ſtay and the ſtrength that he ſtickes too. So *Pſal.* 80. 18, 19. Turne us again O Lord of hoſts, make thy face to ſhine upon us; here is a man, a *David*, a heart worth gold, hee makes not many ſuits, but hee comes home, he ſues to the purpoſe, make thy face (ſaith he) to ſhine upon us; as if he ſhould have ſaid, that is proſperity enough, for it endureth for ever.

But what is the preſence of God? In a word, it is the particular favour of God which he expreſſeth in his ordinances, it is all the good and ſweetneſſe that flowes from the purity of Gods worſhip, whereby God reveals himſelf unto us. It is not gold, wealth, nor proſperity, that makes God to be our God; for there is more gold in the *Weſt Indies* than in all Chriſtendome, but it is Gods *ordinances* purely adminiſtred that brings Gods preſence to a people. God forſooke *Shiloh* becauſe his ordinances were not purely kept there; when the people left the Arke (*viz*) his pure worſhip, then God left the people; when the Arke of Gods preſence was among them, the word in the purity of it, then his face was there, and there God was principally preſent; hence it was that *Cain* is ſaid to be caſt out of Gods preſence; becauſe he was caſt out from the Church, he was caſt out from Gods ordinances; if a people do outwardly reforme, and ſincerely worſhip God, they may remain. If *Sodom* and *Gomorrah* had qut *legally* repented, they had remained, they had not

been destroyed; And hence it is that the Saints are so *urgent* for Gods Ordinances in the purity of them: But the wicked say, once a Sabbath is enough and once a week is too much; by this we may see that *England* is ripe; and is she not weary of God? nay, she is fat fed to the slaughter. But it was not so with the Saints and people of God in former times; it was *Davids* grand request, that he might *dwel* in the house of the Lord, *Psal.* 27.4. And *Psalme* the 42. and the first verse, he said, his soul did *pant* for Gods ordinances. Thus you see that the Saints of God are marvellous importunate to keepe God in his ordinances.

Quest. But may not a man be saved without preaching?

Answ. I answer, the argument is clear, the Saints maintain God in his ordinances, the want of which is under the penalty of death and damnation, because we have more need of God in his ordinances than of all the gold in the world; for all the gold in the world will not satisfy a hungry man; It is *bread* that he must have, because he hath need of it; so the Saints have most need of *God*, and of Christ; for though they have but ragged coats, and their bodies pincht with hunger, yet God is he that they stand most in need of. In *Psalme* the 73 and the 25. verse, *David* fretted at the prosperity of the wicked; but at the *last* he breaks off kindly, saying, *whom have I Heaven but thee?* As if he should have said, let them have what they will, I will have nothing but thee And why so? why? *thou art my strength and my portion for ever*, mark, he saith that God is his strength, yea the strength of his heart, hereby shewing that all the helps in the word cannot help the heart of man, if God and Christ bee wanting; you were as good offer a journey to refresh a weary man, or the ayre to feed a hungry man, as to offer riches, honours and ease to help a distressed soul. These will never help a man; he may well dote upon them, but his soule and conscience will be galled and troubled still; it must be the God of peace that must speak peace to troubled soules. It must be the God of peace that must speak peace to a distressed soul, to a soule that is damned in it selfe; it is he that must say, I will be the strength of their hearts, and their portion for ever; no marvel then if a poor soul cryes to God, when happily the heart is full, when the soul gnaws and cries within it selfe, I am damned, I am damned; happily the palate is pleased with delicates, when the poor soul for ought it knows must goe down to hell; oh then beloved, if you will have safety, goe where God is; for every good gift comes in with him; if once a man hath got God into his company, he hath all good things with him. God blessed *Obed Edoms* house for the Arks sake; now the Arke was a type of Christ, and where it came, many blessings came with it; even so when God comes unto a people, they are married unto him in righteousnesse, in judgement, in lovingkindnesse and in mercies for ever, *Hosea*, 2.9. When a man is married to a wife, all is his; so get Christ and all is thine, and then what wouldst thou have more?

God speaks to the *raine*, and it heares; God speaks to the *corne*, and it heares; but if thou be in Christ, hell and death are thy servants; but they that have outward things only, as profits, pleasures or

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the like, they have their ruine, unlesse they have Christ with them; get Christ therefore, for if he be wanting, all outward and inward dangers befall that man, or that Nation; woe be unto him or them that are without God. For though they bring up their children, yet will I bereave them, that there shall not be a man left; yea, woe also to them, when I do depart from them; *Ephraim*, as *Tyrus*, is planted in a pleasant place: but *Ephraim* shall bring forth his children to the murderer, *Hosea* 9. 12. 13. True indeed, woe be unto that heart, County or Kingdome, that God is departed from; when God who is the God of mercies and all consolation, is departed away, who can but pitty that soule. County or Kingdome who will not submit to Gods peace, consolation, and salvation? When God parts, all miseries follow; for that man that makes no conscience in outfacing God in the congregation, mark what the text saith, *Deut.* 28.15. I will forsake them, and many miseries shall overtake them, and when the floud-gates are once up, then come in all evils; And then they shall say, are not these things come upon us, because God is not with us? If therefore we would avoid woe and sorrow, slaying and killing one another; if the wife would not see her husband killed before her tender eyes, and the man see his wife snatcht out of the world by the hands of wicked men, then leave not God, but hold him fast, and then evil dayes will depart from us; It is our holding of God that keeps miseries from us; oh then what shall we think of them that are weary of God, and that say to the Almighty, Depart from us? *Job.* 22. 17.

Ob. But are there any amongst us that are weary of God? I hope there are none such amongst us.

I answer, Thou art a servant, and rejectest the Command of thy Master, in it thou doest reject God, and all such as have a mean conceit of the worship of God, and the word of God, and think that prayer or preaching is continued too long; I say, these men know not what they think or say, but certainly it is because they would be freed from the Ordinances of God: well, God will free thee from them one day, I will warrant thee, and then thou wilt be in a miserable condition; oh that thou wouldest pitty thy poor condition; but thou art *weary* of Gods ordinances, and of his mercies, his presence and patience, know thou that thou shalt be deprived of Gods goodnesse, and thy portion shall be with those that hate God in this life here, and after this life (if thou repent not) thy portion shall be with them in Topher, where the worm dyeth not, and where the fire goeth not out, and then crying will not availe, God will be God over thee in destruction, yea when he hath spurned thousands and ten thousands into hell, such as thou art, then shalt thou be the everlasting object of his never dying wrath, then notwithstanding all thy shrill cries, though thou couldest be heard out of that dungeon, yet were thy help never the near; for God is God still. I advise thee therefore what to do, whilst thou art here in this life, make thy peace with God in Christ, and lay thy self low before him, and beare patiently his hand in his wrath which thou hast deserved. And mark what I say, thou hast deserved to be in hell an hundred times, that is the least; and therefore be contented with thy condition;

for thou haſt choſen death rather than life: and God ſhould wrong himſelf and thee alſo, if he ſhould not let thee have thy chooſing.

Will not theſe things move you, my brethren? Me thinks I ſee your colours riſe, I am glad of it, I hope it is to a good end; you may be wiſe, and happily ſo wiſe as to chooſe life rather than death: Now the Lord grant it, for he delights not in your deſtruction.

I will adde one word more, to leave the more impreſſion in your hearts; my deſire is the health of your ſouls; though my meat ſeem ſoure, yet my mind is the will of God. Thou man or woman, that canſt not abide ſo much preaching, but ſtandeſt upon thorns whilſt it is preaching: *Too much of one thing* (you ſay) *is good for nothing*; You do as much as ſay you will not have God with you, you will have a little of God, but you will have more of your pleaſures: Is this your deſire, your delights? Know then, whoſoever thou art, that haſt an ill will to God and his Ordinances, and wilt not have the goſpel in the purity of it; thou ſhalt have thy deſires: Thou ſayeſt, *depart Preaching*, and ſo it ſhall, thou ſhalt have thy deſires. When thou ſhalt hear the trumpets ſound and when thine eares ſhall tingle with the ſound of war; then depart for ever, you that are weary of God, get you down to hell for ever: Fulfill your baſe luſts, (then will God ſay) for I have fed you on earth this twenty, thirty, forty, fifty, nay ſixty years and upwards, and my mild Word could not rule you, nor prevaile with you, and therefore now yet you to hell, and there remain for ever. Think thus with your ſelves; will God ſerve me thus? yea that he will, for he hath prepared a place for the proudeſt Kings, Princes, Monarchs, Captains, &c. that are, or ever were in the world, if they will not be ruled nor guided by God, and his word. See *Iſa.* 30. 33. the Text doth as good as ſay, he delighteth to make bonfires about their ears: And muſt this be the way to glorifie God?

But ſome may ſay, *Surely Kings and Monarchs are exempted, they need not fear that ſuch torments ſhall come upon them.*

To this I anſwer, that God will ſay unto them, Raign there if thou wilt; and then they ſhall know that there is a King that laughs at their deſtruction. Take notice of this I beſeech you, and reaſon thus with your own ſoules: Is he a good ſon that cannot abide the preſence of his own father? is ſhe a good wife that cannot abide the company of her husband? and is he a good Chriſtian that cannot endure the company of Chriſt in his ordinances?

Uſe. *This may ſerve to rebuke Gods people for their neglect.* You ſee the goſpel is going, Chriſt is departing, he is going to ſeek better entertainment. (But I marvaile you give no better attendance; I pray hearken what I ſay, and have to ſay, ſtand up and hear, and the Lord give you grace to beleeve.) I will deal plainly with you; as ſure as God is God, God is going from *England*. Shall I tell you what God told me? nay I muſt tell you on pain of my life; Will you give eare and believe me? I am a poor Ambaſſador ſent from God to do his meſſage unto you; and although I be ow, yet my meſſage is from above, and He that ſent me is great, and from above; and oh that He would grant that this my meſſage might be believed! What if I ſhould tell you, what God told me (yeſternight)

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that he would destroy *England* and lay it waste? What say you to this, my beloved? It is my message, by meditation in Gods word, that he bid me do to you, and he expects an answer from you: I do my message as God commanded me; what sayest thou unto it, *England*? I must returne an answer to my Master that sent me, yea this present night I must return an answer; for the Lord hath appointed a set time, saying, *To morrow the Lord will do this thing in the land*, *Exod.* 9. 5. Why speak you not? an answer you must give: Do you think well of it? will you have *England* destroyed? will you put the aged to trouble, and your young men to the sword? will you have your young women widows, and your virgins defiled? will you have your deare and tender little ones tossed upon the Pikes and dashed against the stones? or will you have them brought up in Poperie, in idolatry, under a necessity of perishing their souls for ever, which is worst of all? Will you have these Temples wherein we seem to worship God, will you have them and your houses burnt with fire? and will you see *England* laid waste without inhabitants? are you well-contented it shal be so? I am an importunate suitor for Christ, oh send me not sad away, but speak comfortably and cheerfully, what are you resolved of? Are you willing to enjoy God still, and to have him dwell with you? it is well, I am glad of it if it be so; but you must not only say so, but you must use the means, and you must plead importunately with your God: for although his sword be drawn, and in his hand, lifted up and ready to strike, yet suffer him not to destroy, but rather to sheath his sword in the blood of his enemies I would be glad to have *England* flourish stil, but if desolation do come, thank your selvs for it, it is your own fault if you be destroyed, and not Gods, for he delights not in the death of any. We may justly take up the complaint of the Prophet *Esay* who saith No man stirreth up himself to lay hold on God, *Isa.* 64. 7. But this is our comfort, or rather our misery, that we have quiet prosperity, with ease and commodity, our bellies ful, our coffers ful, and our backs curiously clothed, &c. not remembring the afflictions of our neighbour Nations; but all is well with us, and it wil serve our turns: & if we do humble our selvs a little, we think it is wel. And thus we play mockholiday with God and with his gospel, in making it our packhorse. Well, look to it, for God is going, and if he do go, then our glory goes also; and then we may say with *Phineahs* wife, 1 *Sam.* 4. 22. *Glory is departed from Israel*, so glory is departed from *England*; for *England* hath seen her best daies, and the reward of sin is coming on apace; for God is packing vp of his gospel, because none wil buy his wares: God begins to ship away his *Noahs*, which prophesied and foretold that destruction was near; and God makes account that *New England* shal be a refuge for his *Noahs* and his *Lots*, a rock and a sheiter for his righteous ones to run unto; and those that were vexed to see the ungodly lives of the people in this wicked Land, shall there be safe. Oh therefore my brethren, lay hold on God, and let him not go out of your coasts; look about you I say, and stop him at the Towns-end, and let not thy God depart, O *England*, lay siege about him by humble and heartie closing with him; and although he be going, he is not yet gone, suffer him not to goe farre,

farre, suffer him not to say farewell, or rather fare-ill, *England*; therefore becauſe I will doe thus unto thee, prepare to meet the God of *Iſrael* O *England*. Amos 4. 12. Now God calls upon thee, as he did ſometime upon *Jeruſalem*, Jerem. 6. 8. Be thou inſtructed therefore O *England*, leaſt my ſoule depart from thee, and leſt I make thee deſolate like a Land that none inhabiteth; And thus we ſee what the godly have done before us, and now let it be our Coppy, and let us with *Mary* claſpe cloſe about Chriſt, they have broken the Ice, let us follow them: this is our day of atonement, this preſent day is ours, we have nothing to doe with tomorrow; we are are at odds with God; and this is the day of our reconciliation; this is the day wherein we are to make our peace with our God, and to end all controverſies; let us labour therefore to prevail with God, and that we may not loſe his preſence, doe as the ſpouſe; *Cant.* 3.1. ſhe ſought him, but ſhe could not find him, yet ſhe gave not over, but ſhe followed him till ſhe found him; So our God is going, and ſhall we ſit ſtill? would you have the Goſpel kept with lazie wiſhes? Oh no, no; ariſe, ariſe from of your downy beds, and fall down upon your knees, and intreat God to leave his Goſpel to you and to your poſterity; ſhall we by our ſinnes diſinherit our Infants and poſterity of ſuch a bleſſing which is, or ſhould be the life of their lives, and ſo have them brought up in ſuperſtition? no, no; Lord we cannot abide this, Oh give us neither wealth nor any other bleſſing but thy Goſpell; this is our Plea Lord; and when we have found God, then let us bring him home to our houſes, and there retaine him, that ſo he may be our God, and the God of our poſterity, in all our and their afflictions; and this will make you to rejoyce exceedingly. Oh my beloved, carry God home with you, and let him be a father to you, and to your poſterity.

Qu. *But how may we keep the Lord? it would be worth our labour; for at his right hand there are pleaſures for evermore.*

Anſ. Firſt, we muſt be ſure to *prepare a room* for him; for he is a King, and a King you know ſends his harbinger before him to prepare a room for him; ſaying, come out of her my people, and touch no vnclean thing, and then I will be thy God and thou ſhalt be my people, 2 *Cor.* 6. 17. ſo my beloved brethren, come out of all ſinfull courſes, pleaſures, and practiſes, and you may expect Gods coming unto your houſes. And when you ſitdown by your fires, or lie down in your beds, think thus with your ſelves, what an equall condition doth God propound? it is but only to part with a ſin, a luſt, a Dalilah, which we may very well ſpare, as well as I may ſpare water out of my ſhooes, or a coale out of my boſome. I ſay think thus with thy ſelfe, and ſay in thy heart, Will God keep Company with me, if I will not keep Company with ſin? are the terms no harder? this is a good offer; I will at once bid ſin adue; for now I am upon another bargaine; here is an offer that I was not aware of; I will quickly diſpatch this bargaine, and make my peace with my God. And thus if you would haue God to be yours, then let your ſoules and bodies be his by forſaking all ſins; and when you ſhall call, God will come and and ſay, Here am I, *Iſa.* 58. 9.

Secondly,

Secondly, as you must prepare a room for God, so you must *give him content* too; let God have his will, dresse him not. Where the King is, he will have all things to his mind; even so it is with God. If he may have his own worship, you please him wondrous well; you must dresse his dishes according to his tooth; but if you put poyson into his meat, if you mingle the traditions of men with Gods worship, then you *displeasure* him. Lay aside therefore all your superstitions, and erroneous opinions of God and his worship, and do it according to his *will* in his word *revealed*, and then you please him indeed, when a Nation or a soule submits to God and to his truth in all things. To bow at the name of Jesus; is not meant at the word Jesus; for so to give him the bow is to commit syllabicall Idolatry; but the meaning is, we should worship him in spirit and in truth, humbly subjecting our selves unto Christ.

Thirdly, as we must give him his mind, so we must give him *welcome*: If you displease God and look lowringly, or sourely upon him, and grudge at God or at his truth, no wonder then if God goe away; and surely this is the sin of *England*, we bear an ill will unto God and his word, and God hath done well for this Land, and what could he have done more than he hath done for this Land, as he saith of his vineyard? *Isa.* 5.4,5. but it brought forth contrary fruit; even so we doe all contrary to Gods expectation; mark therefore what God saith, he will take away the hedge, and it shall be troden down; and for ought that may be collected, so it is like to be with us, if his mercy prevent it not; for, are we better than the old world? the same sinnes that were found in the old world, are found in us; *Sodom's* and *Gomorahs* sins were but straws in respect of ours; and yet God rained down fire and brimstone upon them; tell me, are there not as great sins amongst us as were in *Jerusalem*, who were carried captives, and their city destroyed, and they a vagabond people unto this day? Are we better than other Brethren and neighbour Nations, that have drunk so deeply of Gods wrath? I tell you truly, we are a burthen to God, he cannot long bear us, and he will think his burthen well over when he hath destroyed us. You know all men are glad when their *pain is over*; even so it is with God, we are a pain and a trouble unto him, and why should God go continually pained with us, which are worthy to be destroyed? Then shall *England* seek peace, but shall not find it, God shall not pitty us. Oh, my beloved brethren, what a pittifull thing it is, when a mercifull God shall shew himself unmercifull? when his patience shall be turned into impatience? There is a hard time ere long befalling *England*, if God in mercy prevent it not; but we do not consider it, lamentable is our time. Christ wept over Jerusalem; *Oh* (saith he) *that thou hadst known in this thy day of visitation the things that do concern thy peace! but now they are hid from thine eyes.* Beloved, what do you think we shall do, when Gods mercies are turned into justice? Look to it *England*, the Lord hath wept over thee in mercy many years; What shall we do when we have leisure to consider what once we did enjoy? for Gods patience is never truly prized, till we want it; and then the poor soul will thus say, There was a time when we might have been at peace with this patient God, but now he is hid from our eyes, now the

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gate is ſhut, barred and locked up. And thus when a people doth *abuſe* Gods mercy he ſends the contrary judgements, and then it will grieve and wound our ſoules to think what once we did enjoy; but that ſoule that will bid God *welcome* to his heart, may goe *ſinging* to his grave.

Fourthly, *You muſt be importunate with God to tarry, and account it a great favour if he will ſtay*: For God hath roome enough in heaven, and therefore you need not lodge him for want of lodging, but you muſt be beholding to him to tarry with you (yet in theſe dayes men doe not love to be beholding;) *Jacob* wreſtled with God, and by that means he held him till he bleſſed him: you live under the *means*, and know the way, and will you not doe it? what greater condemnation can there be, and how great will your judgement be unto you, more than unto them that have no meanes? and as it was ſaid of *Capernaum*, ſo ſay I to *England*, Thou *England* that waſt lifted up to heaven with *means*, ſhalt be brought down to hell; thou ſhalt be abuſed for it; for if the mighty works which have been done in thee, had been done in India or in Turkie, they would have repented ere this time; And therefore *Capernaums place* is *Englands* place, which is the moſt ſcalding tormenting place of all, if it repent not; And marke what I ſay, the poor native Turks and Infidels ſhall have a more *coole* ſummer-Parlour in hell, than *England* ſhall have, for we ſtand upon high rates; therefore thy torment ſhall be the more intollerable to bear.

Now the Lord write theſe things, in our hearts by the finger of his holy ſpirit for his Chriſt ſake, under whom I would we were all covered. Amen.

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SACRIFICE

OF THE

FAITHFUL,

OR,

A TREATISE shewing the nature, property, and efficacy of *Zealous Prayer*:

Together with some Motives to Prayer, and Helps against discouragements in Prayer.

By WILLIAM FENNER, Minister of the Gospel, Fellow of *Pembroke Hall* in *Cambridge*, and late Lecturer of *Rochford* in *Essex*.

London, Printed by *E. T.* for *John Stafford*.

A

DISCOURSE

OF

The nature of Prevalent Prayer: Together with ſome helps againſt diſcouragements in Prayer.

LAMENT. 3. 57.

Thou dreweſt neare in the day that I called upon thee, thou ſaidſt fear not.

THis Book of the Lamentations doth plainely ſhew what miſeries and diſtreſſes ſin is the cauſe of. As in this people of the Jews, who becauſe of their Idolatries, their contempt of Gods Ordinances, their ſlighting and miſuſing the Prophets, &c.. Had their Cities taken, their Temple burned, their liberties confiſcated, themſelves carried captive out of their own countrey, and deprived of the ordinances of their God, and the ſigns of his preſence; before they were rebellious: but now they ſought God a long time; they pray ed, but God would not hear. Inſomuch that many poor ſoules amongſt them were diſcouraged, and almoſt ready to deſpaire; That had not the Lord put in ſome inklings of hope, they had

utterly fainted. Now whilst these poore soules were praying, and crying, and groaning, and now ready to give over for discouragement that God will not heare them, presently the Lord flings in comfort, and beckens to their hearts not to be discouraged, but to pray on, and feare not. *Thou dreweſt near in the day that I called upon thee, thou saidſt fear not*; the words containe in them three properties of effectuall prayer:

1. First, the unsatiableneſse of it; All the prayers of this people though they had been of many yeares, yet they counted them as the prayers of one day; *in the day that I called upon thee.* They account all their thousands of supplications and praiers as one suite; never had they done their praiers till God did heare them.

2. Secondly, the sensibleneſse of it, whereby it is able to know whether God doe heare it or no: *Thou dreweſt neare in the day that I called upon thee.*

3. Thirdly, the supplyes it hath against dangers and discouragements: God flings in comfort into their hearts, giving them inklings of hope to support them against their discouragements, *thou saidſt fear not.* From the first of these, observe

Doctrine. 1. *That an effectual prayer is an unsatiable prayer.* A man that prayes effectually, sets down this in himself as his first conclusion never to cease, nor to give over praying till he speed: This the first and prime thing that a godly heart looks at, as *David* in his prayers: He begins in this manner, *Heare my cry O God, attend unto my prayer*, Psal. 61. 1. So, *Give eare unto my prayer O God, and hide not thy self from my supplications*, Psal. 55. 1. *Heare my voyce O God in my prayer*, Psal. 64. 1. As if he should say, Lord, now I come to call upon thee, now that I come to thee, to begge these and these graces that my soule wants, I beseech thee to heare me: for I am resolved never to give over my suit, never to give thee rest, but for to continue my prayers and supplications, til thou give a gratious answer to my soul and heare me.

This is the first and prime thing that the soule looks after, it being the very end of prayer to be heard; it is not with prayer as with Oratory; for in Oratory, a man may use all the perswasive arguments that the wit of man can invent, and speak as cuttingly, and as perswasively as may be, and yet the heart may be so intractable as not to be perswaded; it is not so with prayer.

The end of prayer is to prevaile with God. Beloved, there is difference between the end and office of prayer; the office of prayer is to pray, the end of prayer is to prevaile. There is many a man that doth the office of prayer, and yet never gets the end of prayer. A man hath never gotten the end of his prayers, till he hath gotten that he prayed for. It is not with praier as with a Physician, that may give the best physick under heaven, and yet the Patient may die under his hands; and therefore one gives counsel that a Physician never meddle with a desperate man.

But if the soul be an effectuall suitor with God, it can never faile of its suite, because it is an unsatiable Suitor, that never leaves his prayer till it terminates the end of it. I cryed unto the Lord with my voyce, and he heard me out of his holy hill. *Selah. Jerom* translates it for ever.

Pſal. 3. 4. never doth a child of God pray, but he prayeth ſo as that his praier and Gods eare may be joyned together; I cried unto the Lord, and the Lord heard me: This alſo ſheweth how the Prophet cried and prayed, namely ſo as his crying and Gods hearing were coupled together.

But ſome may object, How can a man be unſatiable in his prayers till he ſpeed? muſt a man be alwaies a praying? God calls men to other duties of his worſhip, and of his own particular calling; after morning I muſt have done till noon, after noone I muſt have done til night: whether God hear me or no: muſt I be alwaies a praying till I ſpeed? then I ſhould doe nothing elſe but pray? how then are we to continue our praiers till God hear us and give the grace that we pray for? to this I anſwer. *Obje ct.*

A man muſt give over the words and times of prayer for other duties, but a man muſt not give over the ſuit of prayer. A poor begger comes to a houſe-keepers gate, and begs, but none hears him; now he being a poor man, hath ſomthing elſe to do, and therefore he ſits down or ſtands, and knits or patches, and then he begs or knocks, and then to his work again; though he do not alwayes continue knocking or begging, yet he alwaies continues his ſuite: O that my ſuite might be granted me, or that I might have an almes here; ſo when the ſoul is begging of any grace, though it doth not alwaies continue the words of praier, yet it alwaies continues the ſuite of praier. *David he would dwell in the houſe of the Lord for ever, Pſal.* 23. 6. A wicked man it may be will turne into Gods houſe and ſay a prayer, &c. but the Prophet would (and ſo all godly men muſt) dwell there for ever; his ſoul lyeth alwayes at the throne of grace, begging for grace. A wicked man he prayeth as the cock croweth; the cock crows and ceaſeth, and crowes again and ceaſeth again; and thinks not of crowing till he crowes again: ſo a wicked man praies and ceaſeth, praies and ceaſeth again; his mind is never buſied to think whether his praiers ſpeed, or no; he thinks it is good Religion for him to pray, and therefore he takes that for granted that his praiers ſpeed, though in very deed God never hears his praiers, nor no more reſpects it, than he reſpects the lowing of Oxen, or the gruntling of hoggs. He is found in his praiers as the wilde Aſſe in her moneths: *Jer.* 2. The wild Aſſe in regard of her ſwiftneſſe cannot be taken but in her months, ſhe hath a ſleepy moneth, and all that while ſhe is ſo ſleepy and dumpiſh that any man may take her; in her months you ſhall find her; ſo a wicked man hath his prayer moneths, his praier fits: it may be in the morning, or in the evening, or day of his affliction and miſery you ſhall have him at his prayers, at his prayer fits then you ſhall find him at it, but otherwiſe his mind is about other matters. But the child of God what ever he ailes, he goes with his petition preſently to the throne of grace, and there he never removes till he hath it granted him, as here we ſee the praiers of the Church conſiſting of many years, yet are counted but one ſuit. The application follows. *Anſ.*

Uſe 1. Try therefore and examine whether thy praiers be unſatiable praiers yea or no; and for helpe herein take theſe markes; firſt, if thy prayers be unſatiable praiers, then it is a begging prayer; thou praieſt as *Uſe* 1.

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if thou hadst never praied before, as if thou hadst never begun to pray, and thou never thinkest that thou hast done any thing till thou hast done the deed. As a hungry man eats as if he had never eat before, so the unsatiable soul praies as if he had never praied before, till he hath obtained that he hath praied for; but a wicked man he prayes not thus. *Job* speaking of carnal professors, *Job* 27.10. *Will he call upon God at all times?* seest thou a wicked man go to a good duty, go to praier, do you think that he will hold out alwayes? he will never do it; for a wicked man he reasons with himselfe, I have called upon God thus and thus long, I hope I need not pray any more for this thing, and so he gives over.

But a godly man he will be alwayes calling upon God. Beloved, there is a beginning *to* an action, and a beginning *of* an action; thou never beginnest to lift up a weight till thou stirrest it from the ground; indeed thou maist begin towards the action by pulling at it, by reaching at it; but thou never beginnest the lifting up of the weight till thou stirre it from its place: thou mayst give a pull at prayer, and tugge at a grace, but thou hast not so much as begun that duty, till thou seest God begin to hear thee, till thou seest the grace a coming; therefore the Prophet *David* when he prayed and had not that he prayed for, his praiers returned into his own bosome, *Psal.* 35.13. there to lie to be a continuall suit unto God. A wicked man praies, and he leaves his praier behind him in his pew, or in his hall, or chamber; but a godly man praies and his prayer is in his heart, his prayer is not out till the grace be in.

2. Secondly an unsatiable prayer, it is evermore a proceeding praier: you would think that these are two contraries and one opposite to the other, but they are not, only they are two severall things as it is ever a beginning praier, because in his own thoughts he reckons or thinks that he hath nothing till he speeds; so the soule that is unsatiable in prayer, he proceeds, he gets neer to God, he gains something, he windes up his heart higher: As a child that seeth the mother have an apple in her hand, and it would fain have it, it will come and pull at the mothers hand for it: now she lets go one finger, and yet she holds it, and then he pulls again, and then she lets go another finger, and yet she keepes it, and then the child pulls again, and will never leave pulling and crying till it hath got it from his mother: So a child of God seeing all graces to be in God, he draws neer to the throne of grace begging for it, and by his earnest and faithfull praiers, he opens the hands of God to him: God dealing as parents to their children, holds them off for a while, not that he is unwilling to give, but to make them more earnest with God, to draw them the neerer to himselfe. A wicked man praies and his praiers tumble down upon him again; and his heart is as dead as ever it was before, as sensual as ever, as carnal and earthly as ever, as hard, as impenitent and secure as ever.

A godly man when he praies, though he have not gotten the thing totall that he desired, yet he is neerer God then he was before; his heart grows every day better than other by his praiers; he obtains still some-

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thing, as the Prophet *Hoseа* speaks of knowledge, *Hos.* 6. 3. *Then shall we know, if we follow on to know the Lord*: so I may say of prayer, and of all other good duties, then we pray if we proceed on and go on in prayer.

A man may know and know, and yet never know the Lord till he go on in knowledge; so a man may pray and pray, yet if he give not onwards in his prayers, his prayers are no thing. As godly men pray, so a builder builds; now a builder he hath laid a foundation, and because he cannot finish in one day he comes the second day, and finds the frame standing that he made the first day, and he adds a second days work, and then he comes a third day and finds the two former dayes work standing; then he proceeds to a third day's work and makes walls to it, and so he goes on till his building be finished. So prayer is the building of the soule, till it reach up to heaven. The more a godly heart prayes and reacheth higher and higher in prayer, at last his prayers reach up to God.

It is a signe of a wicked man to pray and to let his prayers fall down again upon him. And here I appeale to the consciences of wicked men if it be not so with them; they pray and pray, but their hearts are as dead and deceitfull, as proud and vaine, as ignorant, blockish and rebellious as if they had never prayed.

Thirdly, it is more and more a fervent prayer; if a little prayer will not serve the turn, if he speeds not to day, then he will pray more earnestly to morrow; and if that will not serve the turne, he will adde more.

As a man in winding up of a bucket, if two or three windings will not fetch it up, he will winde it up higher and higher, till it comes up; if he should onely winde up once or twice and no more he should just at the same pin, the bucket would never come up; so a man prayes and prayes, and windes not up his heart higher, but he stands still at the same pegge it was, prayes in the same fashion he did, grace will never come up. Mark then how thou prayest, examine thy heart, doest thou pray to day as yesterday, with no more zeal, nor feeling affection, nor sensible desire? thou prayest not unfainedly.

No, thou restraineſt thy praying from growing, an excellent description of an hypocrite, *Job* 15. 4. through fulness of which the Septuagint render *Job*, *Thou restraineſt prayer before God*; in some translations it is, *Thou keepest thy prayers from growing*, thou restraineſt thy prayers and dost not suffer them from growing, so thou restraineſt thy prayers from being more and more earneſt and effectuall and fervent, unfainedly praying with zeale and affection.

Fourthly, it is a more and more frequent prayer, if a little prayer will not serve the turne, *he will pray three times a day*, *Psal.* 55. 17. and if that will not prevaile, *he will pray seven times a day*, *Psal.* 119. 164. and when that is not enough, he will be even ever praying, hardly broken off day or night, *Psal.* 88. 1. he cares not how often he prayes, it may be that thou hast been a suitor for strength and grace against corruptions, and hast put up many prayers to the same purpose: If now thou

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stickest at any prayers, thy prayers are not unsatiable; an unsatiable soul never resteth, though it have made ten thousand requests, till it have gotten the grace; it is so with other things, as those that are covetous we need not wonder at it, when a man doth not finish his work one day, he will do it another, and so on as long as he lives, till his whole be done; so must we do for heaven and for grace.

Fifthly, it is ever more and more a back'd praier: if ordinary praiers will not serve the turne: a godly heart will cut off thus from his recreations and pleasures, though in themselves lawfull. Beloved, it may be with thy soul in its wrastlings and strivings for grace and power against corruptions, that ordinary praiers will not satisfie it, but it will be necessary to give over even lawfull delights, and give that time to praier; so a man will do for the world, if he have a busines of importance, that will bring him in gaine, he will be content to part with his delights, and recreations, and pleasures, to follow after it; so a man must do for his soul, and if that be not enough, then lay aside the duties of thy calling, to take time from that. If a man have two houses on fire both together, the one his mansion dwelling house, the other some back room or stable, if he can, he will save both; but if he see that by spending his time on quenching the fire on the stable, that his great mansion house will burne downe, he will then neglect the other and let it burne if it will, and imploy himselfe about his house; So when the soul is in misery under the want of grace, that it cannot live under, but must perish eternally if it have it not, then the soule being better than the body, rather than that the soul miscarry, we will neglect the body sometime. And if this will not serve, abstain from meat and drink, fast it out; thus the people of God are faine to do many times; their lust and corruptions being even as the devill himselfe, which cannot be cast out but by prayer and fasting, there is an excellent place, *Joel* 2. 12. *Therefore now turn unto the Lord with fasting weeping and mourning, rent your hearts, &c.* Therefore now, now your sinnes are so divelish, now your sins are so deepely rooted in your soules, now your corruptions are come to be such plague sores within you, do you not think that your ordinary repentance, and ordinary praiers and humiliations will serve the turne, but now backe them with fasting and mourning. Here now thou must examine thy soul whether it have praied effectually, unsatiably yea or no; hath it ever a begging praier, that thou praiest as if thou hadst never praied before? is it evermore a proceeding prayer, that thou dost every day draw neerer to God than other? is it more and more a back'd praier, a fervent and frequent praier? hast thou taken from thy recreations, from thy calling to give to it, yea from thy belly and sleep and used all meanes for a prevailing with God? then are thy praiers effectuall and unsatiable.

This then condemnes the praiers of most men in the world, they pray and pray for grace, and their praiers come to an end, and cease before they have it, the angry fretful man praies for patience and meeknes, and yet sits down without it; the covetous worldling praies to be weaned from the world, and his praiers are done before he is so; so the luke-

luke-warmling, deadhearted and vain thoughted professor prayes for better thoughts, for more zeale, and yet comes to his *so be it*, before he have it; and so every wicked man prayes, and he is come to his *Amen* before the grace is given; let all such men know that such prayers, first they are endlesse, secondly they are fruitlesse.

First, they are endlesse: The Philosopher said that for which a thing is, that is the end of the thing: now prayer is for the speeding with God: and therefore he whose prayers speed not with God, his prayers are endlesse: thou hast prayed against thy pride, but art as proud still: thou hast prayed against thy choler and art as teachy still: thou hast prayed against earthlinesse and worldlinesse, and art earthly and worldly still: thou hast prayed against security and deadnesse of heart, and lukewarmnesse in Gods service, and art lukewarm, deadhearted and secure still: to what end are all thy prayers, when thou enjoyest not the end of thy prayers? to what end is the worke of thy servant, if thy businesse be not done, and dispatched when all is done? As good never pray, as pray to no end, as good that thou never hadst begun to pray, as to cease, and to giue over thy prayers before thou hast obtained the grace thou prayest for: *The prayers of the wicked are an abomination unto the Lord, but the prayer of the upright is his delight: Prov.* 15. 8. that is, the prayers of a wicked man that continues in his wickednesse, when his prayers are done, his prayers are an abomination to the Lord: but the prayers of the upright though he were before he prayed never so wicked, yet if it be the prayer of an upright and godly man, when his prayers are done, that his prayers rid him of his sin, and make him an upright man, his prayers are Gods delight.

Beloved, many pray against distrust in Gods providence, Infidelity in Gods promises, Impatiency under Gods corrections, &c. and yet have never the more trust and affiance in God, never the more patience under the hand of God, all these prayers are *endlesse*.

Secondly, thy prayers are *fruitlesse*: to what purpose is a beggers begging of an alms? if he be gone before the alms be bestowed, his begging is fruitlesse; so all thy prayers are lost, if thou art gone from the Throne of grace, before grace is given thee; for if such a prayer be endlesse, then is it also fruitlesse: it will never do thee any good; what is a fruitlesse tree good for, but to be cut down? what is a fruitlesse Vine good for, but to be burned? So all thy prayers are lost, all thy beginnings of grace are lost, we know, saith the man that was borne blind, *John* 9. that God heareth not sinners, we know it: Why may some say, how do you know that God heares not sinners? why, we know it by experience, by examples.

A drunkard prayeth to God to cure him of his drunkennesse, and yet he doth not leave his ill company; all the world may see that God hears not the drunkards prayer, because he cures him not, but lets him go on in his sinne; and so for all other sinnes: seest thou a man go on in his sins? thou mayest see that God heareth not his prayers. If a man should be sick on his death bed, and send for the Physicians, and Apothecaries in the Country, and send for his father, Mother, and for all his friends to

come to him to minister unto him: yet I know he is not cured for them so long as I see his deadly disease remaines upon him; so if I see some pride, hypocrisie, security, deadnesse of heart, his lust, anger, &c. lie upon him: notwithstanding all his prayers, I know God heares not his prayers; he prayes to be cleansed from his sins, and to be purged from his lusts, and to be redeemed from his vaine conversation: if now God let his sins continue in him, and lets him go on in them, we see plainly God hears not him. O what a pittiful and miserable case are such men in, that pray and pray, and yet all their prayers are endlesse and fruitlesse! is not that man in a pittiful case, and all physick, all cost and charges is lost upon him; when his eating and drinking, his sleeping, and walking and turning from this side to that side do him no good? do we not say of him that he is a dead man? so if a mans prayers and supplications to God be endlesse and fruitlesse: that man must needs be a dead and a damned man, so long as he goeth on in that case.

2 Gen. Now we come to the second part of the text, *the sensiblenesse of the godly soul*, whether it speed or no, the soule that prayes aright, *that* prays unfatiably, it is able to say, the Lord doth hear me, the Lord doth grant me the thing that I prayed to him for; Thus saith *Jonah I cried unto the Lord and he heard me; out of the belly of Hell cryed I, and thou heardst my voice*, Jonah 2. 2. How could *Jonah* say, God heard his voice, if he had not known it? therefore he knew it. But against this some may object,

Object. How can this be? how can the soule know that God hears it? we have no Angels, nor voices from Heaven *now* to tell men, as the Angel told *Cornelius*, that his prayers were accepted, and come up before God: or to say as Christ to the woman in the Gospel, *Be of good comfort thy sins are forgiven thee*; I know God heares me with his All-hearing eare, and therefore I have a good belief in God: but how shall I know that God heares my prayers in mercy, so as to grant that I pray for?

Answ. There be *six* wayes to know whether the soule shall speed in prayer, yea or no.

1. The first is, *the having of a Spirit of further and further praying*. When God gives the soul a further and further ability to pray, when God opens a way for the soule to the Throne of grace, and gives him a free accesse to the gate of mercy, and a spirit to hold out in prayer: It is a signe that God meanes to hear it. When a Petitioner hath accesse to the King, and presents his Petition, If the King imbolden him in his speech, and let him speak all that he would speak, it is a signe that the King means to grant that man his petition, because otherwise the King would never have endured to have heard him so long, but would have commanded him to be gone. So it is with the soule at the Throne of grace; if it come with a petition and prayer to God; if God dispatch the soul out of his presence, so that the soul hath no heart to pray, nor to continue its suit; but prayes deadly and dully, and is glad when he hath said his prayers, and hath done: it is a fearful sign that God never means to heare that mans prayers: but if thou prayest and prayest, and hast not done in

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thy prayers, but God by casting in a spirit of prayer and zeal, and fervency to prayer, is emboldening thy heart to his petition, it is a signe that God will hear thee, and grant thee thy prayers.

Blessed be God, saith the Prophet, *that hath not turned away my prayer, nor his mercy from me*, Psal. 66. 20. How could the Prophet say that the Lord did not turne away his mercy from him? How? he could he turned not away his prayer from him. Many Expositors expound it of not turning away his prayer from his heart; as if he should say, Lord, thou continuest my heart to pray, thou hast not taken away my prayer from my heart; therefore I know that thou continuest thy mercy from me.

Secondly, *the preparednesse of the heart to pray*, is a signe that God will hear. When the Merchant stretcheth his bagge wider to receive, it is a signe that he means to put something in it: so when God *openeth the heart* of a poor soul, it is a signe that he meanes to *fill it*; when he prepares the soule with more hunger and thirst after grace, with longings and breathings; it is a signe that God hath ordained *prayer* to hear that prayer: it is a signe *that he will shortly* [illegible] Psal. 10. 17. *Lord thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt cause thine eare to heare.* First, he prepares the heart to pray, and then he bowes his eare to hear.

Examine thy soule then; art thou more and more prepared to pray? hath God spoken with a powerfull voice to thy heart to open it wide? it is a signe that God meanes to fill thy soule with his graces. But if thou canst rush into Gods presence, and leave thy preparations behinde thee; leavest thy soul and thoughts, and thy affections behind thee; and comest with a straightned heart in thy deadnesse and luke warmnesse; *this* is a fearefull signe that God will not heare thee.

Thirdly, *Gods gracious looke is a signe that he will hear thee*: for sometimes (beloved) God answers his people by a cast of his countenance, with a gratious smile of his face. *Psal.* 22. 24. *He hath not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him*, but when he cryed unto him he heard. Hereby was the Prophet able to know that God did hear his prayer, because he did not hide his face from him; when his poor soule saw God smile on him, and shew favourable eye upon him, this made him say that God heard his cry.

This is a riddle to the world.

If you should ask the men of the world what the meaning of *Gods gratious countenance* is, or what they see of it? alas, they can say nothing of it; they know not what it means; onely the godly man understandeth, Psal. 34. 15. *The eyes of the Lord are upon the righteous, and his eares are open unto their cry.* These two go together, *their prayers* and *Gods eares*, and they know it; why? because they see it in his countenance upon them, as a Petitioner may read his speeding with the King by his countenance towards him; so a poor soul may see how prayers prevale by Gods countenance and look upon him.

If thou then art a ſtranger to Gods countenance, if God never admitted thee into his preſence to ſee his face and countenance; it is a ſigne that God little regards thy prayers, and hath no mind to hear thee. A wicked man is like a varlet that ſtands without doore and begges an almes, but is not ſuffered to go into the Gentlemans preſence, therefore knowes not how he ſpeeds, whether the Gentleman will give him an almes, or whether he be providing a cudgell to beat him away: ſo a wicked man prayes and puts up his petitions to God, but he is not able to come before God: he cannot ſee whether God look as if he meant to hear his prayers, yea or no; he knows not but that God may be providing a curſe and plague for him inſtead of a bleſſing. But a child of God comes within the liſt of Gods countenance; he can tell when God ſmiles on him, and when he takes another looke: he is able to come into Gods preſence, Job 13. 16. *He alſo* (ſaith Job) *ſhall be my ſalvation: for an hypocrite ſhall not come before him.* A ſtrange verſe. *Job* ſaith, *God is his ſalvation*: and he gives this reaſon why he was able to ſay ſo, *for an hypocrite ſhall not come before him.* One would think that this were no reaſon: but yet it is an undeniable reaſon, as if *Job* had ſaid, I come into his preſence, and he lookes like a Saviour, a Redeemer upon me: but an hypocrite ſhall not come before him: he ſtands like a rogue and begs without the gate.

Indeed a wicked man comes into *Gods* preſence, in regard of Gods *Omnipreſence*: but this is not enough, thy Oxe, and thine Aſſe ſtands in *Gods* preſence: yea ſo, the very Devils themſelves are in Gods preſence. But if thou come not into Gods preſence of grace, if God do not admit thy ſoule into the liſt of his Throne, it is a ſign that *God* heares thee not. Men ſhould therefore examine their conſciences, what face or preſence of *God* they come into or ſee: when they pray in their prayers, whether they come before *God*, yea or no.

Beloved, no wicked man under heaven can come before God: this is made the marke of a godly man onely, Pſal. 140. 13. *The upright ſhall dwell in thy preſence*, (mark here) *dwelling in Gods preſence* is onely determined to the righteous: the upright ſhall dwell in thy preſence. And here I appeale againe to the hearts and conſciences of wicked men, what preſence of God doe they find in their prayers? they ſee their Pews, and the walls or hangings, &c. before them: they ſee the heavens and the clouds above them: they know nothing within doores. Do they ſee Gods preſence and countenance? no: it is the upright man onely that dwells in *Gods* preſence: He ſees how *God* lookes on him, how his face ſmiles on him: and therefore, it is not a wicked mans coming to Church, and falling on his knees, and uttering the words of prayer that is a coming into Gods preſence: then, this would be a falſe ſaying of the Prophet. For a wicked man may go to Church and fall upon his knees, &c. but never *come before God.*

This preſence, is, *to ſee the face of God.*

Fourthly, *the conſcience of a man doth anſwer him whether God hear him yea or no.* As it was with the high Prieſt, whenſoever the high Prieſt came into Gods preſence to inquire of him, though God did not appear

pear visibly unto him, yet he might read Gods answer in his *Urim* and *Thummim*; he might there know Gods mind: so *a mans conscience* is his Urim and Thummim. When he comes before God his own conscience gives him an inckling whether he speed or no: 1 *John* 3. 20, 21. *If our hearts condemne us, God is greater than our hearts, and knoweth all things. Beloved, if our hearts condemne us not, then have we confidence towards God.* If a mans conscience tell a man his prayers are rotten, that his humiliation is rotten, that his heart is not upright, that yet he is not purged from his sins, that his seeking of God is foined and hypocriticall; it is the very voice of God in his soule: and *if our consciences condem us, God* (saith the Apostle) *is greater than our consciences.*

There is no condemnation to them which are in Christ Jesus. *Rom.* 8. 1. as if he should say, those that are in Christ, God doth not condeme them; they have not that condemnation: nay their own conscience doth not condemn them: so that, that man whom any condemnation either from God, or from his own conscience condemns, that man is not in Christ; being not in Christ, he can never be heard.

Indeed, a mans conscience may be mis-informed by Satan under a temptation; as you may see in the verse before my text: *Thou hast heard my voyce: stop not thine eare from my cry.* Here the Church being examined, their consciences told them they were heard in their prayers: but being under a temptation, their consciences were afraid that God heard not. So many a poor soule, examine it, and it cannot deny but that these and these tokens of grace and fruits of Gods Spirit are in it: yet their consciences are afraid that the Lord will not give them these and these other graces that they want: that the Lord will not hear them for such and such blessings.

I meane not neither a truce of conscience: for there may be a truce of conscience in wicked men. A truce may be between mortall enemies: but no peace but amongst friends. Wicked mens consciences are like the Lion, 1 *Kings* 13. who when he had killed the Prophet, stood by the Corps, and by the Asse, and did not eate the body, nor tear the Asse; so a wicked mans conscience, it is as the devils bandogge or roaring Lion, till it hath slaine the sinner, it stands stone still, and seemes neither to meddle nor make with him, but lies as feared or dead in him I mean not this conscience. But when God hath sprinkled the conscience with the bloud of Christ, and made the conscience pure: this is a signe that God heares his prayer.

I mean not the stammering of conscience, when it is dazelled, or overwhelmed: but when it speaks down right as it means. A goly mans conscience sometimes may judge otherwise then the thing is. But, examine what thy conscience tells thee in sober sadnesse, deliberately, convincingly, and *then*, know that the Lord tells thee. If thy conscience sayes peremptorily that thy heart and wayes are rotten, and unsound, *then* know that the Lord tells thee so, and that the Lord sayeth so to thy soule. *Vox conscientiæ est vox Dei.*

Fifthly, *the getting of that grace that a man prayes for*, is a signe that God heares his prayers. But this is not a true signe alwayes but with distinction.

When

When the grace given, and the good will of God the giver, cannot be severed, then it is a true signe. But when the gift and the good will of the giver may be severed, then it is not a true signe.

Thou mayest pray unto God, and God may give thee many temporall blessings, and *many common* graces of his Spirit, God may give thee good parts, a good memory: he may give thee a good measure of knowledge and understanding, even in divers things; he may give thee some kinde of humility, chastity, civility thou mayest be of a large and flexible disposition: so he may give thee a good estate in the world, houses, lands, wife and children, &c. God may give thee *all these*, and yet hate thee, and never heare one prayer thou makest: thou must pray for a thousand blessings, and have them: and yet never be heard, so long as the good will of the giver is severed from them; all outward blessings and common graces may be severed from Gods good pleasure to a man.

Therefore in temporall blessings, or in common graces, if thou wouldst know whether God heare thee or not: know whether God hath given thee a *sanctified use* of them or no. If God hath given thee many common graces, & temporal blessings, and *a heart* to use them to his glory: then every blessing thou hast (there is not a dispensation of the least of these that thou hast,) but it is a signe of Gods everlasting love to thee. Why? because this, and the good will of the giver can never be severed. But on the contrary, if a man have not a sanctified use of what he hath, *then* it is the greatest severity of God, and the most eminent plague and curse of God upon the soule *to give it*; for a man's parts may be his bane, his civility may be his curse, and means of the finall hardnesse and impenitencie of his heart.

Sixthly *faith*; if a man have faith given him *to believe*, it is a signe that God heares him: *be it to thee* (saith Christ to the man in the Gospel) *according to thy faith*; so goe thou to God, and be it to thee as thou beleevest. Dost thou pray for grace? according as thou beleevest, so shalt thou receive.

Object. I have no signe that God will heare me. I have so many corruptions of my heart against me, and so many threatnings of Gods frowns against me; I have no signe that God will heare me.

Ans. Wouldst thou have a signe? *An evil and adulterous generation seeketh a signe*: this is *a tempting faith*, to seek for signes to believe. *Thomas* said Christ, John 20. 29. *Because thou hast seen me, thou hast believed: blessed are they that have not seen and yet believe.* That man that believes because he feels grief in his heart, teares in his eyes, groans in his spirit, because he prayes long and earnestly, and sweats in his prayer, or mourns in his humiliation, I suspect his humiliation, his teares, his griefe, his prayers, and all that he hath. Why? these are good signes of faith: but *rotten grounds* of faith: the word and promise of God must be thy ground. But against this the soul may object,

Object. That every *Promise* runs with a *Condition*: and therefore if I have not the condition, how can I beleeve the promise? God hath promised, *Blessed are they that hunger and thirst after righteousnesse, for they shall be satisfied.*

fied. There is a *Promiſe* of filling, but it is with a condition of hungering. *Bleſſed are the meek, for they ſhall inherit the earth. Bleſſed are the pure in heart, for they ſhall ſee God,* &c. If I have not the condition annexed to the Promiſe, how dare or how can I beleeve the Promiſe?

The *Condition* is not the way to get the *Promiſe*; the *Promiſe* is the ground of faith, and the way to get the condition; becauſe the promiſe is the *Motive* cauſe that moves the ſoul to get the condition. Now, the *Mover* muſt be before the *Moved*, then if *beliefe* of the *Promiſe* move thy ſoul to get the condition of the promiſe, then beliefe of the promiſe muſt be before that the ſoule can keep the condition of the promiſe. *Anſw.* 1.

Saul made a promiſe to *David*, 1 Sam. 18. that he ſhould be his ſon in law in one of his two daughters, upon condition that he ſhould give him an hundred fore skins of the Philiſtins. Now, *David* did firſt believe the promiſe; and therby he was allured to fight valiantly, to keep the condition, to get a hundred fore-skins of the Philiſtins. So Pſal. 116. *I believed, and therefore did I ſpeak* He beleeved Gods promiſe, and then he ſpake with condition. So *we believe* ſaith the Apoſtle, *and therefore do we ſpeak.* Firſt, the ſoule believes; and then every action of a Chriſtian wherein it moves to the keeping of the condition, ſprings from this root. my beloved, a man cannot keep any condition in the Bible without faith; *he muſt believe.*

Secondly, *faith is the inabling cauſe to keep the condition.* Doſt thou think to get weeping, mourning, and humiliation for thy ſins, and then thereby to get the promiſe to thy ſelf? then thou goeſt in thy own ſtrength; and then, in Gods account, thou doſt juſt nothing, John 15.5. *Without me ye can do nothing*, ſaith Chriſt; therefore firſt *lay hold* on me, *beleeve* in me, *abide* in me. 2

What, doe you firſt think to pray, to mourne, to lament and bewaile your ſinnes, to do this and that in turning your ſelves, and ſanctifying of your ſelves? Indeed you may fumble about theſe things: but you can never do any of them in deed and to the purpoſe: *without me ye can doe nothing. I had fainted* ſaith the Prophet, *unleſſe I had beleeved to ſee the goodneſſe of the Lord in the land of the living*, Pſal. 27. 13. where we may ſee three things,

Firſt, *the Promiſe* that he ſhould ſee the goodneſſe of the Lord: otherwiſe he could not have beleeved.

Secondly, *the Condition*: if he do not faint.

Thirdly, *The method the Prophet went by*, he beleeved to ſee the goodneſſe of the Lord. As if he had ſaid, if he had not firſt laid hold on the Promiſe, if I had not beleeved to have ſeen the goodneſſe of the Lord in the Land of the living, I had fainted.

Beloved, it is true that the keeping of the Condition, is before the *fruition of the Promiſe*: but not before *beleeving the Promiſe*: becauſe the *doing of the Condition* is effected by *beleeving the Promiſe.*

This is the cauſe that many fumble about grace, but never get it: they are ever repenting, but never repent: ever learning, but never learne the knowledge of the truth everlaſting: ever ſtriving, but never get power over their corruptions, &c. becauſe they fumble about it *in their own*

ſtrength

strength, and take it not in the right method.

Let the soul come with faith in Christ, and believe it shall speed and have grace, and power from Christ his grace, and from Christs power: and *then* it shall speed. Christ hath promised (*John* 14.) that whatsoever we aske the Father in his name, he will give it us. Christ (believed) is an excellent *Surety*. Indeed, our credit is crackt in Heaven: we may think to go and fetch this and that grace in our own names, and merit of it: as the *servant* may go to the *Merchant* for wares in his own name, but the Merchant will not deliver them to him in his own name, unlesse he come in his *Masters* name and bring a ticket from him: and *then* when the servant sheweth his Masters ticket, the Merchant will deliver him what wares he asketh for in his Masters name. So when a soul goeth to the Throne of grace with a ticket from *Christ*; if he can say, Lord, it is for the honour of Christ: I come for grace and holinesse, and strength against my corruptions; Lord, here is a ticket from *Christ*: most *certainly* he shall speed.

But, men must take heed that they foyst not the name of Christ: that they foyst not a ticket to say that Christ sent them, when it is their own *selfe-love*, and their own lust that sends them; it is not enough to pray and at the end to say *through Christ our Lord, Amen*. No: for this may be an erect foysting of the Name of Christ. But, canst thou pray and shew that Christ sent thee, and say as the servant, I come from my Master, and he sent me? Lord, it is for Christ that I come; it is not to satisfie my owne lust, nor to ease and deliver me from the galls of my conscience, nor to free me from hell; but for Christ; Lord, I begge grace and holinesse, that I may have power to glorifie Christ. It is for the honour of my Lord Christ that I come. When the soul comes thus in Christs name, beleeving it shall speed, then his prayer shal prevail. *Whatsoever* (saith Christ) *ye shall aske the Father in my name, he will give it you.*

We come now to the third and last part of our Text: to wit, the supplies they had against danger and discouragements. The Lord upheld their hearts from being dismayed in prayer; *thou saidst, feare not.*

There be two things that do much hurt in prayer.

1. First, *groundlesse incouragements.*
2. Secondly needlesse *discouragements.*

First, I say, *groundlesse incouragements*; and these the wicked are most subject to especially, who because they *pray, hear the Word*, and perform many duties of religion; therefore they incourage themselves in the goodnesse of their estates, judging themselves happy, though notwithstanding they go on and continue in the hardnesse of their hearts and rebellions against God.

We have abundance of *sayings* amongst us, that if they were examined would prove false and unsound; As, *that* the vipers dye when they bring forth their young; for (say they) the young eat out the old ones bowels; *that* beares shape all their *young* by licking of them; that the Swanne singeth sweetest at her death; that the Adamant stone is softned by Goats blood, &c. These things are not so, as may be shewn out of ancient Writers.

So,

So beloved, there are abundance of *sayings* that goe up and down amongst men concerning *Divinity*, which if they were examined, will prove to be rotten sayings; as, He that made them will save them. It is not so, saith the Prophet, Isaiah 27. 11. *He that made them will not have mercy on them, and he that formed them, will not pitty them.* It is commonly beleeved, if men come to Church, heare the *Word*, and call upon God, that then presently they are good Christians. Beloved, it is not so. Mat. 7. 21. *Not every one that saith Lord, Lord, shall enter into the Kingdome of Heaven.*

Men are ready when they can but call, *Lord have mercy on me, O sweet Saviour pitty me, most mercifull Lord Jesus have compassion on me*: if they can *pray in their families*, and pray at Church, &c. to think they shall well with them, and Christ cannot but save them and bring them to the Kingdome of Heaven: but our Saviour sets a *not* upon it, and saith *not every one* that saith, Lord, Lord, it is not a *Lord*, Lord, of Christ with the tongue onely: it is not a taking up of an outward profession only, that is sufficient for a man that shall inherit the Kingdome of Heaven: no saith Christ: but he that doth the will of my Father which is in Heaven. But, of this by the *by*.

Secondly, there are *need lesse discouragements* which do much hurt in prayer. Need lesse discouragements do much hurt to many a poor soule, that hath forcible *workings*, and wrought desires after grace and holinesse, and yet is held by discouragements: yea, many a Christian heart lieth a long time under it, wrestling and striving under its wants, and yet, kept out from grace, and from growing in grace by cause of discouragements: yea, the best and strongest of Gods Saints have been kept off, and have hung much on discouragements.

Fear not, saith God to *Abraham*, Gen. 15. 1. So fear not *Joshua*, saith God to *Joshua*, Josh. 8. 1. intimating that both *Abraham* and *Joshua* were afraid of discouragements: they were afraid that many evils would befall them, that they should meet with many rubs and difficulties, that would be too hard for them: therefore the Lord call to them, *fear not*, be not dismayed nor discouraged. Thou saidst, *fear not*. Hence observe.

Doctr. That God would not have any Christian soul to be discouraged in prayer. *Thou saidst, fear not.*

For our clearer prooceeding herein, first, let me shew you what *discouragement* is: and secondly, how it comes to be dangerous and hurtful in prayer.

Quest. What is discouragement?

answ. It is a *base dismayment* of spirit below or beneath the strength that is in a man, under the apprehension of some evill, as if it were too hard for him to grapple with it.

There be foure things in this diffinition.

First, I say, it is a *base dismayment* of spirit; and so I call it to distinguish it: for there is an humble dismayment which a Christian is commanded. A man is bound to be dismayed for his sinnes. *Isay.* 32. 11. *Tremble*

Tremble ye careleſſe women that are at eaſe, be troubled ye careleſſe ones: theſe careleſſe ones went on in their ſinnes, and feared not God all to them and bids them to be diſmayed. But the diſmayment and the diſcouragement I ſpeak of, it is a baſe diſmayment of ſpirit; which is either when *he* is diſmayed *that ought not*: or he is diſmayed *at that where at he ought not to fear*: where no cauſe of fear is.

As he that riding along upon the high way, ſpying a man ſtand, thought it was ſome Spirit: and thereupon he ſickened and died. So many a poor ſoul looking in the perfect Law of God, and ſeeing his own uglineſſe and filthineſſe, he is diſcouraged, and thinks him elf undone; his heart waxeth cold within him, and he begins to fear that he is but a dead and damned man.

2. Secondly, *it is down beneath the ſtrength that is in a man*: that man is properly ſaid to be diſcouraged, not that he hath no ſtrength at all in him nor no courage at all (for ſuch a one is an *infeebled* man, not a man diſcouraged) but a diſcouraged man is a man put beſides the courage that is in him; when a man hath ſtrength enough to grapple with the evill before him, but through diſmayment of ſpirit he cannot put it forth.

Have not I commanded thee? ſaith God to *Joſhua*. *Be ſtrong and of a good courage*, be not afraid, neither be thou diſmayed, *Ioſh.* 1. 9. God had given *Joſhua* ſtrength enough, whereby he was inabled to obſerve and do according to all that Law which *Moſes* the ſervant of the Lord commanded him: God had now doubled his Spirit upon him: yet he commands him, *be not afraid neither diſmayed*: as if he had ſaid, *Joſhua*, if thou beeſt diſmayed and diſcouraged, though thou haſt ſtrength and power to go through the buſineſſe that I have called thee unto yet thou wilt not be able to uſe it, nor to put it forth, if thou beeſt diſcouraged.

3. Thirdly *it is at the apprehenſion of ſome evill*. I ſay not at the ſight of ſome evill: for a man may be diſmayed at the appariſion of good, as *Mary* when ſhe ſaw nothing but a good Angell, *Luke* 1. 29. ſhe ſaw nothing but a glorious Angel: nevertheleſſe ſhe was afraid, and diſcouraged. Why? becauſe ſhe had a ſecret apprehenſion of ſome evill, either of ſome evill proceeded in the ſaluration, or ſome unworthineſſe in her ſelfe to receive ſuch a gracious ſalutation: it cannot be the apprehenſion of any good that diſcourageth a man, but the apprehenſion of ſome evill.

4. Fourthly, *not of every evill* neither; for if the evill be but ſmall courage will ſtand it out; but *it is of ſuch an evill as he fears he is not able to grapple withall*. If the evill before him be inferiour to him, he ſcornes it as the barking of a toothleſſe Dog. If it be but an evill equall to his ſtrength, then he makes a tuſh at it, becauſe he knowes, or thinkes himſelfe able to encounter with it.

But if it be an evill above his ſtrength, then his ſpirit melts and droops before him. See this in *Saul* 1 *Sam.* 17 11. and his people. When they ſaw the Champion of the Philiſtims coming againſt them, when they ſaw him ſo hugely and marvelouſly armed, and heard him ſpeake ſuch bigge words, they thought they were not able to ſtand and

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to encounter with him; and therefore saith the Text, when *Saul* and all *Israel* heard these words of the Philistim, they were dismayed and greatly afraid.

Thus you see what discouragement is;

Now we come to the second question, to shew how discouragements come to be hurtfull in prayer: such discouragements the Lord would not have our hearts to be in, when we pray unto him.

For first, *God cannot give ear to that man that is out of heart in his prayers.* Thou canst never pray if thou beest dismaied in prayer. When the soul begins to feare and reason, *O I am so unworthy that God will not looke at me; I am so sinfull, so blockish, so dead, and dull to all good, that God will never regard me.* Thou canst never pray, Rom. 10 14. *How shall they call on him in whom they have not beleeved?* If thou dost not beleeve that God will hear thee, if thou dost not believe that thou shalt prevaile, that God will deliver thee out of these corruptions and that lust that thou praiest against; that God will give thee this grace or that grace: if thou dost not beleeve that God will own thee: if thou hast these doubtfull discouragements, *O, he will not grant me, I shall never get this or that:* how canst thou call on him? thou mayest call so and so: but never canst thou call to any purpose, if thou dost not beleeve in him.

A begger though he be never so well able to begge, yet if when he comes to the House-keepers dore, he be perswaded that he shall not speed, that let him beg as long as he will, he shall get nothing: this blunts his begging, and makes him give over his suit without any great importunity: So, it is impossible that ever a soul should hold out and pray that is discouraged in prayer.

Secondly, *thou canst not pray unlesse thou use all thy strength in prayer;* If thou bee discouraged, thou canst not use thy strength.

A discouraged man, his strength melts into feare; and whatsoever strength he hath, he cannot put it forth. How came *Jacob* to prevaile and to have power with God? Why, he used all his strength with God, and so prevailed, *Hosea* 12. 3. Thou canst never prevaile with God by thy prayers, unlesse thou putteſt forth all thy strength in prayer.

If *Jacob* had reasoned *I am but dust and ashes; how can I strive with God? I am sinfull and evill, how, can I contend with my Maker?* and so have been discouraged in his wrastling, he could not have used all his strength with God, and so had never prevailed with God. No, *Jacob* he gathers all the arguments that he could make; he gathers together all the promises he could finde in Gods Book, or that he could heare of; he displaies all the wants that he could shew; he petitions all the graces that he could name; he used all his strength, and by his strength he had power with God.

If thy confession of thy sins be strengthlesse; if thy petitions, and thankelgiving for grace be strengthlesse; if thou use not all thy

strength in prayer, thou canst never prevaile, nor have any power with God. For how can that man prevail and have power with God that hath no power with himselfe?

Thirdly, *thou canst never pray, and have a fearfull apprehension of evill in prayer*; thou canst not. It is good to have a deep apprehension of thy sinnes: apprehend them to be as many hells as thou canst, thou canst never apprehend them deeply enough: but if thou hast a fearfull apprehension of them, thou canst never pray.

When the Apostle would exhort the *Philippians* to continue in one Spirit, and in one minde, fighting together through the faith of the Gospell, he exhorts them *that in nothing they fear*, Phil. 1. 27, 28. For if a man be terrified with his adversary, with the power of his adversary, and fears he shall never be able to withstand him, but must fall before him through his subtilty, that he can never be wary enough for him: Alas, he can never strive with hope and courage against him. So, beloved, if we have a fearfull and discouraged kind of apprehension of evill, we can never pray so as to prevail.

Apprehend thy sinnes to be as hellish, and as damnable as thou canst: Feele even the fire of hell in every one of them: but take heed of a *fearfull* apprehension of them, *so* to apprehend the evill of them, as to think with thy selfe that because thou art guilty of *these and these* sinnes, that thou shalt never get in with God again, God will never be reconciled to thee: *these* will eate out thine heart in prayer.

Fourthly, *we can never pray if we have any secret despair*, that there is any difficulty too hard for us to grapple withall, or to get through in our prayers. Howsoever a man praies, yet if he have *any spice* of these fears in him, to think *now I have taken a great deale of paines, but am never the better; I have prayed and prayed, but have got no good: I may goe on and doe thus and thus, but shall never prevail or speed; all my labours, all my prayers and indeavours will be lost*, this takes away the very spirit and life of a mans prayers.

Judas after he had betrayed the Lord Jesus he was discouraged from ever praying for mercy. Why? because he thought it was impossible for him to get it; *I have betrayed innocent blood*, saith he, *Matth.* 27. 3. as if he should say, *I shal never outwrastle this sin; this sin is my death: I have brought the bloud of the Son of God on me, I shall never claw off this sin*: now *Judas* thus despayring, we never read one letter of any prayer that he made to God to get out of it; no, he thought it too hard for him to get mercy. Despaire drives a man from that he did hope for; because now he thinks there is an impossibility in getting of it.

Beloved, mistake me not; there is a double desperation.

First, there is a desperation of *infidelity*; and that deads and drawes the soule from God.

Secondly, there is a desperation of *extremity*; And if ever you mean to come to God and to get any grace from God, you *must* come with desperation of extremity, this desperation puts *life* into a mans prayers and indeavours,

As a Souldier, when he seeth nothing but *to kill or be killed*, that he

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sees his state desperate, why, this will compell a very coward to fight; this will make a coward fight (*as if he would kill the Devil* (as the Proverb) it will make him fight like a spirit; he will be afraid of nothing. Take a Souldier that fights desperately for his life, with a *kill or be killed*; he feares nothing, neither Pike nor Sword, nor Gun, why? he fights for his life. Therefore one notes that sometimes it is the next way to victory to be desperate in attempts and in fight. Therefore when *William the Conquerour* came first into *England*, at *Hastings*, he sent back his Ships again, that so the Souldiers might have no hope of saving themselves by flying back. And so at *Battle*, at *one* encounter, a *little* Army of the *English* slew a *great* Army of the French. Why? they grew desperate.

So, could men pray desperately, could they pray with a *pray or be damned*: begge with a *begge or be damned* seek to God for grace that you want with a *speed or be damned*, then would their prayers be more earnest and powerfull to get grace. O, did men pray thus, they would pray otherwise then they doe.

Men pray, but they pray deadly, coldly, and lazily, as if they had no need of prayer, or as if they had no need of the grace they pray for: they pray for grace, but get it not; they pray for zeale, but have it not; for repentance and holinesse, but obtaine it not.

Beloved, either get zeale and holinesse, or else there is no mercy for thee: either get grace and repentance, or else there is no mercy for thee. I say then when thou prayest for grace, with *a speed or be damned*, say unto thy soul, *either we must speed and get grace* Soule, *or else we must goe to hell*. If men would pray thus, with *a speed or be damned* we should never see nor God should never heare so many cold and dead prayers as now we pray.

Despaire makes a man a Munke saith the Papist: but *this despaire* makes a man a good Christian I say: never doth a man pray indeed till he feels himself in extremity, hopelesse and desperate in regard of himselfe; so that he seeth no remedie at all but *get Christ, get grace or be damned for ever. Get power and strength over these corruptions*: otherwise they *will destroy and damne thee*; this would make a man pray for life. Men pray coldly and faintly: why? because though they see they have no grace, no zeale, no holinesse, no repentance, no evidence of Christ: yet they hope to be saved notwithstanding. O beloved, the divell hath blinded these men to the intent they may be damned.

But if men would pray desperate prayers with a *pray or be damned*, seek with *a find or be damned*: men would then pray other prayers than they doe. Such prayers did *David* pray, *Psal.* 130. 1. *Out of the deep places have I called unto thee O Lord, Lord heare my prayer*: as if he should say, Lord, I am even in the depth of misery, plunged over head and eares, so that now I sinke and perish if thou help not: Lord, hear my prayer. *This desperation* a Christian must have, this quickens up his Spirits, and puts life into him: but take heed of the *desperation of Infidelity*: Saint *Austin* saith it is the murtherer of the soule: the spice of it will cast out

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the heart of a man, and kill the strength of all his endeavours.

I should now come to apply this Doctrine; but I feare me there be many amongst us, that never come so farre towards Heaven as to know what these discouragements meane. This is lamentable.

It is true, *discouragements* are hideous cases in prayer, and a man may perish and goe to hell that hath them: but yet they are *somewhat profitable signes* that a man doth at the least look a little towards God, or else he could not know what they are. But there are abundance that never have attained so farre in religion, as to understand what they meane: but goe on in drinking, whoring, carding and dicing, hating and malicing, fretting and chasing, mocking and coveting, swearing and blaspheming, in security, in heardnesse of heart and impenitency: they are more carefull for their doggs, for their potts, and for their tables, and for their shops, than they are of their souls: And which is enough to astonish any that is godly, these men scarce find any discouragements in prayer: O, they have a good courage to pray at all times: O, say they, God forbid that any man should be discouraged in praier: I thank God I have a good hope in God; God hath given me a good heart of grace to call upon him, and I make no question but that God heares me: God would never bid us to pray if he did not mean to hear us.

Beloved, these men that are so bold in the goodnes of their hearts to call upon God, they never as yet prayed in all their lives: all the prayers of the wicked are indeed no prayers.

Daniel confessing the sinnes of wicked *Judah*, saith, *Though all this evill be come upon us, yet made we not our prayer to turne from our wicked ways*, *Dan.* 9. 13. all the time of those seventy yeares, *Daniel* saith they never made prayer to God; yet they fasted every year, and prayed every day, twise every day at the least, which would amount in that time to 50000 and 100 prayers: how then could *Daniel* say they never made *one* prayer? I answer, (and pray mark it) *because* they never did quite turn from their evill wayes. Though thou makest never so many prayers, though thou boastest of the goodnesse of thy condition, and snatchest at the Promises of God: yet if thou turnest not from thine iniquities, thou never as yet mad'st any prayer by the Judgement of God himself. *Paul* made many thousand prayers before his conversion, he could not have been a Pharisee else; but they were never accounted prayers to him: therefore as soon as ever he was converted, behold saith God, *he prayeth*, *Acts* 9.

A wicked man, a carnall Christian, though he have the righteousnes of Saint *Paul* before his conversion, of living blamelesse, unreproveable in respect of the outward righteousnesse of the Law: yet he can never make an *acceptable prayer*, till he be truely converted; his prayers are no better than howling of dogs, or lowing of Oxen, yea the Lord abhorrs them. O what *poor* incouragements canst thou have, seeing the Lord never tallies down any of thy prayers? wicked men are like *Ulysses*, who wept more for the death of his dogge, than of his wife; so wicked men weep and mourne for the losse of their goods and their cattle,

carrie hawkes and hounds, cares and [illegible] but never for the losse of their prayers. So long as thou continuest in thy prophanenesse and impenitency, thou loosest all thy prayers: there is not one of them that God takes down, or reckons for a prayer. Here we might have a great deale of matter, if time would suffer me. But it will not, only let me tell you, I speak onely to those who do hear s God hath awakened out of their sins, but who are oft discouraged: take heed of these discouragements.

For, first, *they will drive thee to melancholy.* Beloved, there are a great many melancholy men in the world, and this is the cause of it; men are contented to be converted by halves: because they are discouraged in the worke. If thou suffer thy selfe to be discouraged, it will take up thy spirit and then wilt be like a *silly dove without a heart, Hos.* 7. 11. A dove is a melancholy creature, that hath no heart to any thing; so *Ephraim* hath no heart to all to God, no heart to come unto God: and this is the cause that many a one is wounding the while, and in mourning under the burden of sin, and are ready to give out, because of discouragements: all the policy of hell is set upon this peece of the devill, in driving men to despair of discouragements: *this* doth more hurt than all the rest of hell besides.

Secondly, if you do not take heed of them, they will bring you to speake against God, *I have prayed, but the Lord will not heare me: I have called, and the Lord will not answer, but hath turned away his eares from me.* Now, thou speakest against God. *Numb.* 21. 4, 5. *The soule of the people was much discouraged, and the people spake against God and against Moses, saying, Wherefore have you brought us out of Egypt to die in the wilderneſse? for here is neither bread nor water, and our soule loatheth this light bread.* So, beloved, *if we suffer our soules to be discouraged we shall soone come to murmure against God:* wherefore hath he brought me up to this straitnesse, and precisenesse? when I was a drunkard, a worldling: when I followed the lust of my flesh and liberty, then I loved onions, garlick, and the flesh-pots of *Egypt*: pleasures and delights for my soule: then I had a good hope in God, and a good perswasion that my soul should goe to heaven: and then Preachers told me that if I would give over such and such sinnes, and look after Heaven a little more and doe such and such things; O *then* I should come to a Land flowing with milke and honey; then I should not misse of glory and salvation. But alas, I see no thing but Gyants and Anakims; I am in a wildernesse; now, *now* I see a man may have a great deal of repentance, and yet be a cast away: A man may have a great deal of faith and yet be but a reprobate; A man may give over a great *many* sins, and yet perish in hell: now I see a man may live civilly and well, and have and do a great many good things, and yet be damned when he hath done all: A man may even go to Heaven Gates, and yet the gates be shut against him, and he turned into hell. Alas, my poor soul is in a wildernesse; *now* I know not which way to goe; I am ready to lose my selfe, I see nothing here *now* but huge Gyants, the sons of *Anack, strong corruptions,* inclining and forcing me to evill;

most

moſt fearefull and violent ſuggeſtions and temptations of the Devill, ready to thruſt me into the gulfe of wickedneſſe and deſpaire.

And now, the ſoule begins to thinke that it is good for it to returne again into Egypt, to fall to its old courſes again: for certainly God looks for no ſuch matter, he requires no ſuch ſtrictneſſe and preciſenelſe: And ſo it falls a whining and repining at the Word and Miniſters of God that have call'd men to it, and laid it upon them: and hath no heart now to do thus and thus any longer. And *thus* it falls into diſcouragements becauſe of the way, and into a thouſaand *quandaries* whether it may not go back again or no. And all theſe murmurings and repinings are becauſe men ſuffer themſelves to be diſcouraged.

Thirdly, *diſcouragements will cauſe thee to think that God hates thee.* When the ſoul like *Baals* Prieſts, 1. *Kings* 18. 26. hath been crying from morning to noon; ten, twenty, thirty yeeres, it may be, and yet hath no anſwer; *now* it will begin to think, *if God did love me, then he would grant me my petitions.* Then hereupon comes into a mans ſecret thoughts and feare *that God hardly loves his ſoule.* So was it with *Iſrael*; when they were diſcouraged, they ſaid, *becauſe the Lord hated us, therefore he brought us out of the Land of Egypt*, Deut. 1. 27. Becauſe that they were diſcouraged, and becauſe that their Brethren that went for ſpies, had diſheartned them, therefore they were apt to ſay the Lord hated them.

Beloved, it is a miſerable thing when the ſoule calls the love of God into queſtion. Conſider that as thou canſt not have a friend if thou beeſt ſuſpitious and jealous of his love to thee: So, thou canſt never have the love of God ſettled on thy heart ſo long as thou art jealous of his love to thee.

Fourthly, *If thou root them not out, it is to be feared that they will bring thee to deſpair.* Melancholy thoughts and feares, and diſcouragements, drive the ſoul to deſpaire. For when the ſoul ſees it ſelfe ſtill diſappointed of its hopes, at the laſt it growes hopeleſſe: If it have waited one day and the next day too: if it have prayed this weeke, this moneth, this year, and yet ſtill it ſeeth it ſelfe held off and diſappointed: it will at laſt grow hopeleſſe. Take heed therefore, I beſeech you, of all needleſſe diſcouragements; to fear becauſe that thou findeſt not that that thou wiſhedſt or prayedſt for, to day or to morrow, in thine own time, that therefore thou ſhalt *never* get it, that now thou ſhouldeſt for ever deſpaire of the grace and love of God, and think that now God will never hear thee, that thou ſhalt never get grace and power over thy corruptions.

Men think that the preaching of the Word of God brings men to deſpaire, the preaching of ſuch *ſtrict* points and the urging ſuch *preciſe* doctrines makes men deſpaire: men are loth to be at the paines to root out their diſcouragements: It is rather a cold or dead preaching of the Word that is the cauſe of this: for when the ſoule is *inſtructed by holineſſe*, humbled by holineſſe, converted by holineſſe, at the laſt when it comes to be thorowly awakened, when it ſees that *this* and *this* is required in a true converſion of the ſoule to God, that *herein* true repentance

tance must declare and demonstrate it selfe by *these* and *these* fruits, or else it is but false and rotten: Why now, the soul must needs be brought to despaire, because it seeth that though it have been thus and thus humbled, though it have prayed, fasted and mourned in this and this manner: yet it sees it hath not a soundnesse of grace.

There is such a grace in it, such a worke and such a fruit of Gods Spirit in it, that yet he could never finde in himselfe: this makes the soule to despaire. Indeed Preachers may be to blame, if they speake and preach *onely* the terrours and condemnations of the Law without the promises of the Gospel: for *these* should be so tempered that every poore broken soule may see mercy and redemption for him upon his sound and unfeigned repentance and humiliation. But if men doe despaire, they may thanke themselves for it, their owne sinnes for it, their owne discouragements for it, because they suffer these to continue in them.

Cain his heart grew sad; his countenance fell, he was wroth and disquieted in his minde, and heavily discouraged; why? *Gen* 4. *Sin lay at the dore*, (what dore?) the dore of his conscience, rapping and beating upon his heart.

Beloved, when the soule lets sin lie at the dore: drunkennesse, pride and worldlinesse, security, hardnesse and deadnesse of heart lie at the dore: when a man lets his negligent and fruitlesse hearing of the word lie at the dore, when a man lets his vaine and dead praying, his temporizing and fashionary serving of God lie at the dore of conscience, to tell him that all his hearing of the word of God profits him nothing, that his praiers are dead and vain, that his mourning, fasting, and all his humiliation is counterfeit and rotten, and that he hath no soundnesse of grace in him, but that for all this he may fall into hell: *when sin lieth thus at the dore*, thus rapping at the conscience, it is no wonder if the soule fall into desperation, as it was here.

Cain let his sinne lie at the dore, there it lay rapping and beating, and told him that his carelessenesse and negligent sacrificing to God was not accepted: and therefore no marvell if *Cain* be so cast down in his countenance, and that he fall to despaire.

Obeloved, when sinne lieth bouncing and beating at the doore of thy heart, when thy sinne (whatsoever it is, search thy heart and finde it out) lies knocking and rapping at the dore of thy conscience *day by day*, and moneth by moneth, and thou art content to let it lie, and art unwilling to use meanes to remove it, and art loth to take the paines to get the bloud of Christ to wash thy soule from it, or the Spirit of Christ to cleanse thee from it; then thy soule will despaire, either in this world, or in the world to come. But let us take heede then, that our conscience condemne us not in any thing or course that we allow in our selves: for if *that doe*, then much more will God, who is greater than our consciences, and knows all things.

The Apostle hath an excellent Phrase: *Rom.* 8. 1. *There is no condemnation to them that are in Christ Jesus &c.* As if he should say, there is

not *one* condemnation, there is none in *Heaven*, God doth not condemne them; there is none in *earth*, their own heart and conscience doth not condemne them; to him that is in Christ Jesus, that walks not after the flesh, but after the Spirit, there is none, no *not one* condemnation to him; *none*, neither in Heaven nor in earth: no word, no commandement, no threatning condemns him. But if thy conscience condemn thee, and tell thee thou letteſt sinne lie at the doore, rapping at thy conscience day after day, and moneth after moneth, telling thee that yet thou art without Christ, that yet thou never hadſt any true faith in the Lord Jesus, that yet thou haſt not *truly* repented, and turned from thy sins: this will at last drive thy soul into *heavy* discouragements, if not into *final* despaire.

O beloved, religion and piety, and the power of Godlineſſe, goe down the wind every where. What is the reason of it, but because of these discouragements that men live and go on in? Men pray and pray, and their prayers profit them not: men run up and down and come to the Church and heare the Word, and receive the Sacraments, and use the meanes of grace, but to no end: *they* are unprofitable to them: they remaine in their sinnes still: th ordinances of God bring them not out of their lusts and corruptions: hereby they disgrace and discredit the ordinances of God in the eyes and account of the men of the world, making them think as if there were no more power nor force in the Ordinances of God than these men manifeſt.

There is no life in many Christians, mens spirits are discouraged; these secret discouragements in their hearts take away their spirits in the use of the meanes, that though they use the meanes, yet it drives them to despaire of reaping good; or profit by them.

Beloved, I could here tell you enough to make your hearts ake to hear it.

1. First, *All your complaints, they are but winde*, Job 6. 26. *Doe you imagine to reprove words, and the speeches of one that is desperate, which are as wind?* Jobs friends taking *Job* to be a man of despaire, they accounted all his words but as wind.

Doe thou neſtle any discouragement in thy heart? thou maiſt complaine of sinne as much as thou canſt: yet all thy complainings are but as winde: thou mayeſt cry out againſt thy corruptions, with weeping and teares, and pray and fight againſt them: and yet all thy weeping, mourning and praying is but as the winde: thou maiſt beg grace, thou maieſt seek after God, thou maiſt heare the Word, receive the Sacraments, and yet all will be to thee as wind: all will vaniſh, be unprofitable, not regarded.

2. Secondly, *discouragements drive us from the use of the meanes.* If ever we meane to come out of our sinnes, if ever we meane to get grace and faith, and assurance, and zeale: we *muſt constantly* use the meanes, 1 Sam. 27. 1. *David* saith, *There is nothing better for me than that I should speedily escape into the Land of the Philiſtins, and* Saul *ſhall despaire of me to ſeek me any more.* *David* thought in himself, if I can make him out of hope

hope of finding me, certainly he will give over seeking of me. So when the soule hath any secret despaire of finding the Lord, that soul will quickly be drawn from seeking of the Lord in the use of the meanes.

What ever you doe then, O be not discouraged, lest you be driven from the use of the meanes: if you be driven from the use of the meanes, woe is to you, you will never finde God then. Be not driven from prayer, nor driven from holy conference, nor driven for the Word, nor driven from the Sacrament, nor from meditation, nor from the diligent and strict examination of thy selfe of thy heart and of all thy wayes: for these are the wayes of finding the Lord. If you nourish any thoughts and fears of despaire in you, if you be discouraged, you will be driven from the use of the meanes, which is a lamentable thing; therefore be not discouraged.

Thirdly, discouragements will make you stand poaring on your former courses, *This I should have done, and that I should have done, woe is me that I did it not:* it will make a man stand poaring on his sinnes, but never able to get out of them. So it was like to be with them in the Ship with *Paul, Acts* 27.20. In the tempest at Sea, they were utterly discouraged from any hope of safety: now indeed *Paul* told them what they should have done if they had been wise: Sirs, *you should have hearkned to me, and not have loosed*, verse 21. as if he had said, you should have done thus and thus: but *now* doe not stand poaring too much on that, you should have hearkned to me, and not have launched forth, &c. but that cannot be holpen, *now*: therefore I exhort you to be of good chear, &c.

So beloved, when the soul is discouraged upon these thoughts, *I should have prayed better, I should have heard the Word of God better, and with more profit; I should have repented better, I should have performed this and that religious and good dutie better; but ah wretch that I am, I have sinned thus and thus*; it is alwayes looking on this sinne and that sinne, this imperfection and that failing: when now I say the soule is discouraged, it will be alwayes poaring upon sinne, but it will never come out of its sinne; alwayes poaring upon its deadnesse, and unprofitablenesse, but never able to come out of it. O beloved, be of good cheare, and be not discouraged; it is true you should have prayed better; you should have heard the word of God better heretofore, you should have been more carefull and circumspect of your wayes than you were; but now you cannot help it; these things and times are gone, and cannot be recalled: such a one hath been a drunkard, a swearer, a worldling, &c. but he cannot help it now. True, he might have helped it, and because he did not, his heart shall bleed for it, if he belong to God: but doe not stand poaring too much upon it, but consider *now* what you have to doe, *now* you are to humble your selves, now you are to strive with God in all manner of prayer for more grace, and more power of obedience and assurance, and be not discouraged.

Fourthly, *If the soule be discouraged, it will breed nothing but sorrow.* 4.

What

What is the reason that many Christians are alwayes weeping, and mourning, and sighing, and sobbing, from day to day, all their dayes, and will not be comforted? because of these discouragements. 1 Thes. 4. 13. *Sorrow not* (saith the Apostle) *as those that have no hope*, as if he had said, sorrow if you will; but do not sorrow as they that have no hope.

How is that? it is a sorrow with nothing but sorrow, from which they have no hope of inlargement or freedome.

O then my brethren, suppose you have dead hearts, suppose you want zeale, you want assurance; suppose it be so, yet labour to attain these grace: sorrow and spare not; weepe and mourne and powre out whole buckets of teares for your sinnes, if you can: but, *sorrow not without nothing but sorrow*: be not discouraged: suppose that thou hast a dead heart, that thou art an hypocrite, that thou hast a rotten heart; it is a heavy thing, and a fearful case indeed, for which thou hast great cause of humiliation and sorrow; but yet *sorrow not desperately* as men without hope: be not wholly discouraged, but as you sorrow for your sinnes, so also labour with incouragement to get out and be rid of your sinnes.

5. Fifthly, *Discouragements breed and procure a totall perplexity.* They leave the soul in a maze, that it knows not whither to turne it self. When men come to be discouraged, *O what shall I do* saith one? *I am utterly undone* saith another: *I know not what will become of me*, saith a third: *Oh I am utterly lost, I shall perish one day one day God will discover me, and be avenged on me for this and that sin: I were as good go to hell at the first as at the last, for that will be the end of me. I have gone to prayer, but that doth not helpe me: I have gone to Sacraments, but I find no help: still my soule lies under the power of sinne still my sinnes are as strong in me as ever:* Thus the soule is discouraged and cries out, *Oh, what shall I doe? I know not what to doe. What shall I doe*, sayest thou?

Alas, thou hast things enough to doe, if thou wert not discouraged. *Utterly undone*! No, man, thou mightest see that thou art not utterly undone but that thou art discouraged. Dost thou not know what will become of thee? yea, poore soule, there is mercy, grace and peace *for thee*, if thou wilt not be discouraged.

6. Sixthly, *Discouragements whisper within a man a sentence of death, and an impossibility of escaping.* As far as the discouragement of life goeth, so far goeth the sentence of death *We despaired of life and had the sentence of death in our selves*, saith the Apostle, 2 *Cor.* 1 8. 9. he despaired of life in himselfe, and therfore had the sentence of death in himself: this was good, but he did not despaire of life in God; for *then* he should have had likewise the sentence of death from God in his conscience.

If you despaire in the Lord you have the sentence of death and damnation from God in your conscience, take heed of this my beloved: be not discouraged in God: do not despaire in the Lord: *that* will work a

miserable

miserable effect in your soule: it will secretly whisper a sentence of damnation in your soules.

It is strange to consider how many poore soules rub on with these whispering sentences in their bosomes, suffering their consciences day by day, to tell them that they are rotten, to tell them that they were never yet converted, to tell them that they are yet in the state of damnation, and yet they will not root out these discouragements.

O goe to the *Throne of grace*, begge for grace and for mercie and for power against sinne, and bee not discouraged. What? wilt thou carry thine owne sentence of death in thy breast? if thou wilt not rouze up thy soule, and pray with more affection and confidence, and shake off discouragements, take heed lest thou carry the sentence of thine owne death and damnation in thy bowels. Oh therefore once more let mee beseech you to take heede of these discouragements, and now hearken unto the voice of God, which calleth upon you, *Feare not. Thou drewest nigh in the day that I called upon thee; Thou saidst, Feare not.*

THE

THE

MISERY

OF THE

CREATURES

BY

The Sinne of Man.

In a SERMON

By WILLIAM FENNER, Minister of the Gospel, sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late Lecturer of *Rochford* in *Essex*.

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THE MISERY OF THE CREATURES BY The Sinne of Man.

Rom. 8. Ver. 22.

For we know that every creature groaneth with us alſo, and travelleth in pain together unto this preſent.

THE Heavens and the Earth and *every* creature in both, have a *threefold* goodneſſe created in them by God.

Firſt, they have a goodneſſe *of end*; God made every creature for his *owne glory*, for the ſetting forth of his owne praiſe; the Lord hath made all things for himſelfe, *Prov.* 16. 4. that is, that himſelfe might be honoured and glorified by all.

Secondly, a goodneſſe *of nature*; as God made all things to a good end, ſo he made them of a good nature, fit to attain to that end for which he made it. *God ſaw every thing that he made, and behold it was very good*, *Gen.* 1. 31. very good for that end, and fit for that purpoſe for which he made it.

Thirdly, a *goodneſse of uſe*: as God created every creature for a good end, and made every creature fit for that end; ſo he hath given every creature to *men* to uſe them to that end, to have *dominion* over them, *Gen.* 1. 38. that is, take them for *thy* uſe and imployment: and according as I have made them to ſet forth my glory, and made them ſet forth that end; So, ſee thou uſe them to that end. God hath appointed man that he ſhould be the creatures *mouth*, and their *heart*, and their *reaſon*, to praiſe and magnifie the Lord in them, and by them, and with them and for them, that man being ſet in a courſe to ſerve God, ſhould have the uſe of all the creatures as *under-helps* unto him: as, the Sunne to ſhine on him, the aire to breath in, the winde to refreſh him, the earth to beare him, the trees to feed him, the whole world for to be Gods Looking-glaſſe for him, wherein he might ſee the inviſible things of God. But, behold, man rebels againſt God his Maker, and brings a curſe upon himſelfe, *Gen.* 3. 19. and upon all his poſterity, *verſe* 16. and upon all the creatures, *verſe* 17. and this curſe lieth ſo heavily upon them, that they all groan unto this day under the burthen; namely, becauſe man hath violently wreſted them from the goodneſſe of their end, and villanouſly poyſoned the goodneſſe of their nature, and baſely perverted the uſe of their ſervice. As *Athanaſius* ſaid concerning Arrianiſme, the whole world groaneth under it. Yea, ſaith S. *Paul*, it *travels* in paine till it be delivered, for ſo the word ſignifieth, as much as a diſtreſſed woman in travell. It is a figure (which we call *Proſopopeia*) whereby a Perſon is feigned to the creature, as though it had will, deſire, ſorrow, groaning. It is a *Metaphorical* ſpeech, for we know that the whole creation groaneth with us, and travelleth in paine unto this preſent.

The words now read containe in them theſe foure particulars,

First, *the agony of the creature under the ſlavery of ſinne*; the whole creation groaneth.

Secondly, here is the *agony of the Saints*: it groaneth with us; we groan together with it, and it with us.

Thirdly, here is *the continuance of both*: till now.

Fourthly, here is *the certainty of the thing*: we know it to be ſo: we know that the whole creation groaneth and travelleth in pain together with us till now.

There be foure ſeverall evills ſaith *Peter Martyr*, under which every creature groaneth under the hand of man.

First, *the continuall labour the creature is put too*: you ſee the creature is put to a continuall labour: the Sun is ever ſhining, the earth is ever bearing, the fire is ever burning, &c. therefore as the *Iſraelites* groaned under the hard taske of *Pharaoh*, ſo the creatures groan under the continuall toyle they are put to by ſinfull man.

Secondly, *it groans in that it doth ſometimes partake of the plagues of the ungodly*: in the deſtruction of wicked men the creatures have their ſhare; as in the deluge of the old world, it drowned all the world, ſaving onely ſome few that were with *Noah* in the Arke: in the deſtruction of *Sodome* and *Gomorrah* the creatures were deſtroyed by fire and brimſtone from Heaven. In the deſtruction of *Egypt* the Vengeance of God

God came upon the earth, and man, other creatures. Therefore as a child groans under his fathers rod, ſo doth the creature under Gods plagues.

Thirdly, *The Creatures have a ſympathy and inſtinctive fellow feeling of mans wretchedneſſe*: therfore as a tender heart would ſcreech to ſee another man break his neck: ſo the creatures compaſſionately groane under our evills. 3.

Fourthly, *Becauſe they are diſtorted, rent and torne from their proper Maſter*; the creatures were made to ſet forth Gods Power, the wiſdom, the truth, the goodneſſe, and the glory of God; when therefore they are diſtorted and carried another way, the creatures groane. 4

When the creatures are forced to give their ſervice to the wicked deſires, and luſts of the ungodly; as a good ſonne would groan that another ſhould violently compell his hand to ſtab his own father; ſo do the creatures groane together with us, and travell in paine unto this preſent.

Hence obſerve, *That every creature groaneth under the ſlavery of ſinne*: not onely under the ſlavery of ſinfull man, but under the ſlavery of ſinne: ſo that they groan under the Saints of God, ſo as the Saints groane with them. So farre as they miniſter to the fleſh of Gods people; ſo farre they groane under them: the creature groaneth under the ſlavery of ſinne.

Are men ſwearers? becauſe of ſwearing the Land mourneth. *Jer.* 23. 10. Doe men lye, ſteale, commit adultery? for this cauſe the Land mourneth. *Hoſ* 4, 2, 3. Are women proud, and do they brave it out in their apparell? the very gates ſhall tremble and mourn for it. *Iſaiah* 3. 26. Do men covet an evill coveteouſneſſe, coveting more the game of the world than the glory of God? *The ſtone out of the wall ſhall cry, and the beame out of the timber ſhall anſwer it. Hab* 2. 11. Are men wrathfull, and cholerick, with *Moab*? *then Moab groanes againſt Moab Iſaiah* 16. 7. The grounds and dwellings of *Moab*, groane under the hands of *Moab*: the walls of *Moab*, againſt the men of *Moab*.

But it may be demanded, did ever any man heare the creatures groane? *Objection.* did any hear any unreaſonable creature groane? did ever any heare the heavens to groane, or the earth to groane, or the trees, or any ſuch like creatures groane? how do the creatures groane?

They may be ſaid to *groan* five wayes. *Anſwer.*

Firſt, *this is ſpoken hyperbolically*, to declare the great miſerie the creatures are in to ſerve ſinfull man: the creatures were made to ſerve with reference to a holy God. Oh what miſerie then is it for them to be ſerviceable to ſinfull and ungodly men? thus, ſaith *Chryſoſtome*, doth the Prophet bring in the vines groaning, the roofe of the temple and the very high-wayes groaning under mens ſins, to ſignify the exceeding great deſire that each of the creatures have to be redeemed from ſuch a thraldome. 1.

Secondly, this is ſpoken *Analogically*, in regard of a naturall inſtinct of blinde reaſon that is in all the creatures: for they have all reaſon, as if it were reaſon indeed: they have all a ſhadow of reaſon: the graſſe

growes as right, as if it knew how to grow: the wheat ſproutes forth, as if it knew how to ſprout forth; every creature acteth by a rule, which it ſwerveth not from, as if it were endued with reaſon to act by. A ſtone falling findes out the ſtraight line of deſcending, as if it had reaſon to pick it out. Let a ſtone be caſt up in the aire, all the reaſon under heaven cannot finde a ſtraighter line than it will to fall downe by; ſo every creature, it hath ſuch an obediential inſtinct to glorifie God, as if it had reaſon to obey by; wherefore it is ſaid to groan to ſerve ſinne; the Land ſhall mourne, every family a part: *Zachar.* 12. 12. As men mourn with reaſon at the crucifying of the Lord of life, ſo the Land it ſelfe mournes *Analogically* at the ſame.

3. Thirdly, this is ſpoken *ſuppoſedly or by way of ſuppoſition.* Every creature groaneth: that is, if they had reaſon, they would groane to be miſuſed.

Beloved, the liquor that the drunkard abuſeth, if it had reaſon as well as a man to know how ſhamefully it is abuſed and ſpoiled, it would groane in the barrels againſt him: it would groane in the cup againſt him, it would groane in his throate and belly againſt him; it would flie in his face, if it could ſpeake, and crie, Out *drunkard*, out.

So if God ſhould open the mouth of the creatures, as he did open the mouth of *Balaams* Aſſe: then, the proud mans garments on his back would groane againſt him; there is never a creature but if it had reaſon to know how it is abuſed, till a man is converted, it would groan againſt man.

If the creature were conſcious of mans abuſe of it, then the Land would groan to bear us, the Aire would groan to give us breathing, our houſes would groan to lodge us, our beds would groan to eaſe us, our food to feed us, our clothes to cover us, and every creature would groan againſt us to give us any help or comfort, ſo long as we live in ſin againſt God.

4. Fourthly, *intelligently*, there is an intellective aſſiſtance which runs along in every creature, as the heathen and ſchoole-men tell us. The power, goodneſſe and providence of God, run along in them, giving being, quickening, preſerving, leading and governing &c. So that a man cannot wrong the creature, but he wrongs God in the creature. And therefore becauſe *Paul* wronged and perſecuted the Church, Chriſt calls out from heaven to him, *Why perſecuteſt thou me? Act* 9. 4. Why? becauſe he perſecuted the Church, which was Chriſt his Church. As Chriſt is the head of his Church, ſo God hath made him the heir of all the creatures; all the creatures are delivered up to Chriſt, and they are his: ſo that a man cannot wrong the creatures but he wrongeth Chriſt, and Chriſt groanes in the creatures againſt the drunkard, *Drunkard, why abuſeſt thou me?* When the covetous man is covering for the world, Chriſt cries in his barne, he cries in his Cheſt: Chriſt cries in his goods, *Wretch, Wretch, why wrongeſt thou me?* Doth a man abuſe his apparell to pride? Chriſt groans againſt him, *Wretch, Wretch, why abuſeſt thou me?* all the creatures are ſo inlivened, quickned, preſerved by God, that a man

man cannot meddle nor lay his hand on the creature, but he meddles with God himſelfe.

Fifthly, this is ſpoken *ſpecifically*: not of the bleſſed Angels as *Origen* would have it, nor of men in generall as *Auſtin* would have it, becauſe man is a little world, and all Creatures meete in him: but ſpecifically every creature groaneth: that is, ſaith *Gregory* and *Hugo*, and others, *the godly groaneth*: and it is therefore ſaid every creature groaneth, becauſe the godly groane; every creature groaneth in the bowels of the Saints, they take the part of every creature, and come before God in the behalfe of the creatures, in their prayers, confeſſions, and humiliations, confeſſing how horribly and fearefully the creatures are abuſed, groaning and mourning, in their hearts for it. 5. *Familia ſpecies pro toto genere*

Thus you ſee how the creatures may be ſaid to groan under the ſlavery of ſin; Come we to the *reaſons* why the creatures are ſaid to groan under the ſlavery of ſin.

First, becauſe *it is diſtracted in its ſervice*: all the creatures are Gods ſervants: *Pſal.* 119. that is, they miniſter to his praiſe, they ſerve for the ſetting forth of his glory, they all conſpire to Gods own end and purpoſe: all the creatures are Gods ſervants, the fleſh and wicked men are Gods enemies; Oh then how diſtracted are they, when they are made to ſerve the fleſh and corruption? the earth was made to honour God, and therefore it muſt needs *groane* to carry one that is a rebell againſt God: meat and drinke were made for Gods glory, and therefore they muſt needs groan to feed a rebell: the Sun and Moon were made to declare Gods praiſe, and therefore they muſt groane to give light to a rebell, that will ſee nothing by it but to diſhonour God. Gold and ſilver, goods and cattle, corne and graſſe, were made for Gods praiſe, and therefore they muſt needs *groan* to maintain a rebell, tongues were made to bleſſe God, therefore they muſt needs groan to be in the mouthes of ſwearing and lying rebells: eyes were made for Gods praiſe, to ſee the Word and Works of God withall, therefore they muſt needs *groan* to be in the heads of luſtfull wantons, that behold nothing but vaine and ſinfull objects by it. *Reaſon* 1.

Needs muſt the creature groan that is diſtracted in its ſervice. God would have one thing, and the wicked another. When a wicked man thinks of a creature, or meddles with a creature, or uſeth a creature not to that end God hath appointed it for, the creature is diſtracted in its ſervice, it knows not which way to goe, our Saviour tells us *Matth.* 6. 24. *No man can ſerve two Maſters*, If a ſervant ſhould be compelled to have two Maſters: the one bids him go one way, doe ſuch a thing; the other commands the clean contrary of him, and that upon life and death: how miſerably ſhould ſuch an one be diſtracted, and how would it make him ſigh and groane under ſuch a ſlavery? ſo it is with the creatures when God the true and proper Maſter of them commands and appoints one thing and one end for them, and wicked men, uſurping tyrants, ſhall forcibly carry them to another: need muſt the creatures groane in ſuch diſtraction; the creatures continually gaſpe to ſet forth the praiſe of

of God: they are continually ministring of new occasions to glorifie God.

2. Secondly, *they groane because of the unprofitablenesse of their service*; they serve, and serve, and get nothing by it. Should a servant do never so hard a task, toyle and moyle himself never so much: yet if he should have good pay for his labour, it would not vex him; there would be some comfort in it: but when a servant hath toyled and laboured, if then he should have nothing but stripes for wages, and blowes for quarteridge, it would even break his heart, and it would make him to *groane* to live under such a servitude. *Thus* is it with the poor creatures: they serve wicked men, and have nothing but labour for their paines: nothing but woes, and curses, and the plagues of God upon them for their paines:

Beloved, what are all those heaths parched grounds, barren lands, &c. amongst us, but the *groanings* of the creatures under our sins? What are the tempests, inundations of waters, earthquakes, but the *groanings* and quakings of the creatures under our sinnes? What are all murraines, glanders, plagues and pestilences, but the groanings of the creatures under our sinnes? What are those strange unnaturall births, and mishapen monsters that are brought forth daily, but the groanings of the creatures under our hands? it is loth to serve us.

Look upon the Husbandman, the earth is loth to give him a harvest, he is faine to dung it and dresse it, and by his Plough to rent and teare up the very heart of it, and sow and harrow it, &c. Its loth to serve such a hard Master. Look on all the creatures, and see how backward, how dull and untoward they are to yeeld service to man, because they have such hard pay for their labour.

3. Thirdly, *Because of the unceſſantneſſe of its ſervice.* It is ever toyling and labouring without intermission Beloved, we were not able to live, unlesse the creatures were still in action, unlesse the Sea were alwayes in motion, the earth alwayes bearing, the fire alwayes heating, and all other things doing their part. What servant is there, but that sometime or other hath his holy-day, his day of recreation? but the creatures are never at rest. *By watering he wearieth the thick clouds*, Job 37.11.

Is not the Sun in the Firmament alwayes poasting up and down from East to West? it is strange to think what toyle it hath in its continuall circuits, when it runnes in one houre two thousand thousand miles. Those that have no knowledge in the working of the creatures may think it strange, but they that have learning and knowledge, know it is to be as true as the Sun shineth. But when it hath gone thus farre, what good doth come from it? one seeth to drink, sweare and swagger; another sees to Dice and Card by it; another sees to Hunt and Hauke by it, another sees to trade and chaffer: but few see to glorifie God by it. Is it not a miserable thing that when the creature hath been at all this labour and toyle, yet it shall doe it for base sinfull man, that will not see to glorifie God by it?

4. Fourthly, *in regard of the misery and woe that the creatures lie under*, so that

that it had been good for the creatures that they never had had a being: but that God meanes to deliver them. As it was ſaid of *Judas* that betrayed Chriſt, *good haa it been for him if he had never been born*; So beloved were it not that God keeps the creature untill the day of redemption of the Sonnes of God, then to free them from bondage and miſery, it had been good for the creatures that they had had no being. Better it were the creature were annihilated to its old nothing, than that wicked men ſhould *thus* caſt an eye upon the creature, tread upon the creature, breath in the creature, live of the creature; better were it for the creature to be turned to its old nothing.

I will make it plaine.

Every creature hath a double end, a *ſpecificall*, and an *ultimate* end, pray mark it.

Firſt, a *ſpecifical or intermediate end*, and that is what the creature is made to doe, as of its own nature; *as*, the *ſpecifical* end of fire is to burne, of the Sun to ſhine, of the water to moiſten.

Secondly *the ultimate and laſt end* of the creature, & that is Gods glory, to glorifie God; every creature is then happy when it hath attained its end; but the ſpecifical cannot be its happineſs; for there is another end beyond that.

The *ultimate end of a creature*, as it is a creature, namely to ſet forth Gods glory, is more eſſentiall to it, than its own ſpecificall end, becauſe it hath this ſpecificall end only in reference to the *ultimate* end.

Therefore, if the creature be robbed of its *laſt end*, it is robbed of its *being*. The ſoule and heart of the creature is killed, and it is undone, when as it is taken from his *ultimate* end. It were as good that the world were no world, as that God have no glory by it: as good no earth, no corne, no cattell, as that God be not honoured by it: A man is no man, if he doe not honour God: a creature is no creature, if it doe not honour God: it is as much as if the creature were annihilated to its firſt nothing, yea worſe: for, there is no evil in nothing, all evill is founded out of ſome good.

Hence it followeth, that a wicked man hath no right to the creatures. For if the creatures were now of right belonging to the wicked, they would not groane under their ſervice: for every thing rejoyceth to be where of right it ſhould be. And a thing *groanes* when it is not in his proper place.

I deſire not to be miſconſtrued in this hard point: wicked men have a *fiveſold* right to the creatures, the foure of which are as good as *nothing* without the *fifth*.

Firſt, they have a *civill right*: ſo *Nabals* ſheep were ſaid to be his ſheep, 1 *Sam.* 25. 4. And he was a theef that ſhould have ſtolne them from him. A man is a thief before God and man that robs a wicked man. 1.

Secondly, *a providentiall right*: that is, God by his providence may caſt the creatures in abundance upon a wicked man. Thus we ſee wicked men have lands, houſes, and great poſſeſſions, corne and cattell, &c 2.

God

God by providence casteth them upon them, *Jer.* 27. 5. God that made the Heavens and the earth with all creatures, he distributes and disposeth of them according to his owne will.

3. Thirdly, *a vindicative right* from Gods wrath: they may be instruments of his wrath, they may be able to execute the vengeance of God, as in the sixth verse of the forenamed place, *Nebuchadnezzar* was a wicked man, yet when the Lord would have him to execute his revenge upon *Judah* for *Judahs* sinnes and rebellions against God, to this end the Lord delivered up all the Cattell, and all the lands of *Judah* into the King of *Babylons* hand, though in the end he vomits them up again.

4. Fourthly, *a wicked man may have a creatures right*: a wicked man as he is a *creature*, so he hath *a creatures right* to the creatures. For one creature depends on another, and helpes one another, and all joyne to maintain the life of man. God hath commanded man that he shall not murther; and therefore he is not to murther himselfe. Wherefore when he is hungry hee must not starve himselfe, but must eate: when he is dry he must not choak himself, but he must drink, be he never so wicked.

5. Fifthly and lastly, *there is a filiall right to them*, for God will have his grace and the Gospel of his Son Christ to be offered unto them: he will have the wicked invited to faith and repentance; now this cannot be unlesse they should live: they cannot be invited to faith unlesse they have a naturall life: and a naturall life they cannot have, if they should have no naturall helps to uphold them therein, *Psal.* 115. 16. *The Heavens are the Lords, but the earth hath he given to the children of men. Chrysostome* saith, he hath given all the creatures to men in common, *I have given them my creatures here below, that they might trust in me above: that they may enter into the kingdom of heaven at the last.* This is a filiall right, when he that is not, may be a Son of God: therefore God will have the Gospell preached to the wicked. Now, if the wicked might not have the creatures, how could they come to Church? Alas, you were not able to sit in your Pews and to heare the Gospell preached, if you might not have the creatures.

But beloved, all these rights are nothing without another *right*. The creatures may groan in their hands: these make their doom and damnation the greater, and the bondage and misery of the creature the greater, that the creature should help man to come to Christ, and then he will not have him: that the creature hath fed and nourished such an one that he might repent, but he will not: that the creature hath given him life, light and strength to lead him to faith, but he will not believe: Often, the creature fetcheth such a *groan*, as that it makes all the world to ring with it, and God heares the *groans*.

A wicked man hath no *filiall* right to the creatures, they have no Sonne-like right in Christ, they have a *filiable* right, because they are invited to be his Sons and daughters; but as long as they live in their sinnes, they are none of his sonnes, neither have they any filiall right.

Beloved

Beloved, mans firſt *Charter* is out of doubt loſt, by reaſon of ſinne; all the creatures are fallen by *lapſe* into the hands of God the owner againe. Now Chriſt is our chief Lord, he is made the Heire of all things, *Hebrews* 1. And the wicked that are not new creatures in Chriſt, in regard of *filiall* right, they are but incroachers; and therefore every creature groans in their fingers, and every thing that they have, groanes be theirs; their very meat groans in their bellies, their ſleep groanes in their heads, their breath *groans* in their *lungs*: yea, the very blood *groans* in their veins, and woe is them that they have not *eares* to hear *theſe* groans.

Though God give them Tables and fill them with abundance, yet he rains hi fierce wrath and vengeance upon their meat while they are eating, *Job* 20. 23 God will make them reſtore *every* creature they have; they ſhall make reſtitution as oppreſſors of the poor creatures, *verſ.* 18. and their meat ſhall be turned into the gall of Aſpes, *verſ.* 14. for the very creatures, ſhall riſe up in judgement againſt them and condemn them: we know that *every creature groaneth.*

Secondly this may teach us that the *wicked have little cauſe to be merry at any time*, becauſe there is nothing about them, nor in them, nor before them, but groaneth againſt them. Every creature that they have groans, becauſe it is poſſeſſed by them: not ſome kind of creatures, but *every* creature, as *Theophylact* obſervs, *every* creature groaneth againſt them.

Doſt thou live in thy ſinnes, and yet art merry? thou art madde. Doſt thou live in thy carnall eſtate and condition, and yet canſt rejoyce? thou art ſurely beſides thy ſelf. For who can bee merry in the midſt of thouſand thouſands of groans? Thy Apparell groans, thy Laces, thy Silks, and thy Braveries groan, till either thou *beeſt a new creature*, or elſe *beeſt in hell.* Thy houſe and thy ſtuffe, thy Barn and thy ſtore do groan, till either thou be a Convert or in *Tophet.* Every penny in thy purſe, every ragge on thy back, yea thy fleſh and thy bones, yea thine owne ſoule and thy ſpirits, as they are Gods creatures, and take his part, *they all* groane againſt thee till thou beeſt cut off.

Not onely all thy ſinnes, all thy oathes, lies, vain ſpeeches: not onely every abſence from Church, every idle thought, every unprofitable word, every Sermon that thou haſt heard without profit, every exhortation thou haſt heard without benefit, every ſickneſſe thou haſt had without reformation, every day of patience thou haſt enjoyed without repentance, not only all theſe do groan againſt thee: but alſo *every* creature in heaven and in earth, they do all groan and travell in paine to be delivered out of thy ſlavery. Whatſoever thou doeſt, the creatures groan and complaine againſt thee. How then canſt thou rejoyce, or have merry day? I have ſaid of this joy, it is mad: and doſt thou rejoyce? thy rejoycing ſhall be ſhort. *Iob* 20. 5.

Beloved, needs muſt a wicked man have wrath and vengeance powred down upon him; for all creatures *groan* to God for his vengeance and

deſtruction. The creatures crie unto God, Lord, plague this man: Lord, ſhower down thy curſes on him: he hath abuſed and wronged me, Lord, let not ſuch a rebell as that man is, eſcape, but in thy juſtice be avenged on him for his abuſe of us.

Weepe and howle rather then thou ſecure and impenitent perſon, let this be a *Corraſive* to thy pleaſanteſt luſt, and as an *Arrow* ſhot into thy heart to let out the life and bloud of all thy ſinnes and corruptions, *to think of this*. And in the fear of God take heed, how thou goeſt on in thy ſinnes, in thy abuſe of Gods creatures, leaſt thereby thou forcing the creatures to groan for vengeance, they pull down the wrath and plagues of God upon thy head.

Oh what a terrour is this to the wicked; every creature *groans*: not in compaſſion for thee, nor in fellow-feeling with thee, as with the godly, but in indignation againſt thee.

The horſes, and the bridles, they ſhould have written upon them *holineſſe to the Lord Zach.* 14. 20. this is a Propheſie of the Churches holineſs under Chriſt, not as *Theodoret* applies it to *Hellena*, who adorned her horſe-trappings with the nailes of Chriſt his croſſe. *Hierome* refutes that; but, to ſhew that Chriſt he will have even the horſes and bridles, and all and *every* thing for a *holy uſe*; ſo the ſilly horſes and even the bridles do groan and pronounce woe unto the ungodly riders that fear not God.

Every pot in *Judah*, and every bowle in *Jeruſalem* ſhall be holy unto the Lord, ver. 12. The drinking pots and bowles do groan, woe be unto him that drinks, and lives not a godly life: yea the very high-wayes ſhall be called the *wayes of holineſſe*, *Iſay* 35. 8. the wayes and the pathes groan under all that go on them and are not holy.

There is no creature *above* or *beneath* as *Porſper* ſpeaketh, which doth not profeſſe the praiſe of God, and therefore every creature conteſteth againſt thee that praiſeſt not God. The Angels and all the Hoaſt of Heaven praiſe God, *Pſalme* 148. *the Sunne, the Moone and the ſtarres praiſe God, the heavens and the waters that be above the heavens praiſe God: the earth, the dragons, and all the deepes, fire and haile* &c. *Kings of the earth*, &c. *all theſe* ſing forth the praiſes of God. And therefore they all groane againſt him that praiſeth him not.

Better were it for thee to have all the divels in hell, againſt thee, than to have the groanes of Gods creatures againſt thee. I would rather have all the divells in hell, and all the wicked in the world againſt me, then the leaſt worme or duſt of the earth to groane in the eares of the Lord againſt me. A thouſand worlds cannot doe me ſo much good, as the leaſt groane of the *meaneſt* of all Gods creatures can doe mee hurt. Oh then how ſhall the wicked ever hope to eſcape the doome to come, that have ſo many millions of creatures groaning againſt them?

But what kinde of groans are theſe?

1. They are *upbraiding* groans.
2. They are *witneſſing* groans.

They

They are *accuſing* groanes. 3.
They are *judging and condemning* groanes. 4.

First, they are *upbraiding* groanes, *Give ears Oh ye heavens, and I will ſpeak, and hear Oh earth the words of my lips. Deut.* 32. 1. as if God had ſaid, mark O ye heavens, and let all the whole world hear what I teſtify againſt this people: as if the heavens and the earth did upbraid them of their unthanfulneſſe. God commands the Sun to ſhine, and it ſhineth: the earth to fructify, and it obeyeth: But *this* wicked people he commands to repent and forſake their ſins, and they will not. 1.

Chryſoſtome ſaith, wicked men although they have naturall *reaſon* in them, are more ſenceleſs than *ſenceleſſe* creatures: the rocks, and the flints, the flye and the gnats may upbraid them; the rocks rent in ſunder, but this people will not rent their hearts; ſwarmes of flies were hiſs'd for to come, and they yielded obedience; and the liveleſſe creatures groan under the ſlavery of ſin: but *they* will not obey, *they* will not be brought to groan for their ſins. How do all the creatures upbraid man! *Do ye thus requite the Lord O ye fooliſh people and unwiſe?*

Beloved, how do the heavens and the earth upbraide thee for unthankfulneſſe; wert thou ever in ſickneſs, and God did not deliver thee? wert thou ever in miſery, and God did not comfort thee? wert thou ever in any ſtraight, and God did not direct thee? in ſickneſs who was life unto thee? in poverty who ſupplyed thee? in danger who delivered thee? was it not God that hath done all for thee? And ſhall the Lord command thee obedience, and wilt thou not grant it him? doth he command thee to part with thy luſt, and crucify all thy corruptions, and wilt thou not obey him? doth the Lord command thee to be meek, humble, patient, and doſt thou refuſe? *then*, hear O heavens, and hearken O earth.

Secondly, the groans of the creatures are *witneſsing groanes*. I call heaven and earth to record againſt you: know that you ſhall ſhortly periſh, ſaid *Moſes* to the *Iſraelites. Deut.* 4. 26. So beloved, let me ſay to you, I call heaven and earth to record againſt you, that woe and damnation ſhall be to that man that obeys not the commandments of God; Curſed be that man, that goeth on ſtill in his wickedneſſe. The heavens write his curſe, and the whole earth do witneſs *his* vengeance, that will not give over his luſt at he commandment of the Goſpel of the Lord Jeſus Chriſt. 2.

As *Joſhuah* ſaid unto all the people, *Joſh.* 24. 27. Behold *this* ſtone ſhall be a witneſſe unto us, for it hath heard all the words of the Lord, which he ſpake unto us; it ſhall be a witneſſe, &c. ſo may I ſay unto you, the walls of this houſe ſhall cry, the timber of the Church ſhall anſwer, *this Sermon* that you have heard, this doctrine that hath been preached unto you, if you will not repent, if you will not humble your ſelves and obey the voyce of your God, *all theſe* ſhall witneſſe againſt you another day, that you had a *time*, that you had a *day* to repent in, you had the

word of God calling you to it, but you would not.

Doſt thou commit a ſinne? and none *by*, but the ſtones in the ſtreets? even they ſee thee, like *Joſhuah*'s ſtone with ſeven eyes, and they ſhall witneſſe againſt thee. Doſt thou pray thy lazie prayers unto God, thoughtleſſe of God, and none *by* but the walls of thy Cloſet, or thy bed, or thy hangings? they ſhall witneſſe againſt thee. Doſt thou ſwear, and blaſpheme the King of Heaven? though none were preſent, but the fowles of the aire, they ſhall carry thy voyce and declare the matter. *Eccleſ.*10. 20. If the creatures groan againſt thee, then they are ſenſible in ſome ſort, to *witneſſe* againſt thee.

Beloved, mens hearts are ſo ſtubborne, that we the Miniſters of God may do as the Prophet did, 1 *King.*13.2. who cried *O Altar, Altar*, thus ſaith the Lord. What? was the Prophet ſent unto the Altar? had the Altar eares? No, he was ſent unto *Jeroboam*, his meſſage was to him; but he knew that he would not hear, nor believe, nor obey; therefore he turned from the King, and ſpake to the ſenceleſſe Altar So may we ſay for all the hearing ſome will afford us; *O walls, walls*, thus ſaith the Lord, curſed is the man that obeyeth not. O Houſe of the Lord, witneſſe againſt *this* rebellious generation.

So *Jeremy*, he cried out, *O earth, earth, earth, hear the Word of the Lord, thus ſaith the Lord, write this man a caſt-away, that ſhall never proſper*, Jer.22.29. he meant wicked *Jeconiah* the King; but becauſe he was a deaf Adder, he preacheth to the dead earth, as being more likely to liſten than he.

O fearfull doom! When *Jeconiah* will not hear, God he roars ſo loud that he makes the dead and ſenceleſſe earth to hear.

Beloved, in the fear of God, take heed, if there be any dead worldly-hearted Profeſſor *here*, if there be any looſe prophane ſinner here, any impenitent wretch that hath not repented, if after the Lord hath ſent his Miniſters to *thee*, his Word and Goſpell to thee, and thou *will not* hear; take heed leſt the Lord direct his ſpeech to the dead *earth*, and ſay, *O earth, earth, earth*, hear the Word of the Lord; write *theſe men*, men that ſhall never proſper: they will *ſtill* covet and lie, they will ſtill fret and chafe, they will ſtill content themſelves with forms of godlineſſe, they will ſtill be lukewarm or key-cold; they do ſtill pray as they did, rub on as they did ſeven years ago; no more holy, no more zealous, no more heavenly, they will not be bettered; O *earth, earth earth*, hear the Word of the Lord, write *them* a people that ſhall never proſper, a people that ſhall never be converted; write them men damned for ever; let them come and hear Sermon after Sermon, but write them men that ſhall never proſper; let them pray, and let their prayers never proſper; let them go on in their dead-hearted profeſſion, but write them men that ſhall never proſper.

Beloved, God forbid that it ſhould ſo be written againſt you, but woe be to you if ever it be! for if *once* the earth hath wrote this eternall decree of God upon thy ſoule, it can never be altered; I will warrant thee thy damnation ſure.

Thirdly,

Thirdly, they are *accuſing groanes*; they ſhall accuſe thee for caſting thine eye upon a creature, without taking notice of God. They ſhall accuſe thee for thy touching, taſting, handling, uſing any of the creatures without adoration of God. Doſt thou think of a creature, ſpeak of a creature, meddle with a creature, or take poſſeſſion of a creature? they ſhall accuſe thee, if thou doſt not live to the glory of God the Creator. 3.

Fourthly, theſe groans are *judging and condemning groans.* He ſhall call the Heavens above, and the earth to judge his people, *Pſal.* 50. 4. The creatures groan; why then doſt thou not groan? the creatures account themſelves oppreſſed and ſore afflicted becauſe they are conſtrained to ſerve ſinne; why then doſt thou injure them? 4.

If the King ſhould build him a ſtately Palace, and one ſhould willingly deface it, or abuſe it, or pull it down: would not the very Ravens judge him a Traytor? The creatures are Gods Palace, and thou demoliſheſt their beauty, by making them the inſtruments, or abettors, or matter, or incentives of ſinne; thou ſhalt be adjudged of *High treaſon* againſt the King of Kings, *for we know that every creature groaneth with us; and travelleth in pain together untill now.*

Now we come to a third uſe

Of Exhortation; doth the creature groan to ſerve ſinne? *take heed* then *you do not abuſe the creatures of God.* There is not any one of them but if it be abuſed to ſin or by ſin, but it will preſently make its complaint (like a little child to his Father) with groans unto God. *Uſe* 3.

Labour to be a true *Convert* unto God; otherwiſe, if thou beeſt not regenerate and a Convert, every creature that thou haſt, is in bondage under thy hands, and it groans unto God againſt thee, till God recover it out of thy hands again. 1.

I will recover my wooll and my flaxe, ſaith God, *Hoſea* 2. 9. the creature groaned under thraldome, becauſe it was poſſeſſed by them that were carnall; and therefore God ſayes he would recover it.

Secondly, *labour not to ſinne againſt God.* For, if thou ſinneſt againſt God, thou canſt not meet with a creature but it groanth againſt thee. When *Jonah* had ſinned againſt God, the Sea roared againſt *Jonah*, and he at laſt knew it well enough: for when the Marriners askt what he was, I am an Hebrew ſaith he, and I fear God, the God of Heaven, which hath made the Sea and the dry Land, *Ionah* 1. 9. as if he ſhould ſay, I fear the Lord, for now I ſee the Heavens are black againſt *me*: and the clouds mourn at me: and the Sea groaneth under me, ſeeing I am fled from the preſence of the Lord. 2.

Thirdly, *labour never to ſet your hearts on any creature*; for, *then*, you abuſe it to worldlineſſe, and covetouſneſſe. What greater injury can we offer to the creatures, than by making them occaſions of turning from God, which were given us the more to oblige us to God? 3.

If you be covetous and earthly, the creature muſt needs groan under this wrong. Covetouſneſſe is Idolatry, ſaith Saint *Paul*, *Coloſ.* 3. 5.

thou

thou turneſt the creature into an Idoll: every creature is the workmanſhip of God, but an Idoll is a thing dedicated to Divels.

4. Fourthly, *labour to uſe all the creatures in humility and thankfulneſſe.* There is not a creature, but it hath this *Motto* engraven upon it, it is the gift of God. In every thing then give thanks, 1 *Theſ.* 5.8. A thing and a creature are *convertible termes*: if in every thing, *then* for every creature muſt we give thanks; why? becauſe every thing that God doth for us, or doth beſtow upon us, it is a gift: *and* a gift groans under unthankfulneſſe: there is never a ſickneſſe that thou haſt been delivered from, but it groans againſt thee, if thou haſt not had thine iniquity purged by it: never a bleſſing but it will groan againſt thee, if thou ſerve not God the better by it: never an ordinance of life and grace but it groans againſt thee, if thou art not ſanctified and made holy by it.

5. Fifthly, *uſe them alias ſo many Bookes, and as ſo many Ladders or Riſes to climbe up with the ſoule to God.* When thou ſeeſt how kindly and favourably the Sun ſhineth on thee, think, *are Gods creatures ſo comfortable! how comfortable is the light of Gods countenance?* When thou taſteſt the ſweetneſſe of any creature, think then, *O what infinite ſweetneſſe is there in God himſelf!* ſtill, from the creatures, winde up thy ſoul to the Creator: uſe all the creatures as a riſe to winde up thine heart to ſee and know, to meditate and conceive of ſome thing of God.

Saint *Anthony* being found fault withall for want of Books, anſwered, *My Books are Gods creatures*, and in *them* I may read, as in the ſilent Oracles of God; this is my Book, and it hath *three* pages, and as many Letters: Heaven, Water, Earth: they are the pages of this book: Stars, Fiſhes, Fowles, and all the Terreſtriall creatures, they are the letters of this book.

There are but three main Books in the world to be read: all other books are but Commentaries upon them.

1. The Book of the Creatures.
2. The Book of the Scriptures.
3. The Book of every Mans conſcience.

Read but theſe three, and meditate of them, and thou ſhalt have underſtanding in the wayes of God, to know God in all thy wayes.

Beloved, this is rightly to uſe the creatures, and thus uſing them, thou ſhalt prevent their groanings againſt thee: to behold and ſee God preſent in them all.

It was the ſaying of an Ancient, that, that man is blind, deaf, ſenſeleſs, brutiſh, that knows not God. Thou canſt not ſee a creature, but thou mayeſt ſee God: thou canſt not feel a creature, but thou mayeſt feel God: thou canſt not ſmell, nor taſte, nor meddle with a creature, but thou mayeſt ſmell and taſte God in the creature: thou canſt not behold a creature, but thou mayeſt behold God in the creature.

O ſaith one, if I could ſee God as he appeared to the Fathers, then I ſhould obey him, and fear him, and truſt in him, and love him.

I anſwer,

I anſwer, God appeares now as he did then. How did God appeare to *Abraham*, *Iſaak*, &c. and to all the holy Patriarches and Prophets? Did God appear to them in his own eſſence and nature? No, it is impoſſible that any ſhould ſee God and live. When God appeared to them, and ſhewed himſelfe to them, he did it *in the creatures*. And I pray you doth not God appeare thus amongſt us now? God having made man to behold by ſenſe, by ſight, hearing, ſmelling, taſting, handling; that all the knowledge he hath, he muſt have it by theſe; God makes as it were a manifeſtation of himſelfe in the Sunne, Moon, and ſtarres, he takes the Cattle, plants, and therein he ſhewes ſomething of himſelfe: thou never ſeeſt any creature but it is a manifeſtation of God to thee: the whole world is an apparition of God to thee; God appears in the heavens, in the earth, and in every creature. If therefore when thou lookeſt on any of the creatures, thou makeſt not an holy uſe of them, beholding God in them, uſing them as a riſe to wind up thy heart and ſoule to God; then thou abuſeſt the creatures, and makeſt them to *groan* againſt thee. For, *we know that the whole creation groaneth and travelling in paine till this preſent.*

THE

THE

CHRISTIAN

HIS

IMITATION

OF CHRIST.

In a SERMON

By WILLIAM FENNER, Minister of the Gospel, sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late Lecturer of *Rochford* in *Essex*.

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THE CHRISTIAN HIS IMITATION OF CHRIST.

1 JOHN 2. VER. 6.

He that ſaith he remaineth in him, ought even ſo to walke as he hath walked.

THis our bleſſed Apoſtle in the beginning of this Chapter, doth declare theſe four things,

Firſt a *generall propoſition of an advocate for the ſinnes of the world; If any man ſinne we have an advocate, verſe* 1, 2.

Secondly, *an actuall application of this to all true beleevers*, who may all know that Chriſt is theirs and that they are Chriſts, ver. 5. *And hereby we know that we know him, if we keep his commandements.* We know and are acquainted with this principle, that Jeſus Chriſt is the propitiation for our ſinnes, if we keepe his commandments.

Thirdly, here is *the fantaſticall preſumption of many men that here ... think and ſay that they are in Chriſt, when indeed they are not in Chriſt. ver ...*

He that saith, I know him, and keepeth not his commandements, is a lyar, and the truth is not in him.

Fourthly, here is *an universall direction to all men, whereby to try and examine themselves whether they be in Christ yea or no. He that saith he abideth in him ought himselfe to walk as he walked.*

These words branch themselvs into a *Thesis* and an *Hypothesis*.

The *Thesis* is this, He that abideth in Christ, must walke as he hath walked.

The *Hypothesis* is this, If any man be conceited of the *subject*, that he abideth in Christ, he must be assured of the *predicate*, that he walk himselfe even as Christ walked. If he say he is in Christ, he must be sure to walke as Christ walked.

To walke as Christ walked; there is a life of a Christian: if he walke not as Christ walked, it is a plain demonstration that he is not in Christ. *He that saith he abideth in him, ought himselfe also to walke as he walked*

He that saith; as if the Apostle had said, If there be any that saith he abideth in Christ, he must walke as Christ walked.

Hence observe, *That a true Christian he walks as Christ walked, if he be in Christ.*

Before we make entrance hereupon, let me expound to you two things, lest we meete with rubs in the way.

First, *the conditionall*, If.

Secondly, *the exemplary* As.

First *for the conditionall*, If. it is not a *precedent condition* of life, as a *condigne* preparation unto, or a *previall* disposition for Christ: for a man cannot first walk as Christ walked, and then be in Christ. A graft cannot live the life of the stock, and then be inoculated into the stock. No: but it is a *subsequent condition*; if ever a man be in Christ, Christ holds him to *these* termes, to live as he lived, to walk as he walked.

The first act is before the latter act: life before the actions of life; *so walke as Christ walked*, this notes the actions of life. Now, a man must first be in Christ, before he can walk as Christ walked.

Indeed *this* condition is first *quoad cognosci*, to our knowledge: but it is not first *quoad esse*, and in its own nature. So then, to walke as Christ walked, being a *necessary consequent* of being in Christ: we cannot be said to be in Christ, if we walk not as Christ walked: for, take away the *necessary consequent* and you take away the *antecedent*; take away the *walking as Christ walked*, and you take away the *abiding in Christ*. This condition is put in by our Saviour. *John* 15. 10. *If ye shall keep my commandements, ye shall abide in my love, as I have kept my Fathers commandements and abide in his love.* This was the walk of Christ, he kept his Fathers commandements, and abode in his love. This must be your walke too, that looke to abide in Christs love. If ye keepe my commandements, ye shall abide in my love. But if there be any commandement of Christ in all the Gospell that you will not conforme to, it is an evident signe, that ye abide not in Christs love.

Secondly, for the *exemplary*, As, even as he walked

Can

Can any man walke as Christ walked? is it possible that dust and ashes, that is corrupt with sinne, can walk as he walked?

This word, *as*, hath a twofold signification: there is a twofold *as*, either such an *as*, as importts an *equality*: or secondly *similitude*.

As this *as* imports an equality, so it is impossible that any flesh can walk as Christ walked: so purely, so unspottedly, so steadily, so effectually as he lived. No, for our Saviour Christ was filled with the Holy Ghost: and of his fulnesse have we all received grace for grace. *John* 1, 16. Marke, he doth not say that we receive his fullnesse: but, *some of his fulneße*: so that none can walk as Christ walked with an *as* of equality: but there is an *as* of similitude.

A scholar writes as his masters coppy directs him: he begins every line as his master begins, he ends as he ends, he sets himselfe to frame every letter as his master framed it, to joyne letters and syllables together as his master joyned them together. Though there be no equality, he cannot write one stroke or dash with his penne so well as his master: yet he doth write as his master sets his coppy: his hand followes his masters hand. So it is said of all that are in Christ. *Revel.* 14. 4. *that they follow the Lamb whithersoever he goeth*: they follow Christ in all duties, in all holinesse, in all his commandements: they track Christ in all his steps, though they cannot walke with such long strides, so steadily, so purely, so constantly as Christ; yet they labour to track him with this *as* of similitude.

Doe all that are in Christ, walke as Christ walked? yea Beloved, *this* is a clause of the *covenant of grace*, so that a man cannot be in Christ, unlesse he walk as Christ walked. For, *thus* runs the tenour of the covenant of grace: *Matth.* 11. 29. *Learne of me, for I am meeke and lowly of heart, and ye shall finde rest unto your soules.* Marke, there is no rest to the soule, no grace to the conscience, no assurance of the pardon of sinne: Christ gives no comfort to the heart, unlesse the heart will learne of Christ, follow Christ his coppy, be holy as he is holy, pure as he is pure, walk as he walked.

This will the better appear, if we consider that Christ his life must be the example for our life, according to which we must live. Now, the *exemplatum* must be conformable to the exemplary, saith *Aquinas*; the draught must be according to the copy; so if Christs life be the patterne of our life, then our life must be conformable to his life, and therefore Christ declares his wayes unto us, as our samplers; *Christ* was humble, and serviceable to all in the dayes of his flesh, with this Motto, *John* 13. 15. *I have given you an example, that you should doe as I have done.*

Thou art of thy master the devill, and his coppy thou followest, if thou account it an indignity to stoop, a disgrace to condescend to thy brother. *Christ* was willing to suffer disgrace with this Motto, 1. *Pet.* 2. 21. *Leaving us an example that we should follow his steps.*

Art thou loth to practice Religion for fear of the crosse? loth to reproove sinne for fear of a flout, or of the displeasure of a great man: least thou shouldest procure his ill will? it is evident that thou followest

loweſt not *Chriſt*, becauſe he hath left us an example, that as he ſuffered, ſo alſo ſhould we: *Chriſt* was obedient to the death of the croſſe, not looking to his owne things ſo much as the things of others; ſo the Apoſtle warneth us, *Let the ſame minde bee in you that was in Chriſt Ieſus*, 1. *Iohn* 2.5. you that bee in *Chriſt*, muſt have the ſame minde that *Chriſt* had. 1. *Iohn* 3. 3. *Hee that hath this hope, purgeth himſelfe, even as he is pure.* Howſoever the world nick-names and reproaches purity, yet if any have *this* hope (indeed he may have other hopes, he may have vaine, rotten, dead hopes, and never ſeeke after purity) but he that hath *this hope*, a true *ſaving* hope to be redeemed by *Chriſt*, he purifyeth himſelf even as he is pure.

Thou then which art not pure, but makeſt a mocke of pureneſſe and of conſcience of every ſin: thou canſt have no true ſound faith in the Lord Jeſus. Thou muſt be righteous even as he is righteous.

Thou happily ſaieſt thou art righteous, thou doeſt this and that righteouſneſſe, this and that good action: take thou heed ſaith the Apoſtle, that thou *deceive not thy ſelfe*, thou muſt be righteous as Chiſt is righteous.

In a word, *love* is the fulfilling of the law, and *Gualter* carrieth it along through all the law which Chriſt walked in: Chriſt loved us, and gave himſelfe for us with this injunction, *A new commandement give I unto you, that you love one another as I have loved you*, *Iohn*. 13. 34.

This was one of the main reaſons of Chriſts comming into the world, to redeem us for our *juſtification*; and *then* to be an example of life to us for our ſanctification; ſaith Saint *Baſil*. Chriſt was ſet for a ſigne to all nations, *Iſay*. 11. 10. A land-marke to all people, to take their aim, how to thinke, how to ſpeake, how to walke, how to live.

As men at Sea, if they ſee a Land-mark, or the Pole-ſtarre, thereby know how to guide the Ship; ſo Chriſt he is a ſigne to all Nations, a ſigne of zeale in prayer, a ſigne of reverence in the Temple, of perſeverance in holineſſe, of piety in life, and of unſpotted purity, and conſtancy in death.

Yea, to winde it up a little higher, *to walk as Chriſt walked*, is an *As* of *participation*. We muſt not onely walke as Chriſt walked with an *as* of *proportion*; for ſo the beaſts may walk; every creature, the Sunne, the Moone, &c. walke according to their rule wherein God hath ſet them, as Chriſt did walke in his courſe that God ſet him in: but this is not enough; he that is in Chriſt, muſt walke as Chriſt walked with an *As* of *participation*; he muſt pattake of the ſame life, with Chriſt, and be led by the ſame Spirit of Chriſt, guided by the ſame grace of Chriſt.

Even as *leſſe white* is like *more white*, though not alike in the ſame *degree*, yet in the ſame *nature*; there is the ſame nature in the leſſer that there is in the bigger; So we muſt have the ſame life, obey the ſame commandements, be guided by the ſame rule, ſwayed by the ſame motions, led by the ſame Spirit that was in Chriſt. *If any man have not the Spirit of Chriſt, the ſame is none of his*, ſaith the Apoſtle, *Rom*. 8. 9.

What

What saith one, can there be any man that is none of *Christs*? doth not he say that every beast in the field, and the cattell on a thousand hils, are his? *Psal.* 50. 10. and doth he say that there are some men that are none of his?

Yea, saith the Apostle, *If any man be not led by the Spirit of Christ, the same is none of his.* Indeed he is Christs as the beasts are his, by *creation* and *preservation*, &c. but thou art none of Christs by *grace* and *redemption*, unlesse thou hast the same Spirit that was in Christ to live in thee.

What is it to walk as *Christ* walked? it is to contemne the same gain and pleasures and vanities of the world that he contemned; to yield to the same precepts that he obeyed; to yield to the same reproaches, hatred and persecutions that he endured; to take up the same duties, to preach the same truths, to live in the same rule, and in all to be led by the same Spirit.

Thus you see the *explanation* of the doctrine; come we now to the *Reasons* which are principally these foure.

The first reason is taken from *the scope and end for which the Lord did send his Son into the world*; as to justifie the ungodly, so also to conforme all those that are justified, to the image of Christ. 1.

You may read that this was Gods purpose, that he laid downe in himselfe from all eternity before the foundation of the world was laid; when he predestinated that his Son should come into the world, he predestinated that all that should be redeemed by him, should be conformable to the image of his Son, *Rom.* 8. 29. whomsoever he did foreknow, with the fore knowledge of *Love* and predestination, them he did predestinate to be made like unto Christ; that looke what Christ was by *nature*, they might be by *grace*.

If this be the end of Gods predestination, then it is impossible that any man should be in Christ, and not have the image of Christ; *Chrysostome* saith, that as Christ was holy by nature: so those that are predestinate, should be holy by grace.

God shall never be frustrated of his end and purpose. If God have purposed it, who shal frustrate it? Man indeed may be frustrated of his end, because of his weaknesse and inability to accomplish by himselfe what he purposeth; some other person or thing prevents him of his end. But God as he hath a purpose in himselfe, so he is powerfull and able to bring his purpose to passe.

We may conclude that that man that prayeth for mercy, and wisheth, *Oh that I might have redemption by Christ; Oh that I might go to heaven*, and yet lives in his sinnes and slavery to his lusts: he prayeth to have benefit by Christ, and to goe to Heaven in spight of God, against the will and purpose of God.

Our owne consciences may tell us, that God cannot be frustrated of his end and purpose: but that thus we must be made conformable to *Christ*, or else we shall never have benefit or salvation by him: or else Gods purpose would be frustrated and in vain.

That thing must be frustrated, and in vaine, that attains not its end: if this be

be the end that God hath purposed in himselfe, in the giving of Christ for life and salvation to the world, that all that are redeemed and saved by him, should be made conformable to him: either all such as are not conformable to the Image of Christ, shall never be saved, but shall perish for ever without Christ: or else Gods purpose must be frustrated and in vaine.

The second reason is taken from *the practice of Christianity* (saith Leo) in vain are we called Christians, if we be not imitators of Christ, and live as he lived. The Disciples, are called *Christians*, *Acts* 11. 26. *The very name* tells us that we must be followers of Christ, or else, we are not in Christ: if any man be in Christ, he must really be a Christian.

As a man if he be of a trade, he must set up that trade, all his layings out and travell and pains must be in that trade: why? it is his profession: so, if a man be in Christ, all his conversation must be Christian, his labours and endeavours must be in the trade of Christianity, he must walke as Christ walked. He must be a Christian in all his courses, in all his ways, or else he is not in Christ.

As the Platonists are denominated from *Plato*, so are Christians from Christ. The Franciscans from *Francis*, the Dominicans from *Dominick*; *these* were bound to follow the rules of *their Order*, or else superstition would not suffer them to be of that *Order*: much lesse canst thou be of the *Order* of Christ, if thou observe not his rules, if thou live not as he lived.

Christ hath given thee a law for thy mind, for to govern thy thoughts: Thou wilt not busie thy thoughts with holy meditations; thy heart is not christian. Christ hath given a law to thy affections: thou wilt be fretful and impatient, malitious, proud, and ambitious, and carnal; thy passions are not christian. Christ hath given a law to thy life, that thy life may be holy: therefore if thy life be not according to the Gospel of Christ, thy life is not Christian, neither will Christ own thee for his, but will slay thee with curses, as an enemy of his crosse, and not as a follower of his death; *These mine enemies that will not that I should reigne over them*, saith Christ, *Luke* 19. 27. *Bring them hither and slay them before me.*

Thou canst not look for a Saviour to have mercy on thee, if thou wilt not be ruled as a Disciple of Christ, but thou shalt be damned in the presence of Christ. *Slay them before me*, saith Christ; Christ Jesus which is the Saviour of the World, will damne thee, and see thee confounded before his face; he himselfe will see thee in hell: thou mayest cry for mercy, and for the blood of Christ; yet if thou wilt not live as Christ lived, but wilt rebel and sin against Christ, Christ will see thee in hell, and though he look on thee, yet he will destroy thee without mercy.

If ever thou beest in Christ, thou must walke as Christ walked; thou must be a Christian like to that good Martyr, who to all demands answered that he was a Christian. When they asked him what his name was, he answered it was *Christian*; his thoughts were *Christian*, his words and actions *Christian*; his countrey, his hopes, his aime, all

that

that ever he did, they could get nothing out of him, but all was *Christian*, and so he gave testimony to the Lord Jesus. So I tell thee, thou must be a *Christian all over*, a Christian in thy thoughts, in thy words, a Christian in thy calling, and in all thy imployments, being swayed by the Gospell of Christ, or else thou art not in Christ.

The third reason is taken from the *essentiall, or rather from the integrall union that is between Christ and all those that are in Christ*; they are all members of his most gracious body. Ye are the body of Christ, and members in particular, 1 *Cor.* 12.27. now, we know that all the members have the same life, and are quickened by the same soule: the soule is whole in the whole body, and whole in every member of the body: so if Christ be our head, we are his members, and the christian life of Christ must be diffused thorough us, so that one man cannot be a drunkard, another a worldling, another an Epicure, another a sweerer, another a whoremaster, another a lyar, another a [illegible] ling, another a mocker, another a vaine-jester, another a [illegible] and yet be a member of Christ. All the members of Christ must have one life. Reason

As in a mans body, there be veines, arteries, and nerves, that are the channels to convey life, and motion and sense to every member, that all the members may have the same life dispersed through the body. So it is in the body of Christ: every member of Christ hath *faith* for his veines, to convey the same life, and the same spirits, and the same gracious motions to all the body, that it is not now the member that lives, but Christ that lives in it. *Gal.* 2. I live not, saith the Apostle, but Christ liveth in me. As in the body, it is not the eye that seeth, if we speak properly, but the man that seeth with the eye: it is not the ear that heareth, but the man that heareth with the ear: so in the body of Christ, it is no more the man that speaketh, but the truth of Christ speaking in him. *We have the minde of Christ*, saith the Apostle. 1 *Cor.* 2.16. if we be in Christ, Christ thinkes in us, Christ speakes in us, Christ walkes in us, Christ doth all in us. As in the same body, the soule rules and quickens every member. The body of Christ cannot be a monster, like those Locusts spoken of, *Revel.* 9.7. that had shapes like horse, heads as it were like crownes of gold, and their faces like the faces of a man, and had haire like women, and teeth like Lyons; this is a monster, and not a simple body: such a one cannot the body of Christ be; a mocker for one member, an ignorant sot for another, an hypocrite for another, a carnall gospeller for another, a covetous worldling for another.

As in the body of a man, every member in this mans body, must be this mans member, and not the member of another man: As for example, *Peter* must have *Peters* legs, and not *Simon Magus* his legs: *Peter* must have *Peters* eys, not *Alexanders* eyes: *Peter* must have *Peters* hands, and not *Judas* hands: you cannot take the eye of an Horse, the leg of a Dog, and the paw of a Beare, and put them together, and say heres a man: no, this would be a monster: every perfect body must have its own members.

So it is in the body of Christ: every member in Christ his Body,

must have Christ his Members: every member in a mans body acts with reason, so every member of Christ acts with direction of Christ, it is informed by Christ, his minde is quickened by Christ his life: so that a man cannot be a member of Christ, but he must walke as Christ walked.

I know, the best Christian may fall seven times a day, though he be in Christ: it doth not therefore follow that every particular action savours of Christ: but, as every member in the body lives the life of the whole body, or else it is a dead member: so thou must live the life of Christ, or else thou canst never be saved.

You know that all the actions of a man are guided by reason: yet there are some particular actions that he doth, and not by reason: as it may be he shakes his head, or moves his hand, and jogs his foote, and considers not what he doth: they are the actions of a *reasonable* man, though not *reasonable* actions: so, there may be many actions that are the actions of Christians though not Christian actions. The sinnes of the godly, they are the actions of a Christian, but they are not Christian actions: there may bee stoppings in the body: though the same life and quickening runnes through the whole body, yet through the stopping of the liver and the pipes, distempers and ill humours may be raised in the body; so it may be in the body of Christ: and so many a Christian may fall through infirmity; but the course of a Christian, the life of a Christian, the ordinary trade of a Christian, the walke of a Christian, is to live with the same spirit that lived in Christ, to walke in the same way that Christ walked in.

The last reason, is taken from *the neere relation that is to be betweene Christ and every member of Christ.* They are not onely the Servants and Disciples of Christ, but they are the children of Christ, by his begetting of them. If all that are in Christ, are the children of Christ, they must needs walke as Christ walked. Like begets the like. Indeed a godly man may beget a wicked child, a graceless sonne; the reason is because he begets his sonne not as he is a godly man, but as he is a man corrupt by nature with sinne: but Christ begets as he is God, and therefore as he is without sinne in himselfe, so he never begets any but by an eternall spirit, and therefore they cannot but be like him. *Be ye followers of God as dear children. Ephes.* 5. 1. The Apostle grounds his exhortation upon a necessity in grace. Consider, if you be the children of God, it can be no otherwise but you must be followers of Christ as dear children. The begetter communicates himselfe to the begotten: if the begetter be flesh, he begetteth flesh: so *Adam* begot a sonne after his own likenesse. *That that is born of the flesh is flesh. John* 3. and is of a fleshly nature. *That that is borne of the spirit is spirit.* If we are begotten again by the Spirit of God, then are we spiritualized of God; so that a man cannot be in Christ, unlesse he be the child of Christ, and walke as Christ walked Christ was perfect, Christ was mercifull; be you so, saith Christ, *Matth.* 5. *Be you perfect as your Heavenly Father is perfect*; as if he should say, you cannot be the children of your Heavenly

Father

Father, unlesse you be perfect as he is perfect, mercifull as he is mercifull, holy as he is holy, righteous as he is righteous, walke as he walked.

Is it so that all that are in Christ, walke as Christ walked? then all wicked men blaspheme the name of Christ, that do not live the life of the Lord Jesus.

These blaspheme the holy and sacred name of Christ. Oh saith one, I hope I am a Christian: yet the man is a drunkard or a whoremaster, or a gamester, or a worldling, a proud man, a covetous man, What? was Christ a drunkard? was Christ a whoremaster? was Christ a gamester, a worldling, proud, covetous? it were blasphemy for any to say so of Christ: and it is also blasphemy for thee who walkest not after the Gospell, to say thou art a Christian. As I am a Christian, saith another: yet the man is a filthy speaker. Was Christ such a one? a swearer, &c.? Thou blasphemest the name of Christ. I hope we are all Christians, saith a third; and yet they are men that live in security and prophanesse. What? was there security in Christ? was prophanesse in Christ? Oh, what blasphemie is it for thee to stile thy self by the Name of Christ, to say thou art in Christ? *Revel.* 2. 9. saith Christ, I know the blasphemy of them that say they are Jews and are not: that say they are the children of *Abraham*, but doe not the workes of *Abraham*. If a man did blaspheme God to stile himself a Jew, or a child of *Abraham*, that did not the workes of *Abraham*: what blasphemy then is it for thee to say thou art a Christian, and yet dost not the workes of Christ? could not a man take the name of *Abraham*, but he did blaspheme, unlesse he did the workes of *Abraham*? how then durst thou take the name of Christ upon thee, and not doe the workes of Christ, nor walk as Christ walked?

Beloved, is any man a Christian? he hath holinesse engraven in his forehead to the Lord, in his heart, in his thoughts, in his words, and in all his wayes: he is one that *gaspeth* after holinesse.

Art thou a Christian? of all sinnes under Heaven God cannot endure the sinnes of a Christian that hath the name of Christ put upon him. When Gods materiall temple was defiled by buyers and sellers, Christ whippes them out, and after told them that the dayes would come wherein there should not be left of it one stone upon another. God would not endure the Temple because it was dedicated to his name, called his house, when it was made a den of theeves. Doth God care so much for stocks and stones, that are dedicated to his Name, will he not endure an unholy stone, and will he endure an unholy Christian? Thou that art dedicated unto God, and unto his service, thou that art dedicated to prayer, to hearing, thou that art dedicated to an holy conversation, thou that art called the Temple of God, and the House of God, wilt thou make it a den of theeves, a denne of vain thoughts, a denne of wicked words, of dead and ungodly workes? wilt thou defile the Temple of the Lord? then know, the Lord will not let one stone lie upon another, but will cast thee down, and damne thee body and soule in hell for ever.

Thou sayest thou art a *Christian*; how so? thou saiest thou wast christened: thy condemnation is the heavier, if thou saiest thou hast been baptized into the Name of Christ, and hast not put on Christ. Examine thy self: hast thou *put on Christ?* otherwise it is no matter for thy baptism.

Can I say that man hath *put on* his cloths, that hath not a ragge on his back, nor a shooe on his foote, nor a hatte to his head, nor a ring on his finger? so, when there is never a Christ in thy thoughts, never a Christ in thy speech and conference, never a Christ in thy walke, never a Christ in thy calling, in thy buying and selling, never a Christ shining forth in thy life and conversation, canst thou say thou hast put on the Lord Christ?

Can any man say that a beggar hath put on Royall robes, when he hath nothing but ragges and patches upon him? so, if I see a man with ragged thoughts of the world, with ragged speeches of the flesh, and a ragged course and conversation, according to the course and conversation of the world, I can never say that such an one hath put on the Lord Jesus Christ.

Dost thou say thou hast put on Christ? why then, shew me the signs of Christ in thee. Shall I see it by thine apparell? it may be that is garish. Shall I see it by thy speech and conference? it may be that is earthly and carnall. Shall I see it by thy thoughts? it may be they are vaine, sinfull, and worldly. Shall I see it by thy company? it may be they are wicked and graceless. Shall I see it in thy course and conversation? it may be that is loose and prophane. How canst thou then demonstrate that thou art a Christian? it may be now and then thou wilt give a praier unto Christ, turne up the white of thine eye to Christ, it may be thou wilt look into the Church, and lend an eare to Christ in his word. Is this to be in Christ? if thou be in Christ, then thou must live the life of Christ in *all* thy wayes.

The life of a man is a continued thing. A man is not alive at his dinner, and dead when he hath done: alive at his work, and dead when his work is done: so it is not enough for thee to prove that thou art in Christ, that thou art alive at prayer, or at preaching: life is a *continued* thing: thou must be alive after prayer as well as before, alive after Sermon as whilest thou art at it; if thou hast the life of Christ in thee, it is a standing life: it will not make thee alive at prayer, and dead when thou hast done: it will not make thee holy and Spirituall at a Sermon, and leave thee dead and carnall when it is done: not holy and heavenly in discourse and conference, and worldly and prophane when it is done: not to be holy and lively &c. in a good moode and leave thee dead-hearted, secure and loose afterwards; this is not to be in Christ; no, the life of Christ is a *standing* and a *continuing* life: it will make thee alive after all thy services; after every duty, as thou wast before or in the duty.

He that saith he abideth in him, &c.

In this word *He*, there are three Notes.

a note { *Of Indignation* / *Discrimination.* / *Scrutiny.*

First

First *Indignation.* The Apostle doth as it were *point at a certain man* in his congregation, as if there had been some man that he knew was not in Christ. What man soever, whether in this pewe, or in that pewe, whether on this forme, or on that forme, if he *abide in Christ*, he ought to walke as Christ walked.

Hence observe, That *a Minister is bound to preach home in particular*, so that he may summon this man and that man in the Church, as the Apostle doth here; (*he that saith*) if there be any one amongst the whole multitude, that saith he abideth in Christ, he ought also himself to walke as he walked. And this commission God gives unto all his ministers: *Mark* 16. 15. Go preach the Gospell *to* every creature: he doth not say preach the Gospell *before* every creature: so they may doe, and preach in generall: but *to* every creature, that every creature may feele the Gospell beating on his heart, that every creature may see his sins, that so the Gospell may be applyed to his heart.

All the names given to Ministers, shew thus much. They are called *Seeds-men*; now a Seeds-man doth not take a whole croppe, or a whole bushel of corne and throw it in a heap in his field; but he takes it and scatters it abroad, that every place may receive some.

So, they are called *Builders*; now, a builder doth not onely frame the whole building, but he layes every particular bricke, and every particular stone in his building.

So, they are called *Shepheards*; a Shepheard doth not onely looke to his flocke in generall, but to every Ramme, and to every Lamb in his flocke.

So, Preachers must not onely preach the word of God in generall, but they must preach in particular.

The ground of this will appear, if we consider three things in particular.

First, *particulars are most operative*; it is not fire in generall, that burns, but tis this or that fire, so it is not sinne in generall that will humble a man: it is not repentance in generall that wil turne a man: it is not faith in generall that will save a man: but, *this* sinne and that sin: *this* repentance and that repentance: *this* faith and that faith. *Universalia non operantur*

All *actions* they are of *singulars*. An *universall* man cannot *reason*, an universall man cannot *dispute*, an universall man cannot *see*, nor *hear*. No, it is *this* man, and *that* man that seeth and hears, and disputes. Particulars are most operative: preaching to men in particular, is powerfull preaching: that workes upon mens consciences. How came the Prophet to preach powerfully to the people? *He declared to Jacob his sinne, and to Israel his transgression*, Micha 3. 8. *I am full of power by the Spirit of the Lord*, saith the Prophet; *here* was the way whereby the Prophet preached powerfully; so that the Spirit went and *rent* mens hearts and consciences, and made them tremble; how? why he made every soule see his sinnes: so, that Minister that would preach powerfully to the consciences of his people, he must make every *one* of them to see *their* sinnes against God, and his commandements, so that they may confesse, *I see I have been a grievous sinner*, and I am in the state of damnation:

nation: *and* I must repent, or else I shall be damned.

2. Secondly, *particulars are most distinct*; when the preacher preacheth only in generall, it workes a confused knowledge, knowledge of sinne in generall: a confused repentance, a confused humiliation, and a confused faith in the generall; it may be, it may make a man see he is a sinner in the generall: but there are many thousand thousand sinnes in particular that he takes no notice of, but swallows them down in the generall: it may be his sinnes may be discovered in the generall: but alas, there are many, yea multitudes of deceits, of turnings and windings of the heart in particular, that are never discovered to them. All the religion of these men, is only generall: I love God with all my heart, *saieth one*: and yet the man is grosely ignorant of God. Aske him any particulars, how he can prove his love to God, and the man cannot shew any. So, I serve God with all my heart: but goe to particulars, and bid him manifest what he speakes; so, I feare God, I worship God: but bring them to the *particular* workes of these graces, and they are gone presently, they are lost, and know not what to answer.

Thus the people in *Malachies* time, they thought they had much knowledge while the Priest preached thus overly to them; but when the Prophet came to preach *home*, and to come with *particulars* to them, they thought the Prophet was madde, they knew not what he meant. *You have despised the Lord*, saith the Prophet; *wherein?* say they: *Mal.* 1. 6. *You have prophaned the worship* of God, *You have polluted the table of the Lord* saith the Prophet: ver. 7. *wherein?* said they. *You have wearied the Lord with your words*, said the Prophet Chap. 2. ver. 17. *wherein?* said they. *You have robbed God*, *Chap.* 3. *ver.* 8. *wherein?* said they. *See, your words have been stoute against the Lord*, said the Prophet; yet they said, *what have we spoken?* ver. 13. they could not tell *wherein*, till the Prophet told them, *herein* have you robbed God, *herein* have you despised the Lord, *herein* you have prophaned the worship of God, &c.

So, should the minister of God come to men, and tell them in particular, *thou* art an enemy to Gods grace, *thou* hast abused Gods patience; *wherein?* sayest thou. *Thou* art one that scorrest the word of God, and *thou* defilest all the Ordinances of God. *Wherein?* sayest thou. *Thou* art one that putst farre from thee the evill day, wherein? sayest thou.

Now, when the minister of God can come to *particulars*, and shew men *wherein*: then they cry out against them, and think they tell them lies, and preach false things to them: but the Ministers of God are bound to preach so as they may discover mens particular sinnes, not so as people may point one at another, but so as every conscience may feele its *owne* sinnes.

Thirdly *particulars are most sensible.* If the Minister preach home in *particular*, there is not a false heart then in the congregation, but he will find it out; if he preach in particular, he will discover every mans corruption, fling wilde fire in every wicked mans face, and throw

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balme of comfort into every godly troubled spirit.

As King *James* said well of a reverend Prelate of this Land, *Me thinks this man preacheth of death as if death were at my back*; so should Ministers preach, as if Heaven were at mens backes, or as if hell were at mens backes. When he preacheth of *mens sinnes* and corruptions, he must preach so that their consciences may see that the word of God looks into the very thoughts and hearts; when he preacheth of the *wrath of God*, and of condemnation &c. he must preach so, that the conscience may feele even the fire of hell flaming in it; this is the way to teach the people *the good knowledge of the Lord*, as it is called, 2 *Chron.* 30. 22. every Minister may teach the knowledge of the Lord, but not the *good* knowledge of the Lord.

There is great difference between teaching of the *knowledge*, and of the *good knowledge* of the Lord. Men may know God and his word, and their sinnes: but if they go on in their sin, it is not good knowledge: then indeed a Minister teacheth good knowledge when he makes his people so to know sin as to loath it, and to come out of it, so to know repentance as to repent indeed.

Secondly, *Discrimination.* As if he should say, there are some that are *in him*, and some that are not in him: if any man say *he abideth in him*, he ought himselfe to walk even as he walked: so that here the Apostle would put a difference between the sound and the rotten-hearted in his congregation. 2.

Hence observe this point, That *every Minister is bound to preach so, as to make a difference between the precious and the vile.* Doctrine 2.

Saint *John* preached so as that his hearers might say, the Spirit of Christ is in me: *or*, the Spirit of Christ is not in me: that themselves might know whether indeed they were true members of Christ, or but hypocrites. This is the duty of Ministers: *Ezek* 44. 23. *They shall teach my people the difference between the holy and prophane, and cause men to discerne between the cleane and unclean.*

Here is two things.

First *they shall teach them* the difference between the holy and prophane.

Secondly, they shall not only shew it before them: but if they will not see it, *they shall cause them to see it*; that is, they must beat it into them, and rubbe it into their consciences; it may be when men may see, they will not: *then*, he must *make them to see.* If there be any prophane person, any lukewarme or dead hearted professor, or close hypocrite in the congregation, the Minister must *make him see* his prophanesse, his deadnesse, and hypocrisie in Gods worship: or if there be any godly soule, or broken heart, the Ministers must make them to see that they have a broken heart.

First reason, because *else, a man defiles the pulpit, and prophanes the holy things of God. Ezek.* 22. 26. *Her Priests have violated my law, and prophaned my holy things: they have put no difference between the holy and prophane, neither have they shewed difference between the cleane and unclean.* Those Ministers prophane the holy place of God, when they make not Reason

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mens consciences know which is holy and prophane; when prophane persons may come and go from Church, and have not their prophanenesse discovered to them; a drunkard, a swearer &c. and not have his sinnes laid open to him. Is there any prophane person here, that hath not an arrow shot into his heart, but he can goe away and not take any comfort from the Sermon? these men prophane the holy things of God.

When God gave *Benhadad* into the hands of *Ahab*, and *Ahab* spared him, and let him goe. 1 *King.* 20. the Prophet tells *Ahab* ver. 42. Thus saith the Lord, *because thou hast let goe a man whom I appointed to utter destruction, therefore thy life shall go for his life, &c:* so, if there be any Minister over any congregation, in which there is any drunkard, any swearer, or whoremaster, or wordling, or lukewarmling, or any other that lives in such sinnes, which God hath apointed and decreed to eternal destruction in hell; if we tell them not their sinnes, and make their consciences feele them, then our life shall goe for their life, our soule for their soule: for we might have given them such a wound as might have been a means to have cured their soule.

Reason 2. Secondly, *We are not the Ministers of Christ, if we preach not so as that men may know that they are not converted, if they are not &c.* God saith to the Prophet *Jeremiah, if thou take forth the precious from the vile, thou shalt be as my mouth, Jer.* 15 19. *Jeremiah* could not be Gods mouth to the people, unlesse he would divide between the precious and the vile. Unlesse Ministers preach so as to make the consciences of their hearers feele in what state they live in, they may be Ministers of Satan, Idoll-

Reason 3. shepheards, but they are not the Ministers of Christ.

Thirdly, because *otherwise they can doe no good: Ezek.* 34. 17. and *as for you O my flock, thus saith the Lord God, behold I will judge between cattell and cattell, &c.* As if he should say, woe unto the shepheards; will they not preach so as to make a difference between cattell and cattell? woe unto the Priests; will they not preach so as to feede my flocke? I will require my flocke at their hands: and now saith God, will not the shepheards of my people doe it? I will now doe it my selfe, I will convert those that are to be converted &c. I will feed and provide for my flock my selfe.

Austin notes, that after that *Peter* had smote off *Malchus* his eare, *Peter* came to be a shepheard, and an Apostle of Christ, after *Paul* had persecuted the Church, he came to be a Preacher, and an Apostle of Christ: so after *Moses* had killed the *Egyptian*, God made him the Captain and deliverer of his people. *Austin* observes from this, that God appoints none for his Ministers, but Smiters, such as be men of blowes, men that will *smite men home* to the heart, men that wil wound the consciences of their hearers.

This I speak that you may not be offended at the ministers of *Christ*, when they apply the word of God to your severall consciences: and whensoever you have the truth of Christ preached to your soules, let your hearts make use of it; for if thou *apply* not the word of God to thy soule as it is preached, thou art guilty of thine own blood. If you apply

not

not the word, you put off the word of God; and then, what saith the Apostle? *Acts* 13. 46. *It was necessary that the word of God should first have been spoken to you: but, seeing you put it farre from you, and judge your selves unworthy of everlasting life* &c.

You that have heard the word of God, apply it to your soules, it is a blessed plaister: let it lie on your soules: go home and say, *Lord, I have been told of this and that sinne, of my pride, hypocrisie, deadnesse, and distraction in thy worship and service,* &c. *I see they are against thy will, and thou commandest me to come out of them, and to leave them: Lord I beseech thee inable me to leave them all: so, Lord I have been told this day of such and such graces, which thou hast commanded me for to have, of such and such duties that thou wouldest have me to take up and performe; Lord subject my heart to the power of grace, and to every commandement of thy word.*

Take heed, if thou doest put off the word of God or any *tittle* of the word, and wilt not walke according to the same, thou putest off *eternall life* from thy selfe. Doe therefore as Gods people did, who when *Moses* had preached the Law and Will of God to them, it is said, *Exod.* 12. 50. *Thus did all the Children of Israel as the Lord commanded Moses and Aaron, so did they.* So doe you goe home and apply the word to your soules, it was spoken for your good, make use of it, and the Lord be with you.

Thirdly, *Scrutiny,* it is not onely an outward word, but a word of the heart: *if any man say,* that is, if any man think, that he is in Christ, he ought to walke as Christ did. Hence we might observe, That *a Minister is bound to preach to mens thoughts.* But time cuts us off. 3

THE ENMITIE OF THE WICKED, To the light of the GOSPEL.

In a SERMON

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THE ENMITY OF THE WICKED, To the light of the GOSPEL.

JOHN 3. VER. 20.

For every man that doth evill, hateth the light, neither cometh he to the light, leaſt his deeds ſhould be reproved.

THis is part of Chriſt his parly with *Nicodemus* concerning regeneration: wherein our Saviour doth declare four main points,

The firſt is, *Mans naturall eſtate and condition without Chriſt.* It is impoſſible that ever he ſhould be ſaved, that ever he ſhould get grace or come within the liſt of eternall life. Chriſt ſaith it, and bindeth it with an oath: ver. 3. *Verily, Verily, I ſay unto thee, except a man be borne again, he cannot ſee the Kingdome of God:* much leſſe inherit it.

Secondly, here is *Gods gracious proviſion which he hath taken with the world*, that though man were in a way of damnation, *invincibly*; yet now he is put in a way of *probability* of ſalvation: ver. 16. though he were damnable by nature, yet now he is ſalvable by Chriſt.

Thirdly

Thirdly, here is a *general proclamation upon the condition of faith*, that this ſalvability may be attained, if a man believe. In the ſame verſe, *God ſo loved the world, that he gave his onely begotten Sonne, that whoſoever beleeveth in him*, &c. It is a condition of faith, put to all, none excepted. Whoſoever he be that beleeveth in Chriſt, he ſhall be ſaved.

4. Fourthly, here is *the reprobation of the world*, he that beleeveth not, is condemned already. The cauſe whereof cannot be caſt on Chriſt, for, *God hath not ſent his Son to condemne the world, but that the world through him might be ſaved*: It was Chriſts *primary* purpoſe, and the firſt end of his coming, *to ſave the world*: it is an *accidentall* end, or rather an event of his coming, that the world is *condemned*. Chriſt is not the cauſe of it: he is not the *efficient* cauſe, for he is a Saviour: nor the *deficient* cauſe, for he is a ſufficient Saviour.

That the cauſe of their condemnation, is from themſelves, and not from Chriſt: is proved by three arguments,

1. Firſt, *from their own conſciences*: he that beleeveth not, is condemned already. He cannot here ſpeake of the condemnation of hell, for he is not in hell already. But he ſpeakes of an apprehenſuall condemnation in their own conſciences: as *Chryſoſtome* obſerves, he meanes the condemnation of their own conſciences; he that beleeves not, his conſcience tells him that it is his fault that he beleeveth not: though it be not in his power to be beleeve, yet God hath gone ſo farre, he hath ſo farre ſtrugled with mens conſciences, that there is no default on his part: They cannot excuſe themſelves, ſaying, I have no power to beleeve: their own conſciences will tell them that God hath knocked at their hearts, and offered them power to beleeve, but they rejected it. They cannot ſay, I know not how to beleeve; his own conſcience will tell him that God hath offered inſtruction to him, whereby he might have been taught, but that he refuſed it: ſo that he that beleeves not, is condemned already; his own conſcience riſeth within him, and tells him that it is his own fault that he doth not.

2. Secondly, *it is proved by experience*; experience ſhews that men are the cauſe of their own condemnation. verſe 19. *This is the condemnation that light is come into the world, but men loved darkneſſe rather then light*; the meaning of it, is this, *This* is the cauſe of condemnation to the world; not Gods predeſtination, not their fatall deſtiny, not their breach of the firſt covenant, nor any other impiety, but *this ſinne of Infidelity*.

If the world ſtood guilty of never ſo many ſinnes: yet, if it did beleeve in the Lord Jeſus, it ſhould be ſaved. So that it is not all the other ſinnes that a man commits, that damnes him: but his infidelity that layes all his former ſinnes that ever he committed upon him; here is condemnation, that though light be come into the world, to pull men out of their darkneſſe, and ſinnes; yea though Chriſt, though grace come to them, yet they will not come out of their ſinnes; men will not have Chriſt, men will not have grace, men love darkneſſe rather then light.

Thirdly,

Thirdly, It is proved by reason, verse 20. the verse now read unto you, 3.
For, *every man that doth evil, hateth the light: neither cometh to the light, least his deeds should be reproved.*

It is *a strong argument* to prove that if men be damned, themselves are the cause of it: for if light come into the world to instruct men, if Christ come into the world to pluck men out of their sins, if Christ come with his bloud and spirit to cleanse and sanctifie men, and men will not be sanctified: *Then*, if they perish in their sins, they are justly guilty of their own condemnation.

The words comprehend in them two things,

First, the *wickeds rejection of the word of grace*: which is set forth both 1.
positively, he hates the light: and then *privatively* or rather *negatively*, neither cometh to the light.

Secondly, the *cause of the wickeds rejection of the word of grace*: which is 2.
twofold.

First, the *qualification of his person*, he doth evill.

Secondly, *the disposition of his malepartnesse*, that cannot indure to be reproved.

From the first of these, we observe this.

That *a wicked man hates the word of Gods grace, yea he doth not onely hate* Doctrine.
the word of Gods grace, but he hates grace it selfe: he doth not onely hate the Lanthorne that beareth the light, but he hates the light it selfe.

I choose not to stand to shew you how the word is called a light: but that which I take to be more necessary for this place, I will first shew you what this *hatred* of the word of grace and of grace it self is, and I thus define it,

It is an actual affection of the heart, whereby a man riseth up against an union with that which seems to be opposite and contrary to his lust.

So that there be *foure* things in a wicked mans hatred of the word.

First, *it is an actuall hatred*: for there is an *habituall* hatred of the word, 1.
even in them that never heard the word; they doe not *actually* hate it, because they never had it; but they would hate it, if they had it; as sore eys hate the light of the Sunne even when it is down; for if they had it, they would twinckle at it. Thus all wicked men hate the word, and may be condemned for despisers of the word, though they doe not actually hate it, because they have it not; yet *habitually* they hate it; they would hate it if they had it. I speak not of this hatred, but of that which is actuall hatred, whereby though they have the word, yet they hate to be controled, and reformed by the word: *Prov.* 1.22. *O ye fooles, how long will ye hate knowledge?*

Secondly, *it is a passion of the heart*, and so I distinguish it: for I know 2.
a wicked man may love the word of God with his understanding and conscience; his understanding may love the word and say it is good; his conscience may love the word and say it is gratious; yet if he cuts not off his sinnes for the word, he hates it. *Psal.* 119.70. *Their heart is as fat as grease, but my delight is in thy law*; as if he should say, my heart is a leane heart, an hungrie heart, my soule delighteth and rejoyceth

rejoyceth in and loveth thy word: I have nothing else to fill it but thy word, and the comforts I have from it: but their hearts are as fat as greaſe, their hearts are fat hearts, fat with the world, fat with luſt, they hate the word.

As a full ſtomack *loatheth* meat and cannot digeſt it: ſo wicked men *hate* the word, it will not go down with them, it will not fetch up their luſts.

If thou parteſt not with thy ſinnes, thy heart hateth the word: yet thou thinkeſt thou loveſt the word: thou ſayeſt thou loveſt to hear the word, and thou loveſt good Miniſters, and good diſcourſes, &c. it may be that this is nothing but the aſſent of thine underſtanding, and the approbation of thy conſcience, and ſo a man may love the word in his underſtanding and conſcience, and yet be a hater of the word of God.

The Devills have attained to ſo much divinity as this; they like the word in their underſtandings, and aſſent to the truth of it in their conſciences; but though their underſtandings and conſciences tell them that it is a good word, yet they hate it. This is a damnable and a moſt unnaturall hatred.

Indeed if a mans mind and conſcience were againſt the word, it were naturall for him to hate it: it is naturall for a man to hate that which is againſt his mind: but when thy conſcience ſhall tell thee, this is the word and the will of the Eternall God; and thy conſcience ſhall tell thee, that it is a moſt true word, a righteous, a juſt, an holy commandement that commands thee to ſerve thy God onely, and ſo to part with all thy ſinnes; if yet thou wilt not obey, but goe contrary to his word, thy hatred it is unnaturall and diveliſh. As it was ſaid of *Agrippa* his dogge, he had a divell tyed to his collar: of another that he had a divell ſigned on his ſwords pummell: ſo I may ſay to every one that hates the word and to be ruled by it, and yet knowes it in his own underſtanding and conſcience to be a true and good word; I may ſay, it is a diveliſh Hatred, and he hath a divell tyed to his heart, a divell in his heart.

3. Thirdly, *this hatred is that whereby the heart riſeth up againſt an union with the word*: hatred is a ſhunning of an union with a thing. A man doth not hate any evill naturally, but he hates an union with it. A man doth not hate poiſon it ſelfe, he hates no poiſon in a toade: let it be there as much as it will, he cares not; ſo the ſhepheard, he hates not the wolfe in the Forreſt, but in the Flock. A wicked man hates not the word ſo long as it keeps within it ſelf; he loves Epiſtles and Goſpells, the firſt and ſecond leſſon: ſo long as the word keeps in the Scriptures, he likes it; but if the word begin to take union with him, if the word begin to plucke ſin from him, to pull his cupps from him, to pluck his pleaſures and delights from him, and his luſts from him, then he hates the word, when it comes in this union to his heart.

I put this union of the *word* in oppoſition to foure things.

1. Firſt *againſt generall preaching*; a wicked man loves generall preaching, though it be of all the truthes in the Bible, while they take no union with

with his heart; he may heare a thousand Sermons and like them all well enough; so long as the word cloteth not in with a mans conscience, so long as it grapples not with his heart, so long he may love and like it. But let the word come in particulars to him, and tell him, this is thy sinne, and *thou* must to hell for it, if thou giveſt it not over: this hath been an old luſt of thine which will be thy bane, if thou repent not: This thy old corruption, it will be thy breake-necke, if thou part not with it: if the word come in this union with his soule then he hates it.

So long as *John Baptiſt* tooke his text, and dwelt on the reasons, and went no further, *Herod* heard him gladly: but when *John* came to his use to apply it, and told him in particular, this reproves thee *Herod*, and all the evills that ever thou haſt done, and in particular for thine unlawfull marriage with thy brother *Philips* wife: when *John* came thus, then *Herod* claps him up in priſon; before he heard him with joy and gladneſſe: but when he comes cloſe to his conſcience, and tells him that his marriage would condemne him, and his other ſinnes would damn him, if he repented not; *Herod* cannot endure this preaching any longer.

Secondly, *in oppoſition to merciſull preaching.* A wicked man loves merciſull Preaching; why? it takes no union with his heart, it is like a Plaiſter that will never ſticke. A merciſull Sermon can never ſticke on a prophane heart; it is likened to a greaſie paper that will never faſten, to merciſull Sermons, they will never faſten on his heart, they cannot take away his ſinnes from him.

Ahab he loved his foure hundred meale-mouthed merciſull Preachers well enough; but when *Micaiah* came to him, *O, I hate him, for he never Propheſieth good unto me but evill*, he is alwayes upon hell-ſtrings, he is alwayes preaching judgement unto me: I cannot claw off one of his Sermons in a moneth ſcarce, I cannot catch hold on any of his Points to comfort my heart; there is not one ſentence in all his Sermons to refreſh my conſcience, he never propheſieth good unto me but evill; I hate him.

When a Miniſter comes to the conſcience of a man, and tells him this is the truth of God, and this is *thy ſinne* and *damnation*, and makes his Sermons ſticke as a burre on his conſcience, and as an arrow ſhot into his bowells, his heart riſeth againſt it, and he cannot endure it.

Thirdly, *in oppoſition to preaching, when the Miniſter is dead.* A wicked man loves the word when he that preacheth it is dead. Why? then there is none to urge a union of the word with his conſcience. A wicked man loves to read Saint *Paul*, Saint *Peter* and Saint *John*, &c. why? theſe men are not alive to urge a union of the word with their conſciences; but if Saint *Paul*, or Saint *Peter*, &c. were alive to tell them, if this be the word of God, then thou art a damned man, if thou doeſt not obey it, if this be a grace, then thou art a curſed man, if thou have it not: if theſe men were alive now, their Sermons would cut to the quicke. So

when the Ministers are dead, men love to buy their bookes, and to read their Sermons.

Now Master *Perkins* is dead, all the world honours him, and men buy up his bookes; but when he was alive, the drunkards made ballads of him, and profane *Belials* would make songs of him: why? they could not endure this union of the word. If the Minister be by, he cannot be drunk, but the Minister will preach condemnation to him for it, if he repent not; he cannot swear, or lie, or deceive, but the Minister will tell him that this will be a core to his conscience another day. Men cannot endure this. Saint *Paul* and Saint *Peter*, *&c.* being dead they like well enough, but if they were alive, they would hate them: why? they cannot endure an union with the word.

This was the religion of the Scribes and Pharisees: *Matth.*23.29,30. they built the tombes of the Prophets, and garnished the Sepulchres of the righteous, and said if they had lived in the daies of their fathers, they would not have been partakers with them in the blood of the Prophets. You are the children of those men that killed the Prophets, saith Christ: ver. 31. Are not you the children of those men? doe not you do those sins which the Prophets cried out against, and for which the Prophets denounced such fearfull judgements upon them? I tell you if the Prophets were now alive, they would crie hell and damnation, to you: if the Prophets were now alive, and did see those sinnes you commit, they would denounce woe and vengeance to you as they did to their fathers.

Oh saith one, if I had lived in the Jews time, I would never have opposed Christ and his Apostles, I would have kissed the very ground that they trod on; then, wretch why doest thou not doe that which these men preached? look in the writings of these holy men, of *Paul*, of *Peter*, &c. Dost thou do that which *Paul* and *Peter* have wrote thou shouldest doe? dost thou look in their writings, and not obey what they have wrote? I tell thee, if *Peter* and *Paul* were alive, they would tell thee thou shouldest be damned, if thou repentest not: if *John* and *Iames* were alive, they would tell thee, that the wrath of God will take hold on thee, if thou yeeld not obedience to that word they preached to thee.

If *Paul* were alive, he should have many a *Tertullus* to oppose him: if *Iohn* were alive, he should have many a *Herod* to imprison him: if *Amos* were alive, hee should have many an *Amaziah* to banish him and to silence him; but now they are dead, men can like them well enough.

A *righteous man* in the way, *is an abomination to the wicked. Prov.*29.27. he doth not say an upright man when he is dead, is an abomination to the wicked: for when he is dead, they may praise him, and love him, and love to have his picture amongst them: then they will speake well of him, and commend him. I speake *that*, because I would not be misconstrued.

Let a man be a godly man indeed, a Saint indeed, as long as he lives, the men of the world will hate him. *I have chosen you out of the world,* saith

saith Christ, *and therefore the world hates you*, &c.

It hath been an old haunt and custome of the would to hate and maligne the righteous, to reproach them, to call them Puritans, &c, though very heathens have acknowledged that there is no religion without purity. *Cicero*, *Horace*, and others describing a man that is religious, say that he is an *entire man*, *a man pure from sin*.

If any man will not beleeve it, let him trie it: let him be holy and gratious, and shew forth the power of religion in his life, let him contemne the world, &c. and see whether wicked men will not hate him, reproach and disgrace him what they can not as if a godly man could not be godly and religious, unlesse he be hated and reproached by the world: for it may be

First, when a man that is truly religious and godly, is a *great man*, and all the countrey are loth to lose his favour, or to purchase his ill will: then he may be free from hate and reproach.

Secondly, when he is a *man of admirable wit and knowledge*, that the world admires him for his learning, and for his understanding, and for his parts: such a one men will rather *admire* then revile.

Thirdly, it may so be that *God may give a godly man favour in the eyes of the world*: howsoever the would would hate and reproach them, yet God may so strike their consciences that they cannot doe it. Otherwise, a godly man, especially if he be such a one by whose godlinesse and purity a wicked man is judged and condemned in his conscience for his ungodlinesse and prophaneneſſe, the wicked will hate him.

Lastly, I put it *in opposition to now and then preaching*: a wicked man loves preaching, though never so sharp and terrible, so it come but now and then: if the Minister preach never so powerfully never so terribly, if it give him *a reproof and away*, so it doth not stand digging in his conscience, and galling his heart day by day; let the minister enter a reproof into his heart againe, so it be but once or twice, he cares not. Why? he thinks he can recover himself again from it: but let the word of God come into him, and gall his conscience continually, that every Sabbath he is convicted for a condemned man if he live not otherwise: every Sermon the Minister finds him out in his closest and deerest sinnes; he can never goe to Church, but he heares the Minister reprooving him for some sinne or other, telling him that he must to hell for them unlesse he repent, and leade a new life; thus when the word followes him every Sabbath that he hath no breathing time to recover his lust; this makes him to hate the word.

Amos 7. The Prophet preaching the word of the Lord, and denouncing the Judgements of God to the people for their sins, *Amaziah* opposeth him ver. 12. and saith unto *Amos*, *O thou Seer, goe flye thee away into the Land of Judah, and there eate bread, and prophesie there, but prophesie not again any more at Bethell, for it is the Kings Chappel, and it is the Kings Court*. He could like it well enough that *Amos* should prophesie once or twice: but if he did prophesie any more, he should spoile all their mirth, he should gall all their consciences; go, saith he, prophesie in *Judah*, and eate thy bread there. *Amos* should prophesie where he would, so

it were not there; he might eat his bread where he would, so it were not there.

Lastly, as it is an actuall affection of the heart, whereby the heart riseth up against an union: so in the last place, it is against that that is dissonant and repugnant to his lust. For, as *love is the consonancy of the affection to a thing that hath agreement therewith*: so hatred must needs be dissonancy of affection to a thing that is repugnant and contrary to it. So, a wicked man he hates the word, because it disagrees and jarres with his lust. Indeed a wicked man may love the word so long as it oppose th not against his lust. Therefore a wicked man may love three kinds of preaching.

1. First, *Quaint preaching that savours more of humanity then of divinity.* As long as the Minister commeth with dainty phrases, acute flories, eloqnent allusions, and fine transitions, they will like it well enough: it jarres not with their lust: and therefore you shall heare them when they come from Church, commend him, O he was a fine spokes man, a witty scholar: what a learned and excellent Sermon did he make to day? so farre as the word oppoſeth not his luſt, a man may love preaching.

The people they did love to hear *Ezekiel* preach, they did love to hear his pleasant words.

The *Babylonians* they did love to hear *Davids* songs: it was fine melody to them, though they hated the sense; so the *Philistins* they did love to hear *Sampson* speak, they knew he was a witty man, and could speake fine riddles to them, but they hated his religion: so the people they did love to hear Christ preach, and would flock after him, they did, wonder at his authority, &c. yet they hated his doctrine, for they cried, crucifie him, crucifie him; so if a Minister speake onely of witte, learning and memory, &c. a wicked man will love it, it oppoſeth not his luſt.

2. Secondly, they may love *Impertinent preaching*: when though it be never so pertinent to some in the Church, yet if it be not pertinent to him, he loves that. As the drunkard, loves to hear the Minister preach against hypocrisie, though never so sharply; The prophane person loves to hear the Minister preach against covetousnesse. But if the word come to strike *him* under his fifth ribbe, to discover his corruptions, and the plagues of God due to him for his sinnes, then he hates it.

3. Thirdly, *he may love preaching* in tanto *though not* in toto; he may love *so, or so much preaching, but not preaching altogether.* A wicked mans conscience tells him that he must have some religion, that he must performe some service to God: and therefore so long as the Minister onely calls for some preaching, some hearing, and some serving of God, why, his conscience calls for so much.

The vilest drunkard, and blasphemer, and swearer that is, will be content to hear of calling upon the Lord Jesus at his death: the vilest whoremaster, and prophane person, the earthly worlding, &c. will yeeld to *some* preaching, and to some hearing, and to some reading: why, otherwise their consciences would not be at quiet, but would be as

the

the divells band-dogge, bawling and houting at him. But if the Minister call for more religion then his lust will suffer, for more religion then will subsist with his security, deadnesse, lukewarmnesse, hypocrisie, worldlinesse, that he cannnot yeeld to, and retaine them: *then* he thinks there is too much of it, then he hates it, and cannot endure it.

Thus you see, that wicked men hate the word of God, I set it forth by three instances; *Rom.* 1.30. *Haters of God* They did not hate his being and essence, his goodnesse and mercy, but they hated him as he was a *Lawgiver*. The devils hate not God as he is God and hath a being, but they hate him as he is a *Lawgiver* and as he is their *Judge*: they cannot endure to be called by this God, to be controuled and judged by him. Thus was it with the *Colossians*, before they were converted: they were enemies to God, *Col.* 1.21. Our Saviour takes away the whole doubt, and speakes it peremptorily and generally of all the world, *they hated me*, the whole world so long as they live in their sins, hate Christ, and hate his word.

First, a wicked man hates the word, because *he hates the truth and the being of the word*: he is sorry that the word of God is true, he would be glad that the Scripture might prove false: that things may not be as the word of God saith they are; he hates the being of the word. A man loves the being of that which he loves, and he hates the being of that which he hates. and were it in his power, he would destroy it. Now, though a wicked man cannot destroy the Bible from being in it self, yet he will destroy the Bible from being in his life.

For, beloved, the word of God should not onely be in the Bible, but the Bible should be in a mans life. *A mans life should be a walking Bible*: but a wicked man destroyes the Bible from being in his life. A civill man would be glad that *Aristotles* Ethicks were the Bible. A worldly man would be glad that the Book of Statures were the Bible; he is sorry that that is the Bible which indeed is the Bible.

The young man that came to Christ, though he loved eternall life, and said that he loved the Commandements of God, yet when our Saviour told him *one thing is wanting, goe and sell all that thou hast, and give it to the poor*, saith the text of him, *he went away sorrowfull*, as if he should say he was sorry that there was any such truth in the Scripture: he would have been glad that there had been no such text in the word of God. Matth. 19.

The Prophets propheſie falſely, and my people love to have it ſo Jer. 5.31. they hated to have it so as the word would have it. But when the false Prophets told them it was otherwise, O, they loved that.

Beloved, the men of the world would be glad that God would make another Bible, that drunkards and whoremasters might be saved: another Bible, that earthwormes and worldlings and proud persons might be saved. If God would raine down a new Bible, another Bible, I feare there are many thousands among us, that now say they love the Bible; yet would love to heare of it, and come from all places to seek af-

ter it, after another Bible that would ſhew the way to heaven a little wider; men are loth to heare of ſo much holineſſe; ſo much preciſeneſſe: they love not to be beaten on that ſtring, a ſigne that they hate it.

Can a man that is nothing but fleſh and bloud, love the text of Saint *Paul*, that *fleſh and bloud cannot inherit the Kingdome of God* 1 *Cor.* 15. 50? Can an old filthy ſinner love that text of *Iſaiah*, *An old ſinner though he be an hundred years old ſhall be accurſed*, *Iſaiah* 65. 20? Can a Uſurer love the 15. *Pſalme*? Can a lukewarmling love *Rev* 3. 16? no, he would be glad there were no ſuch truth in the word, and therefore he hates it. *Rom.* 8.7. A wicked man is ſuch an enemy to the word, that all the Miniſters in *England* cannot reconcile him to it.

Secondly, wicked men hate the word, becauſe *they doe hate the nature of the word*. If men did love the word of God, they would will what the word of God wills, and nill what the word of God nills. It is a good proverbe amongſt us, *It is the property of lovers to will and nill the ſame things*.

If men did love the word, then look what the word ſaith, they would doe: what the word commands them, they would obey. If men did love the word, they would comform their hearts and lives to the rules of the word. But *the carnall mind is enmity againſt God, for it is not ſubject to the law of God, neither indeed can be. Rom.* 8.7.

A wicked man hates the law of God; why? the heart of a wicked man conceives the word of God to be againſt him: he cannot think a thought but the word is againſt it, he cannot ſpeake a word, but the word of God is againſt it; he cannot pray his dead-hearted prayers, but the word of God is againſt him, &c. And as the word of God is againſt him, ſo his heart is againſt the word: he is of one mind, the word of another: he is of one minde, and the word of the cleane contrary mind againſt him.

Laſtly, as *a wicked man hates the being of the word, and the nature of the word in it ſelfe, ſo he hates the being of it in his underſtanding*; he cannot abide the knowledge of the word: therefore they ſay unto God, depart from us, we deſire not the knowledge of thy wayes. *Job.* 21. 14.

A wicked man would faine keep this and that luſt: he is loth to depart with his old corruptions, his old ſinnes; he hath lived in them ſo long, that he is loth to part with his old friends; he would faine goe on in his luſt, and therefore he hates the knowledge of the word that would ſtrippe him of his luſt, ſaith *Aquinas*. Now he cannot be free for his ſinnes, and be curbed by the knowledge of the word.

I will tell you, once it was my hap to preach a Sermon two or three hundred miles from this place, and when Sermon was done, I heard a man ſay, O what a beaſt was I to come to this Sermon, what a beaſt was I to come to it?

When the word of God comes to men, and tells them that their ſtate is damnable if they live in their ſins, when the word of God comes to the heart, many are ſorry that they ever heard the word of God, that ever the word made ſuch a thing known to them.

The drunkard, the wanton, the Usurer, and the worldling, how glad would they be that the Minister could prove by the word of God, that these sins were lawful, that usury were lawful, that covetousnesse were lawful? &c. But when the word goes flat against them, then they cannot endure that word: why? their conscience begins to pen them in, it puts their hearts in the stocks, as it were, they cannot have freedome in the pursuite of their lusts and sinnes: an evident signe that men hate the word.

Austin saith of a wicked man, *He loves the truth shining, but he hates the truth reproving*. As much of the word as you will, to make him skillfull in knowing: but he hates the word every dramme of it, checking and rebuking, girding and controuling him for his sins.

Beloved, what is all our preaching? doth it not shew that men hate the word? need any goe to the field and exhort the Husbandman to plough and sow his ground? need we goe to your houses to perswade men to feed, to eate and drink, and to cloath themselves? need we goe to the Alehouse and perswade the drunkard to drink, the swearer to sweare, the gamester to play? no; men love their backes, and their bellies, men love their profits and their pleasures, men love their lusts and sinnes. But they must be exhorted and intreated, and commanded to obey, and to love the word of God, and all little enough.

Hence then is a *reproofe* to all the wicked amongst us. O beloved, it is too true that abundance of us doe hate the light. Did we not hate the light, we would have shaken all our hands of our sinnes sheere ere now; did we not hate the light, we would have crucified our anger, and our wrath, and our pride ere now; we would have subdued our security, and our selfe-love, and our lukewarmnesse in good duties: did we not hate the light, we had all been children of the light ere now. *Plato* saith, *He loves that hath a similitude of that he loves*: but we have not a similitude and a likenesse of the light, and therefore we doe not love it. *Use.*

Beloved, let me come a little neerer, and convince all that heare me of this point.

1. *They must needs be said to hate one another whom no intreaties nor beseechings can possibly reconcile.* That is irreconcileable hatred which cannot be taken off by all the intreaties of the world. *Herod* hated *Tyrus* and *Sidon*, but his hatred was taken off by *Blastus* his intreatie. *Acts.* 12. 20. but that hatred is irreconcileable hatred that no intreaties can take off.

Oh, how often have Gods Ministers intreated you and beseeched you to give over your sinnes, and yet you will not! how often have they besought you to be zealous, and meek, and holy, and you will not? thou art techie and revengefull in speeches, how often hast thou been sought to leave it? thou art proude and stout-hearted, how oft hast thou been sought for to be humble? thou art carnall and worldly, how often hast thou been besought to be spirituall and heavenly?

Thou

Thou haſt no *aſſurance* of Chriſt in thy ſoule: how oft haſt thou been beſought for to get him? Miniſters beſeech thee every Sabbath, Miniſters intreate thee every week: They breake their braines, and breake their ſleepe, and ſpend their lungs, and all to invent and ſpeake acceptable words to prevaile with your ſoules: with heart-cutting intreaties they beſeech you; if notwithſtanding all this, you will not be intreated to part with your ſinnes, then it is evident you hate reformation.

If we did not hate a thing, we would doe it, though we were never beſought to doe it; if thou didſt not hate a reformation of thy ſinnes, thou wouldeſt have been *reformed* without theſe *beſeeches*: but if *beſeeches* and intreaties cannot wooe thee, thou *hateſt it indeed* which *beſeeches* cannot reconcile.

The Lord Jeſus ſent his Miniſters in his Name; we are Gods Embaſſadours in Chriſt his ſtead, we pray you to be reconciled to God.

We have beſought you by the bloud of Chriſt, we have intreated you by the Bowels of Gods mercies to become *new* men: we beſeech you in the Bowels of the Lord Jeſus Chriſt to give over your ſins. We beſeech you as you love your ſoules, give over your ſins: we beſeech you as you are *men*, as you know what is what, give over your ſinnes: we beſeech you, let the drunkard give over his drunkenneſſe, the ſwearer his oathes and blaſphemies, the Idolater his Idolatry and wilworſhip, let the idle talker give over his fruitleſſe communication, the covetous perſon give over his covetouſneſſe, the ſecure Chriſtian and lukewarme profeſſor and deadharted ſerver of God come out of his ſecurity and dead-heartedneſſe, &c. *I beſeech you by the mercies of God ſaith* Saint *Paul, preſent your bodies a living ſacrifice, holy &c.* *Rom.* 12. 1. Sacrifice your *tongues* unto God we beſeech you, and ſpeake holy conference, ſacrifice your hearts we beſeech you, and uſe holy meditations; ſacrifice your *eares* unto God, and ſuffer not idle language to be ſpoken in your hearing: we beſeech you doe this; yea by all the mercies of Chriſt: we beſeech as though God did beſeech you by us, we pray you in Chriſt his ſtead; and will you not yet? Certainly, you *hate* the light, if all theſe *beſeeches* cannot reconcile you; we have beſought you that there be no diſorders in any of your families, and yet there are: we have beſought you that there be no loſſe of time in your meetings, that there be no root of bitterneſſe in your hearts, and yet there is: we have beſought you to mend your repentance, and to better your obedience, and to repent of your rotten formality and to come out of your ſandy and quagmire bottoms, and not to content your ſelves with this beggerly form of religion onely, but as ever you love your ſoules and would be loved, to get *the power of grace*: and a thouſand more things have we beſought you. Is it done? no, God knows: all the beſeeches and intreaties under heaven have not yet done it. Now therefore you muſt needs ſtand convinced in your conſciences, that you hate the light, if all theſe beſeeches cannot bring you to it.

They muſt needs be ſaide to hate one another, when neither money nor price

nor

nor any thing can make friends. That is inveterate cankerous hatred which can never be out-bought, which can never be hired to cease. I make no question but that the Damosels Master at the first did hate that his Maide should be possessed with a divell: but when he saw that it brought him in great *gaine*, he took off his hatred: he could then be content that the divell might have stayed in his house, so he might have gained by it: and therefore we read that he was angry at the Apostle for dispossessing the devill out of her; *Act.* 16.19. It must be a grievous hatred that profit cannot mollifie.

Brethren, you know that God offereth you pardon of your sins: he offers you mercy, he offers you a Kingdom, if you wil come out of your sins. If thou wouldst rather lose father, mother, wife and children, houses and lands, goods and livings, rather then shake hands with such a one as thou art fallen out with, I am sure thou hatest him with a witnesse: and if thou wouldest rather hazard thy owne mercy, hazard the love and favour of God, hazard the Kingdom of heaven, let Christ goe, and mercy goe, and heaven go, rather then let thy sinnes goe; surely thou *hatest to be reformed.* I will give you a kingdome, saith God, if you will be *new* men; I will give thee a Kingdome, if thou wilt take up Christ his Crosse and be pure. I will give thee a kingdome, if thou wilt walk *precisely and circumspectly.* But you will not, though you might have a kingdome for it. *Repent* saith Christ, *for the Kingdome of heaven is at hand, Matth.* 3. 2. Repent, and here is a Kingdome at hand for thee. Down with thine old lust, thou knowest what I mean, and here is a Kingdome at hand for thee. Repent of your formall repentance, repent of your fashionary prayers, repent of your overly performances of holy duties, and behold here is a Kingdome for you. Wilt thou *hazard* the very Kingdome of *grace*, and of *glory*, rather then thou wilt steppe out of thy old wont? thou *hatest* repentance, if a Kingdome cannot hire thee to love it.

They must be said to hate one another, whom all the dearest love in the world can never unite and soder together. Love is able to burst all the hatred in the world if the divell be not in it: love is more forcible then hatred; and therefore that hatred is most cankerous that *love* cannot overcome. What is so pleasing or delightfull to the flesh of a man, but love may command it? the *love of God* hath given thee the *bloud of his own Sonne*: if thou wilt part with thy corrpptions, thou mayest have it. That is *hatred indeed*, which the bloud of thy owne Saviour cannot dissuade thee from.

The Apostle *Peter* thought he had used an excellent argument to perswade men to holinesse, *when he setteth forth the love of God to us.* 1. *Pet.* 1.18.19. *Forasmuch as you know, that you were not redeemed with corruptible things as silver and gold, from your vain conversation, received by tradition from your fathers: but with the precious blood of Christ, as of a Lamb undefiled and without spotte.* What, doth Christ give his bloud to thee, to redeem thee from thy vain conversation? hath he given his bloud for thee, that thou shouldest part with thy sinnes, with thy drunkennesse, with thy oathes, thy pride, security, lukewarmnesse, earthli-

neſſe, prophaneneſſe; from thy vain thoughts, thy vain words, and thy vain luſts, and wilt thou not? If God had redeemed us with ſilver, and gold, that were but droſſe: no, he hath redeemed us with the bloud of his Sonne: if now thou wilt part with the bloud of Chriſt, rather then with thy ſinnes, that the word of God commands thee to part with, how great is thy hatred of the word?

Bloud it is neceſſary to the life of every living creature. I am ſure the Bloud of Chriſt is neceſſary to the life of a Chriſtian; without *it*, a man can never be waſhed, nor never be ſanctified, nor made acceptable to God. That man that will rather part with his bloud, rather then lay down his hatred of ſuch an one whom he hates, he hates him for ever, he hates him to the death. Thou that rather then thou wilt part with thy evill courſes, from thoſe ſinnes that Gods word would have thee to to give over and forſake, wilt part with the bloud of Chriſt, I ſay *thou hateſt* the word, and thou *hateſt* a reformation of thy wayes for ever, with an everlaſting and damnable hatred.

That man that had rather be damned then leave his ſinnes, that had rather goe to hell, then be a new creature, he hates the parting with his ſinnes, he hates to be a new creature,.

It is truth, man is a reaſonable creature, and therefore cannot reaſon ſo in *expreſſe* words, as to ſay, I had rather be damned then to give over my drunkenneſſe, my lying, my ſwearing, my luſt; I had rather goe to hell, then be ſo pure, and ſo holy &c.

But every wicked man is ſo unreaſonable *in very deed*; for the word of God tells that wicked men that live and die in ſuch ſins, and ſuch ſins, ſhall be damned; yet, they will not give over their ſinnes.

Doth not your own conſcience tell you, that as long as you pray no better, as long as you walke no better in your profeſſion, God abhorres you, and all that you doe, and will damn you? doth not thy conſcience tell thee, that yet thou haſt no aſſurance of ſalvation, that as yet Jeſus Chriſt was never given to thee, that as yet you never had the Spirit of Chriſt to kill ſinne in you? if that thou wilt goe on in thy ſinnes, and not get Chriſt and his Spirit into thy heart, as the word of God commandeth thee, and thy own conſcience perſwadeth thee: I ſay, if yet thou wilt goe on in thy ſinnes, then thou *chooſeſt* to be damned, rather then to part with ſin.

Doe we not ſay, ſuch a rogue will be hanged, that ſuch a haſty furious man will undoe himſelfe? doe we not ſay of a rebellious child that he *will be* diſinherited? not that any man reaſons ſo in words, I will doe thus and thus and undoe my ſelfe, I will ſteale and be hanged, I will be a rebellious child and be diſinherited, I will goe on in my ſinnes, let the world ſay what it will, and be damned. But when a man knows that the wages of ſin is death, that the end of drunkenneſſe, of ſwearing, of lying, of pride, ſecurity, hypocriſie, formality in religion &c. is death: When a man knows that the end of that ſinne which he lives in is *damnation*, and yet will goe on in thoſe ſinnes, *he wills* to be damned. *Ezek* 18.31. *Turne you, turne you, why will you dye, O houſe of Iſrael?* why? were any ſo madde as to be willing to dye, to periſh for ever? yet ſuch the

the Prophet, why will you dye? as if he should say, why will you thus? that man that wills to sin, he wills to be damned; that man that will be damned rather then part with his sinne, that man loves sin for ever, and so hates the light.

Beloved, be ashamed to carry so many plague-tokens upon your hearts, so manny sinnes in your soules, so many oppositions and rebellions against the word. That man that hates and rebells against the word, can never be saved by the word. You that have had the preaching of the word, look that you give way to it; take heed that you withstand not the breath of it.

I could tel you one thing, & I pray God to send it home to your hearts: commonly when God sends his word to a people, those that are wrought upon, for the most part are wrought upon at the beginning: generally it is so, I will give you a convincing place for it: *Acts* 13. 48. *And when the Gentiles heard, they glorified the word of the Lord: and as many as were ordained to eternal life, beleeved. Paul* and *Barnabas* were come to *Antioch*, and had preached one Sabbath day, and now had preached another: *The Gentiles glorified the word of the Lord: and as many as were ordained to eternal life, beleeved*; as if he had said, all that were ordained to eternall life, beleeved at those Sermons; as if he should say again, all that beleeved not at those two Sermons, were reprobates.

Those that did belong to God, they did beleeve, and he ordained to the preaching of the word to them, on those two Sabbaths; *All that were ordained to life, they beleeved at* these two Sermons: the rest that beleeved not, are branded and marked out for despisers and wonderers, *Behold O despisers, and wonder and perish*, &c.

Agree with thine Adversary, whilst thou art in the way. Matth. 5. Beloved, you are now in the way of salvation: your Adversary is the Lord himself, til he be reconciled unto you; you are in the way, while you are under the preaching of the word, you know not how soon God may take you out of the way. you know not how soon God may take his word away: or, if that continue, yet he may withdraw his *Spirit*: and then, if God once take away his Spirit, then you may seek to be converted, but shall never find it; you may seek for grace, but shall never get it: you may seek for Christ, but never obtaine him; if men stand out against the word and Spirit of Christ, while it is beating upon their hearts, and offering them grace, then Christ will be *a swift witnesse against them Malach.* 3. 5. Doth Christ come to thee? *now* obey, *now* beleeve, *now* give over thy sins. Doth he bid thee now repent? &c. O give way to the Words of Christ, give way to the spirit of Christ; otherwise, Christ will come swiftly: I will be a swift witnesse.

I tell you, the Covenant of grace will not stay long: God is about to put up his wares. When no Customers come, the Merchant puts up his wares; so God will even close up all his graces; then Preachers may preach, but none shall be converted: People may heare, but never be turned; which the Lord deny from ever being amongst us; therefore, *while it is called to day, hearken, and the Feare of God be with you.*

GODS

IMPARTIALITY

IN HIS

JUDGEMENTS.

In a SERMON

By WILLIAM FENNER, Minister of the Gospel, sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late Lecturer of *Rochford* in *Essex*.

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GODS IMPARTIALITY IN HIS JUDGEMENTS.

ISAIAH 42. 24.

Who gave Jacob *to the ſpoile and* Iſrael *to the Robbers? Did not I the Lord?*

THe Lord in this Chapter by the Prophet *Eſay* doth foretell heavy things againſt the people; and by the way mark the Lords *dealings*, he ever gives warning before he ſends any plagues: he lightens before he thunders; that the people might not ſay they did not hear of it, and that the wicked might be the more inexcuſable, and that the godly might make an Arke to ſave themſelves in.

Theſe words, and the following verſe containe in them five ſeverall things;

Firſt, the *Author* of this deſtruction or judgement.

Secondly, the *Cauſes* of it.

Thirdly, the *Judgement* it ſelf.

Fourthly, *Who they were* on whom this judgement was inflicted.

Fifthly, *The effects of it.*

Now by Gods permiſſion I will open theſe words in order unto you,

you, And for the first, the *Author* of it.

It is laid down by question and answer.

Question, *Who gave* Jacob *to the spoyle, and Israel to the robbers?*

Answer, *Did not I the Lord?* was it not I the mighty God, which am able to order every thing according to my own will?

But indeed we are ready to ascribe things to chance and fortune and lot; to prevent this saies God, Who did these and these things? did not I the Lord?

Now, by *Jacob* and *Israel* is meant the people of the *Jews*, which were called by the name of *Jacob*. Who though they were his *peculiar people*, yet when they sinned, he gave them over. God saies, Who gave this people of mine to the enemies? did not I the Lord? therefore God, he is the Author of all punishment.

Secondly, the *Cause* why the Lord did this: for, some might say, why did the Lord overthrow *this* people, whom he did so tenderly respect for his, which were as the apple of his eye, and the strength of his right arme? *becaus they sinned against* the Lord, *and would not walke in his wayes.*

He sets down the *Causes*.

First, in *generall*, they have sinned.

Secondly, in *particular*, they would not walk in his way, nor be obedient to his Lawes.

Thirdly, here is the *Judgement it self*, ver. 25. therefore *hath he powred upon him the fury of his anger, the strength of the Battel, and hath set him on fire round about.* He calleth it the anger of *the Lord*: not of a King, or of a great man, but the *anger of the Lord, the fury of his anger*; shewing the extremity of it: he doth not say that God doth *drop* down his anger; but, he *poures* out the fury of his indignation. Moreover he saith, the *strength* of battel; the Lord cometh like an armed man to fight against them, and to destroy them, as men in warres doe when they slay both young and old, and make no bones of it, and are glad when they have done it; And, as *an armed man to slay them*; so likewise, he *hath set a fire round about them*; the Lord hath inclosed them in with indignation, so that they could see no way to get out of it, or to escape it. So then this shews the *unavoydablenesse* of Gods Judgements.

Fourthly, who were these that were destroyed? *Jacob* and *Israel*, a *praying* and a *professing* and a *fasting* people.

Fifthly, the *effect* of all this, how it did work upon them. Yet, saith the Lord, they *know* it not, *neither lay it to heart.* Oh Lord, what monstrous stupidity is this! though God did doe it, in his anger too; yet this poor Nation saw it not, nether regarded it, till the *plague* came: and when it came, they never laid it to heart, neither were they *humbled* by it, but did beare the plague, and *afterwards* went down into hell, and never minded it.

Even so beloved; stands the case with us, The Lord plagues us, and we see it not: his anger burns round about us, and the fierceness of his wrath

wrath is gone out to battel: and yet we perceive it not.

From the first of these observe: namely,

That *God is the author of all plagues and judgements that befall a Nation.* *Doctrine.* It was he that drowned the old world, and delivered the Children of *Israel* to the spoylers. *Shal there be any evill in the City, and the Lord hath not dont it?* saith *Amos* in his third chapter and sixth verse. From whence observe this, That God ordains all punishments before they come. *Acts* 4.28. *for to do whatsoever thy hand and counsel determined before to be done.* And as God ordaineth all thing *before* they come; so he ordereth them, and the *time when* they shall come; and they cannot come *one* moment of time before the Lord would have them. The *Iews* could not lay hold on our Saviour, because his hour was not yet come. *John* 7. 30. The wicked cannot pull down punishments upon a Nation when they will; As its he *ordaineth* them, and the time when; so he doth appoint them *how long* they shall lie upon men. *Revel.* 1. 10. There the Lord had appointed the Church of *Smyrna* ten dayes tribulation; and there is measured *how much* God appoints us. The devill could go no further then his commission in afflicting *Iob.* As he doth order all, so he doth order all for the good of his people, and for the confusion of his enemies; *all things work for the good of those that feare God, Rom.* 8.28. and for the hardening and overthrowing of the enemies of the Church that are incorrigible.

This may stay and comfort the hearts of Gods Children, in any heavie crosse that befals them. *Use.* 1.

Is God the orderer and disposer of all? then this may comfort thy soul O thou poor Child of God; I say comfort thy soul with this, that the Lord is the temperer of all things, and the Physician that stands by and sees how many *drammes* the Apothecary putteth in. The devill indeed may afflict thee, and wicked men may punish thee; but thou shalt have no more then the Lord sees good for thee. Therfore though thine enemies take thee and kill thee, and *Rabshekah* raile on thee, and *Bonner* burne thee, yet the Lord is a sweet loving Father, and ordereth all things, and cannot find in his heart to hurt thee. Though they be the Instruments, yet God he is the Author, and hath appointed *how long*, and *how much*, and for what they shall afflict thee. Therefore though the Sword find thee, and faggot come: yea though thou beest banished or sawne asunder, yet the Lord ordereth all things. Therefore he saith to the sword, and to the the plague, as *David* said to *Ioab*, have a care of my deare sonne: onely subdue the *rebell*, but doe not hurt my *sonne*. So saith God, use my servants kindly for my sake: onely bring under their proud hearts, but do not hurt them. Therefore have an eye to Gods love, and let faith in him over-rule thy heart in spite of all that can come against thee.

This may terrifie the hearts of all wicked men that are out of Gods favour. *Use.* 2.

Is God the Author of all punishments? then this may make their haire to stand upright upon their heads. That God whom thou hatest, is the punisher of thee: even he whose Sonne thou despisest, and whose

Sabbaths thou prophaneſt; He is able if his wrath be kindled, to conſume thee in a moment. Oh, if thou haddeſt not an adamant heart, this would daunt it, and diſſolve it into teares of bloud. God will infinitely puniſh thee, who is a conſuming fire: but if thou wilt not be daunted, there is nothing but fearfull looking for of fire and brimſtone for ever in hell. When God puniſheth his *children*, it is in mercy: but to the wicked his wrath is in their puniſhments, and his Judgements are in anger and great wrath: and therefore when he puniſheth thee, thou maieſt ſay, A juſt Judge brandeth me in the hand.

Uſe 3. Is it ſo? Then when Calamities come, let us not ſo much ſtand upon *men*, or upon the help of them: but let us look to God as *David* did: *it may be the Lord ſent* Shimei *to raily on me*; 2 *Sam.* 16. 10. and ſo did *Job the Lord gives, and the Lord hath taken away Iob* 21. 12. The *Caldeans* did it: but they were Gods Inſtruments. We ſhould not do as dogs, that gnaw the ſtones that are throwne at them. God takes ſtones as it were, and throweth them upon mens heads: and ſometimes whips them by wicked men. Now, the wicked are but Gods *rod*, and when he hath ſcourged thee, he will caſt the rod into the fire. Therefore goe unto the Lord, make peace with him and he will remove it. The wicked I confeſſe are in fault, but God is the Author of all: and he will deliver you in his good time.

Secondly, wherefore will God deale thus with *Iſrael?* becauſe they have ſinned with a rebellious ſpirit, not by *infirmity*, but in *diſobedience*.

Doctrine. Whence you may learne this point of Inſtruction, That *ſinne and diſobedience againſt Gods Law is that which brings down puniſhments and judgements upon a Nation or a people or Church.* All Sin in generall is the brooder and hatcher of all judgements, and the very ſpawne of all puniſhments. Ah, *this* ſinne and diſobedience, and willfull rebellion againſt God, it will bring *ſword* and *famine* amongſt us, and let in the enemy, and ſend out God from amongſt us, and ſtop the mouthes of his Miniſters, and break off the Parliament.

A more particular cauſe why God ſends puniſhments amongſt us, is this, becauſe Kings will not be ſubject to the Lawes of God, and Queens will doe what they liſt: when Biſhops and all people will have elbow room to doe that which ſeems good in their own eyes: as giving *toleration* for the prophanation of Gods Sabbaths, that the people may diſhonour the Lord, and runne headlong to hell: this and ſuch like, ſets up wickedneſſe, and brings the wrath of God upon us, and his vengeance upon our Land and Kingdome; when thus ſinne gets the upper hand and day of the word, for which I cannot chuſe but pitty our poor Land, neither could you do leſſe if your hearts were not as hard as an adamant, and your eyes glued together. Ah poore Nation, now thou lieſt a bleeding and drawing to an end, and the bell now tolls for this Nation, and the Lord is a going from this Land: and her puniſhments and judgements are comming on apace, ſo that all Nations may ſay, *Wherefore hath the Lord done this unto this Land, what meaneth the heate of his anger? then ſhall men ſay they have forſaken the Covenant of the Lord God of*

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their Fathers, and served other Gods. Judges 4. 2. When they forget the Lord their God, then he *sold them into the hand of Jabin King of Canaan*; this was the ground why the Lord drowned the old world. *Genes.* 6. 12. because they had corrupted *all* their waies; this was the cause why the Lord burned *Sodome* and *Gomorrah* with wild fire from heaven: this was the cause the Lord destroyed *Jerusalem* forty years after Christ, because they would have none of the offers of Christ, and of grace and mercie. And thus much for proof.

Good Lord, what a poor weake Land have we! if sinne and rebellion be the cause of all punishments, then in what a poor case is England? how weake are we? our hearts may shake within us, and our knees may knock together to consider of it, having so many sinnes of all sorts, of all degrees, and committed with so high a hand, and in most fearfull manner. *Use* 1.

We are sick from the Crowne of the head to the soale of the feete, there is no soundnesse in us: we are sicke in *head* sick in *heart*, sicke in *stomack*; we have had peace, and that hath *surfeited* us: and now we have gotten the *pleurisie*, and nothing but letting *of blood* will cure us. God grant, the Lord let us blood in our hearts also. God must *purge* and *physick* us, and fetch out the drosse which we have gathered by our disobedience. If sin and rebellion will doe it, we have given God cause enough so to plague us.

Is it so? Then we see who are the greatest *traytors* in the kingdome, and what they are that pull down punishments upon a Kingdome; they are disobedient rebells and traytors, full of sinne. *Use* 2.

I protest, the greatest *traytors* our land hath this day, are the prophaners of Gods Sabbaths, and such as do give liberty to prophane them, and to swear and be drunke: these are the *plague sores* of this Kingdome, and bring down heavie jugements upon us; yea, of what place or dignity soever they be. It is not onely *poor* drunkards, but silver and *velvet*-Coat drunkards, even the Lordly men of this kingdom, who give liberty to sin: for the greater are the men the greater are their sins, & they are the most dangerous, even as great Cut-purses doe more harm then little ones: for as *Haman* was hanged before the *Jewes* saw good daies, and the seven sons of *Saul* were slain before they could have any peace in *Israel*: so while *these* rebells be not hanged, what peace can be expected? while *Jonah* was in the ship, there could be no quietnesse: so whilst these rebells and vile wretches live and have *favour*, and are respected, and goe on stil unpunished, they are in the land, as *Jonah* was in the shippe: and so long there can be no quietnesse in the land.

One *Achan* did plague a whole land: but here are many *Achans* in this land. Oh poor land; thou art wonderfully laden by every ungodly person, both in Country and City. O let us beg of God that the wicked may be removed out of the land, or that God would turne their hearts.

Is it so, that sinne is the brooder of all punishments? O then let it teach every one of us to set heart and hand and all to work, to joyne all our forces of prayers and tears against these enemies, and labour for the *Use* 3.

reformation of these: When *Jonas* was in the ship, the Mariners came about him and asked him, from whence comest thou? So if ever we would see good dayes, we must joyne our prayers and all our powers against our sins and the sins of others.

When the *Philistins* saw that the *Arke* was the cause of the punishments that befell them, then they never rested till they had sent it away; so let us ship and packe away our sins, if ever we would have our punishments removed from us. Say, O mine enemie, have I found thee, thou art the enemies of King, and Countrey, and Parliament, and Gospel, and thou art he that brake the last Parliament, thou art he that lost the day at the Isle of *Ree*, thou art he that sent so many poor Rochellers to the grave with famine, and thou art he that makes division between Kings and commons. The Lord give us power and courage: for if ever we had need, now we have; and let us bestir our selves, and pray that God would be pleased to stirre up the heart of the King and other Magistrates against these sinnes. Oh that Magistrates in their places, would set their hearts and hands against all these sinnes; but light execution is done, and most Magistrates stand for ciphers in their places, and onely take up a room, and do nothing. We cannot draw them with all the arguments we can use, to punish these sinnes. We have cause to mourne: for they stand like scrare-crowes, with a peice in their hands, but never shoote: and the birds may pick the strawes from their heads; so that Magistrates do no harm.

But to you I speake that are chiefe in Towns, and chief Officers: you should all joyne hand in hand, and heart in heart to pull down these ale-houses, hel-houses, and nurseries of the devil, and to supplant wickednesse. We must not be one for them, and another against them: for in *so doing* we shall never see good dayes.

And you Gentlemen, when are your hearts and hands against them? when did you ever speak or write against them? when did you ever set foot in striving to have them suppressed? men stand with their fingers in their mouthes, and their hands in their pockets, and dare not stand for God and good causes. The Lord be merciful unto us: we doe not joyne our forces, prayers and powers that we can make for Gods glory. Oh that the Lord would be pleased to put his Spirit into our hearts, that we may be all of one mind. So you Gentlemen, in your places, and we Ministers in our places, and all of us, we are with all the strength and courage and mettle that the Lord hath put into us, to cry, and pray, and preach down sinne. And all you Masters and Dames, you are to reforme your Families: for these sinnes bring down punishments upon the Land. Therefore labour to find out the wickednesse of your Families, and admonish them, and reprove them plainly, and shew them from Gods word the punishments that are due to them. If you would doe these things, then there might be something done: and if reproof and admonishment will not serve the turne, then expell them and banish them, as *Abraham* did *Hagar* and *Ismael*. You Christians, mourne for your sins, and joyne your hearts and prayers against the sins of the place where you live.

If any houſe be on fire, others will come with water to quench it as if it were their own: ſo here is a flame of fire kindled in this Kingdome of *England*, and the wrath of God is like wild-fire coming down upon us from heaven: therefore let every one of us bring ſome water or other to quench this fire that is round about us in every place, and almoſt upon all hearts.

Let every man ſweep his own doore, and the ſtreets will be cleane; ſo if every one would purge his own heart, what reformation would there be in every place? then God and Chriſt and goſpel might be here ſtill, and the enemies might be kept out ſtill: which if we doe not, who knows how ſoon the enemie may ruſh in upon us? but alas, we harbour theſe traytors in our boſomes.

I proteſt againſt every man that habours ſin in his own houſe or ſoul, that he is a trayror to the Kingdom, whatſoever he be: if I knew the man, I would faſten mine eyes on him, and tell him, Oh thou vile *Achan*, doeſt thou harbour theſe ſins, and traytors, and keep theſe ſins, and then cry out of the dangerouſneſſe of the times?

If a man did *know* certainly, that the dogge that he keepes in his houſe, would one day pull out *his* throate, would he keep him ſtill that he might the better doe it? no ſure, he would rather hang him. Or if a man did *know* that the fire that burnes upon the hearth, would burne him, would he blow it? or if a man did know that the knife which he hath, would one day curte his throate, would he ſharpen it? no ſurely.

Beloved, this is the caſe of all us poor wretches that live in ſinne: they will be the cauſe of all the puniſhments that God ſends upon us all. Now therefore, I charge you all, men and women, and every one of you, to make a Covenant and enter into an oath and a curſe, to ſearch out *every* ſin, and find them out in your families, wife and children and ſervants; and do what you can to quench them. Theſe Townes and Countreys are on fire, O that the Lord would be pleaſed to ſend his word home to every one of your hearts: you I meane that I love as well as mine own ſoule, my deare people. I would *ſpend* and *be ſpent* for you, if God would give me ſtrength: and though I ſpeak plaine, it is for your everlaſting good.

What are thoſe puniſhments that he threatned to poure upon them in the furie of his wrath? *He poureth full battails, and the ſtrength of battails*; all this was upon *his own* deare people *Iſrael*; even *thoſe* people the Lord ſo ſeverely threatens.

Hence obſerve this Doctrine, That *the Lord oftentimes brings fearful, Do-*
and unavoydable judgements and puniſhments even upon his own profeſſing people: even they that offer ſacrifice, and that pray, and call him Father, and faſt and pray, even upon *theſe* people he doth often times bring theſe puniſſiments. *Amos* 3. 2. *You onely have I known among all the Nations of* the earth: therefore *will I puniſh you for all your iniquities.*

See the whole currant of Gods word: did not the Lord puniſh the Children of *Iſrael* in the time of their Judges? they had many ſore enemies,

mies, as *Eglon* and *Sisera*. The ten Tribes they sinned, and were carried into captivity: and these were *Gods professing people*. And afterward the other two Tribes, *Judah* and *Benjamine*, were carried away captive into *Babylon*, and there they were seventy years.

Forty yeares after Christs time, the *Romans* came against them, and burnt all their Cities. And these were *Gods own professing people*.

The Churches of *Asia* were famous Churches, but now they are overthrowne with *Turkes*. Now, our sins give God just cause to make him come against us, with punishments and judgements upon this Land.

If a man lie sick, and they see death in his face, they call it the foretelling signe: so the Ministers of God may foresee the *death* and destruction of a Kingdome. I am sure we have *better* grounds, then the Physicians can have. And therefore, why may not the Ministers which are Gods Physicians, doe it?

The signes of Gods punishments that are coming upon us, are these,

The first is of Gods Ministers which with one voice doe foretel judgements to come.

Then, this is a signe that God hasteneth to battel, *Amos* 3.7. *Surely the Lord will doe nothing but he revealeth his secrets to his servants the Prophets:* but especially *when they agree all in one thing*; then the Kingdom is dangerously gone. *Luke* 1.70. The Lord giveth one mouth, as he spake *by the mouth of all his holy Prophets.*

I will say nothing in this, but let me appeale to your consciences, whether all good Ministers in the Church of *England*, have not declared by Gods word, that judgements are coming out against this Land and us for many yeares together: And as our Saviour saith, *Whatsoever ye shall bind on earth, shall be bound in heaven.*

Secondly, when sinnes of all sorts doe abound frequently, and with a bold face, and whorish forehead. For when the harvest is ripe, then cometh so many sickles to cut it down: so when the sinnes of a Kingdome are *ripe*, then it is time to cut that Kinddome down. *Genes. 6. 12. The earth was filled with violence, all flesh had corrupted their wayes:* therefore, *make an Arke: for the end of all flesh is come,* God will wash away their filthinesse. Consider whether it be not thus with *England* or no. Was ever drunkennesse and blasphemie, and scoffing at religion, and prophaning Gods Sabbaths, nay liberty given so to do, was it ever come to that height that now it is? were ever great ones, as Bishops and Ministers, so defiled, as now they are? our Land hath often been overcome: when men were grown desperately wicked, then they were destroyed. Now, what sinnes, what blasphemies, what hating of God lyeth raging in our times? I think there is none in this Congregation but sees and heares, how City and Countrey are venomed and benumned, and defiled with sinnes of all sorts.

Thirdly, when the devill and wicked men cast bones of dissention, that is a signe of ruine. When there was a dissention between *Rehoboam* and the people, then God pulled away ten Tribs, and much bloud

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was ſhed. So when King and Commons, and all are divided, *Ephraim* againſt *Manaſſes* and *Manaſſes* againſt *Ephraim*, but both againſt *Judah*, then it is a fearfull ſigne that that Nation ſhall be deſtroyed.

I ſay, to apply this, if ever a Kingdome were divided, then this is, if we could all accord, then we might expect ſomething: but now, our beſt bloud is gone, and our hearts are gone: the Lord in mercie raiſe us up from dead aſhes.

O conſider this, I beſeech you, and lay it to heart. Will God deceive his Miniſters, and make them all blindfold? no, no. When God puts his Spirit into his Miniſters, and makes them all with *one* mouth to call and cry deſolation, and when all manner of ſinnes ſo fearfully abound, and when there is ſuch diviſions in the State, then let us look for deſolation.

Fourthly, the fourth ſigne of Gods anger on a Nation is, when all the hearts of men *faile*, then it is a ſigne that vengeance is at the door; when there is a kinde of *Cowardiſe through the guilt of the conſcience*. *Joſh.* 2. 11. It was a certaine ſigne of deſtruction when the peoples hearts *failed* them: thus it is with every man almoſt amongſt us: every mans heart is faint and ſick. *Judges* 7. 13. When *Gideon* was to goe againſt the *Midianites*, being a wonderfull Army, one dreamed that a cake of barley bread tumbled into the hoſt, and overthrew them: Then *Gideon* ſaid, be of good courage: for I ſee that the Lord hath given them into our hands, becauſe their hearts were feareful; ſo he took three hundred men, and put a trumpet in every mans hand, with empty pitchers and lamps, and they cried, *the Sword of the Lord, and of Gideon*, and in the twelfth verſe ſee what followed, All the hoſt ran and cried and fled. Even ſo it is with us: we faint upon every occaſion, Gods ſpirit is gone from *England*.

While *Sampſon* had the Spirit of God upon him, he was too hard for the *Philiſtins*: but when the Spirit of God was gone from him, he had no heart, no ſpirit, no courage; then every man was too hard for him, and then he was taken, and had his eyes pulled out. So when the Spirit of God was with this Nation, we had courage and got the day; but now alas, every ſlaviſh Nation is too hard for us, and every bug-beare ſcares us. O poore *England*, heavy is thy caſe, therefore we may expect nothing but miſerie one way or another.

Now I might ſet down a Comment or Theame with many teares for this cauſe, that every one may reade his own deſtruction from this point. I am not a Prophet, nor the ſonne of a Prophet: but from the word of the Lord I ſpeak this thing unto you, and upon theſe grounds I can ſay ſo; That where theſe ſignes are, deſtruction and calamities follow at the heeles of them. We having all *theſe* ſignes in our State, certainely deſtruction is at our heeles; therefore let me giue you ſome directions what to doe in theſe dangerous times.

Firſt, let every man knock off the love of the world, of houſes, of lands, and corne, and flockes; they ſhortly ſhall leave thee, or thou *Uſe* them. O therefore caſt them quite out of thy heart. I would to God I could bring my heart and yours to this pitch, that we could give wife

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and children and all as loſt. I confeſſe it is hard to to doe: but God will *fire* us out *ſhortly* from theſe things, if we *part* not from them, in theſe our deepeſt afflictions. *Ier.* 45. 5. *Baruch* was ſo much glued to the world, that he began to feather his neſt: and therefore the Prophet ſaid, *ſeekeſt thou great things for thy ſelfe? ſeeke them not; for behold I will bring evill upon all fleſh.* So let me ſay to you as the Prophet ſaid to *Gehazi, Is it now a time to build?* Therefore at night when thou goeſt to bed, take thy leave of thy wife and children, and of thy houſes and all, and ſay, this houſe may be mine enemies before the morning, or may be ſet on fire; this is not my wife: theſe are not my children: As Doctor *Taylor* ſaid when he was going to his execution, when he ſaw his wife and children, he embraced them and bleſſed them in the name of the Lord, and ſet them down again and made no bones of them: and ſo do you, pluck away your hearts from all theſe things here below, and give them all for loſt.

Secondly, get divine ſubmiſſion to the will of God let thy heart be contented that God ſhould doe with thee what he will, and ſubmit thy ſelfe to God in the hardeſt blows, and ſay, Good *Lord*, if thou ſeeſt no remedy to purge this land and Church, but by deſolation, and the removing of the Goſpell, good *Lord*, doe what thou wilt; if thou wilt have my *liberty*, take it, if thou wilt have my *children* ſpoiled by the enemy and pitched upon ſpeares points, doe it: *Lord*, if there be no remedy to purge a ſinfull land but by taking the Goſpell out of it, even I *Lord* ſubmit my ſelfe unto it: good *Lord* ſacrifice us, or burne our Cities; doe what thou wilt with us, onely ſave our ſoules at the laſt.

I have knowne ſome could have no quietneſſe at all, till they came to this pitch, and then they had peace in their minds. When *Iſaac* ſaw that he was to be bound, then he yeelded to it: and our *Lord* Chriſt did this in the garden when he did bear the wrath of God, then he ſaid, if it be poſſible, let this cuppe paſſe from me: and this he did three times: yet not my will but thy will be done; if thou wilt have me to drinke of the cuppe, I will ſuck off the dregges and all.

Alſo come and lay thy head upon the block, and let God doe what he will with thee, *Ezek.* 20. 43. *They ſhall loath themſelves for all their abominations*; and this is the practiſe of an humble ſoule, and this will bear through all.

Thirdly, pray and cry mightily to God before thou dyeſt, even all the time thou haſt to live, for mercie and for the peace of the Church of God, and for the poor people and poſterity. *Eſay.* 62. 16. *I have ſet watchmen upon the walls of Hieruſalem, that never hold their peace day nor night* You that make profeſſion of the *Lord*, keep not ſilence; let not God reſt till he helpe and ſhew mercy unto our poore land, wives and children.

I am perſwaded if dumbe *Zachary* were here, he would open his mouth to pray and crie for this miſerable land. But, alas, poor ſoules, many of you are ſo bound in the chaines of your ſinnes, that you cannot finde any leiſure to pray; you ſave your prayers and teares till you come

come to hell, and then they will doe you no good; Oh, thy Mother lies a dying, and wilt thou not mourne for her? O dead and drie-hearted wretches, me thinkes the poor Church of *England* is like the shippe of *Jonas*, and he fast asleep in it; the Gospell and all are drawing into a sea of troubles: and thou poor wretch art asleepe and canst not pray. The Church is like a sick man upon his bed: and the Parliament is like a Colledge full of Physitians, they cast the state of the Kingdome, and then give it over for lost. The Lord knows how soon the bell may ring out; and yet thou canst not pray nor weep. Ah, the Lord be mercifull to the hardnesse of our hearts. Hast thou but one tear in thine eyes? but one prayer in thy heart? then spend them now for the poore Church of God. Make all sound within, and get sound faith in the blood of Jesus Christ, that may support and hold you up as the Ark did *Noah* in the flood.

O my dear people of this Parish, a fearefull flood is come upon this land: therefore make you an Arke of Gopher, and pitch it within and without: get in it, hang not about it; but, get into your Lord Christ, and shut up your selves in him, as *Noah* did in the Arke, and never come out. This is your safegard, if you be in him, you shall be supported against all troubles, and so shall the case go well with you. For as the Prophet said to *Ahab*, High thee hence, for here is a sound of much rain: and there came a shower indeed. So say I, high you away to Christ: for it may be you shall not hear many Sermons more: there is a sound of many punishments and stormes falling downe upon us. O thrice happy are we that have Christ upon good termes and good grounds: if a flood come, it doth me good to see how safe I am: for the higher troubles arise, the higher the Arke will arise, and the higher your faith and comfort will arise, and you shall sit like *Noah* in the Cabin. *Isai.* 26.20. *Come my people and enter into the chamber, and shut the doores about thee, and hide your selves as it were for a little moment, untill the indignation be overpast.*

What? would *Noah* have been hired to come out of the Arke? no by no meanes: nothing would have got him out. I may even pitty you my people, that have no Faith. What will you doe and whither will you flee? all you that have not gotten into the Arke, and have not made sure worke, if the flood should come to morrow, you must certainly be drowned. If you look to God, he is your Enemy, if you look within, there your consciences dogge you; and if thou lookest for comfort to the Minister, there is none for thee in all Gods word; if thou hang on a Minister, he must say as *Samuel* said to *Saul*, since the Lord hath forsaken thee, I can doe thee no good. Oh thinke on this, and get all thy friends into the Arke with thee, as *Noah* did. Let me begge this at your hands; get a poor husband into the Ark with thee, with thy poor children, and shut them all up into the Arke with thee. Would it not grieve thee when thou sittest in the Arke, to see a poore husband or a child drowning in the flood, and going to Hell? For the Lords sake, O my deere Brethren, spare no paines to doe them good.

Fifthly and lastly, get a more strong faith then ordinary; deep dangers

must have a ſtronger Faith; a man cannot row upon the maine ocean in a paire of ſcullers; but he muſt have a good ſhip well ballaſted, and a good Pilot; ſo doe you think to row upon the maine ocean of Gods wrath in a paire of ſcullers? therefore labour to ſtrengthen your Faith, and to get a good ſhip, wel pitcht and ballaſted, and *ſubſtantial* Faith; for the wind will trie it whether it be ſo or not; a Summers dublet will not ſerve the turne in a winters froſt; ſo a little ſtrength and comfort will not ſerve the turne in the ſtorms that are coming on us; but we muſt get winter garments, the Eaſt wind will try a mans clothes. Though a weak Faith may carry thee to Heaven, yet not with ſo much comfort as a ſtronger; eſpecially if it be but a little before the downfall of the Pope: for *then* there will be the greateſt combuſtions that ever was or ever ſhall be; and by all likelihoods, the time is *now at hand*. Then, thy Faith had need to be greater then ever it was. As the Angell ſaid to the Prophet, up and eat, for thou haſt a great journey to goe; ſo ſay I to thee, thou fainting ſoule, make a good meale of Faith, ſtrengthen thy Faith upon the promiſes, for thou haſt a great work to doe, and happily thou mayſt goe ſix monethes, and not ſee the face of a good Miniſter, nor talk with a good Miniſter, when there ſhall be no more *Rogers*, *Hookers*, *Beadles* and *Cottons* to talk with: and you ſhall wander about in the woods; your faith will ſupport you *then*, it will doe you ſome good. When all the people had loſt *David*, *Eleazer* one of the Worthies, aroſe and ſmote the Philiſtines, 2 *Sam.* 11. 23. So when all Gods Miniſters ſhall leave thee, and *then* to fight it out againſt th ine own luſts, and the Divell, and his temptations, will be hard, and this Faith thou haſt need of, when thy books and all helps ſhall be taken from thee. What need haſt thou of ſtrong Faith, when thou muſt fight againſt half a ſcore Papiſts and an Army of temptations, and a world of Divils from Hell? then thou haſt need of a ſtronger Faith then ordinarie. When you ſhall take your leave of your children and never ſee them more, then thou haſt need of Faith to inveſt thee into the promiſes. *Hebr.* 11. 21. *By Faith* Jacob *bleſſed both the ſonnes of* Joſeph *when he was a dying*; ſo when thou art to leave thy wife and children, and never to ſee them more, what Faith haſt thou need of to inveſt them into the Promiſes, and to ſay, I look to ſee you another day in Heaven? the Lord be with you my deare wife and children, I ſhall never ſee you any more here, but I beleeve that one day we ſhall meet together in a world of happineſſe, where we ſhall be together in glory for ever and ever. A M E N.

THE

THE GREAT DIGNITY OF THE SAINTS.

In a SERMON

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THE GREAT DIGNITY OF THE SAINTS.

Heb. 11. 28.

Of whom the world was not worthy.

Oncerning the *Author* or Penman of this holy Epiſtle I will not now ſtand to diſcuſſe. But this is certaine who ever was the *Scribe*, the Spirit of God was the *Inditer*, and all Scripture is given by Divine inſpiration, 2 *Tim.* 3. 16.

For the *Coherence*, the Spirit of God having exhorted the Believers how to continue in the Faith, and with patience to undergoe thoſe trials which accompany the profeſſion of it; and having backt it with Arguments, he cometh in *this* Chapter to profeſſe the ſame; And you ſhall find in this whole Chapter, he layes down Arguments to back the exhortations, which are taken from the *Excellency* of faith.

The holy Ghoſt diſcovers it two wayes. Firſt, by a generall deſcription in the three firſt verſes; and after by the worthy examples of the faithful in the Church of old.

Firſt,

1. First, the *generall* description of Faith in the first verse, *Faith is the ground of things*, &c. Faith makes things hoped for subsist to a Beleever.

Secondly, he describes the essentiall properties of it; *It makes Beleevers to be well accounted of, both of God and man*, verse second.

Thirdly, he shews that Faith makes beleevers to understand and beleeve things incredible to reason.

2. Secondly, he describes Faith by *examples* and patterns of Faith in the Church of old; and those are set down severally, one by one, from the fourth verse to the 32. where he sets down the example of *Moses* and *Abraham*; and then from verse 32. to the end of the chapter, he sets down the example of the Saints together; and that because the number of them was infinite, *Ergo* he dispatches them, and passes by them with bare naming of them, as, *what shall I make mention of Gideon*, &c. and so he shews what great things they did by Faith; and then he brings in this verse, *Of whom the world was not worthy.*

To come to the words, they are brought in by the holy Ghost to answer to a secret *Objection* that the holy Ghost did foresee, that the wicked persecutors of the Church would conceive against the godly;

Ob. Viz. *Why did they wander up and down?* were beleevers cruelly dealt withal? yes: for alas what were they? they were and are baggage people, not worthy to live in the world.

Answ. Now the holy Ghost takes away this objection; as if he should have said, you are deceived in them; for the *world is not worthy of them*, they were and are too good to live in the world.

But before I come to the main, we will note something in general.

Doctrine 1. Viz. *That it hath been the property of wicked men, and is still, to think whatsoever the godly have, is too good for them.*

Ye shall be hated of all men, Matth. 24. And have not the saints of God found it so? what a hard conceit had the *Iews* of Christ? *He is not worthy to live.* So of *Paul, Acts* 22. *They were accounted the off (couring of the world*, 2 *Cor.* 4 13. And as it was in the Apostles times, so it is now; and would you know the reason?

Reason. 1. First, because God hath *chosen* them out of the world, *John* 15. 19. For when Gods people were as the world is, *carnal* and *sensual*, &c. then the world gave them the *right hand of fellowship*. But when a *change* appeared in the godly, then the world changed too.

2. 2. Because the wicked *know* not the godly. (*viz.*) they know them not to be Gods children; so saith the Apostle, *They speak evil of the things that they know not, Jude* 10. They know him as he is rich, or as he comes of such and such a parentage; but as he is *a child of God*, they know him not. This world knows him not, because it knows not God. 1 *John* 3. 1. And hence it is that Gods children are called *strangers*, yea, and are used *strangely*; even because they know not God, and *Ergo*, they know not the child.

3. 3. Because wicked men *measure others by themselves*; and because they runne not into the same excesse of riot, *ergo* they speak evill of them, 1. *Pet.* 3. 5.

4. Because

4. Becauſe there ever was and ever will be, contrariety betweene the *ſeed* of the *woman*, and the *Serpent*. *Eſau* will deale very hardly with *Iacob*; they that are borne of the devil, will hate them that are born of God, 1 *Iohn* 3.12.

Firſt, This ſhould teach the godly when they are hardly dealt with in the world in any kind, not to be diſcouraged. Think it not ſtrange: it hath alwayes been ſo, neither muſt you look for better dealing with wicked men. *Vſe* 1.

Secondly, ſeeing the world deales ſo hardly with you, ſee that you doe not meaſure *like for like*; but pray ye unto God for them, to open their eyes. 2.

Now we come to the words themſelves.

Of whom the world was not worthy.

The holy Ghoſt in this place would diſcover two things;

Firſt, the *little worth of the world of wicked men*, *viz.* how that they are not worthy to come into the preſence of the Godly.

Secondly, *the great worth of the godly.*

Viz. They are too good for the world.

Firſt, the world, (*viz.*) the wicked in the world, are *very little* worth; not worth one godly man or woman in it; whence obſerve, that

Gods Children are worthy perſons. *Doctrine.*

But before I handle this point, I will give the ſence and meaning of the words.

1. This word *World* is diverſly taken. Sometims it is taken for the *whole Fabrick of Heaven and earth*, *Iohn* 1.10. He was in the *world* and the *world* was made by him, and the world knew him not. So *Acts* 17.24. God that made the *world*, &c.

2. Sometimes it is taken *for all mankind*, good and bad So *Rom.* 5.12. As by one man ſin entred into the *world* (*viz.*) ſin entred into the men which are in the world.

3. Sometimes it is taken for *the elect onely*; ſo *Iohn* 1.29. Behold the Lamb of God which taketh away the ſinne of *the world*, (*viz.*) the elect in the world. Again, God ſo loved the *world*, &c. *Iohn* 3.1.16. (*viz.*) his elect in the world. Again, we beleeve this is the Saviour of the *world*, *Iohn* 4.42. (*viz.*) of the elect in the world.

But why are the godly called the *world?* *Object.*

I anſwer, firſt becauſe the world was made for *them*, and it is continued yet for their ſakes. *Anſw.*

Secondly, they may be called the world, becauſe they are *ſcattered through the world*, and that not onely among the *Iewes*, but even among the *Gentiles* alſo.

Thirdly, they may be called the world, becauſe in themſelves they are *a world* of people; but yet compare them with the Devils drove, they are *few*, even as the ſhaking of the Olive tree. *Iſaiah* 17.6. yet in themſelves they are as the Starres in number. *Geneſis.* 15.5. And *Balaam* ſaid, who can number the duſt of *Iacob?* *Numb.* 22.10.

Some-

Sometimes it is taken for the *reprobates in the world*, *Iohn* 15. 19. *If you were of the world, the world would love its owne.* It is thus taken in the prayer of Christ; *I pray not for the world, Iohn* 17. 9. And they may properly be called the *world*; First because they are the *world's* citizens, they mind the things of the world, they follow nothing but the world. Secondly, because they are the *greatest* part of the world.

Sometimes the world is taken for the *things in the world*, those things wherewith the Devill uses to draw men from God; as the lusts of the flesh, the lusts of the eyes, the pride of life. 1. *John* 2. 16.

Sometimes for the happy estate and condition the godly shall enjoy after this life. So *Luke* 20 35. They which shall be accounted worthy to obtain *that world &c.*

Now whereas the Apostle saith, *of whom the world was not worthy*, I take it, he means wicked men in the world, and those are they that are not *worthy* the company of the godly. And because I intend to shew the unworthinesse of the world, I will shew first that the things in this world are little worth. Secondly that the *men* in the world are little worth.

First I will shew you, that *the things in the world are little worth*; as Riches, Honours, pleasures &c. they are called *deceitfull* riches; and Christ calls them the *Mammon of iniquity*, *Luke* 16 9. *trash Luke* 8. 14. *Snares*, 1 *Tim.* 6. 9. They are called *uncertain riches*. Now these base titles must needs argue that they are *little worth*; for were they worth more, God would set better Titles on them. And *Salomon* who had best experience of them, yet hee termes them vanity. *Eccles.* 1, 2. and 11.

Secondly, they are *little worth*, because they are very *unprofitable*, they cannot profit a man; It is plain by the speech of *Samuel*, 1. *Sam.* 12 21. Vain things which cannot profit, *&c.*

Thirdly, they are little worth, because *they cannot further a man in the main thing* at which he should aime; they may further a man in some trifles, but not in the maine thing. There is no true good comes to a man by all the riches in the world; neither can they free a man from the evill day; neither can they make you better either in *respect of God* or *your selves*.

First, in *respect of God*, they cannot make you better esteemed with God: for he regards not the rich more then the poore. *Job.* 34. 19. He doth not account of a man according to his *greatnesse*, but according to his *goodnesse*, *Prov.* 20. 7, 8. Better is a poor man that walks in his integrity, then a King that is perverse in his wayes.

Secondly, they cannot better him in respect of God, because they cannot assure him of the *love* of God.

Thirdly, they cannot make a man more mindfull of God; nay they corrupt mens hearts, they make a man more forgetfull of God. It is thus with the greatest part of men in the world that are worldly rich; it is with them as it was with the *Prodigall*, who while he had money in his purse, never did he think on his Father.

Fourthly

Fourthly, the things of this world cannot make a man more *thankfull* to God, but rather the contrary, *ut supra.*

Fifthly, the things of this world cannot *draw a man neerer unto God.* You see that the more men have, the more negligent they are in Gods service.

Secondly, in *respect of our selves*; First, all the things of this life cannot inrich a mans soule with *grace*; they cannot make him humble, nor mercifull, nor constant in the profession of godlinesse and good duties; nay it rather makes them the more unmeet to any goodnesse; where there is *gaine* in the chest, there is *losse* in the Conscience; he that gets money apace, may lose Faith and a good Conscience; and they that most covet for abundance of the things of this life, are most backward in Grace; and this argues that the things of *this* life are little worth, even in respect of a mans selfe.

Secondly, *they are not able to free a man from any spirituall evill*; they may promise *freedome*, but when they come to the triall, they will be like a *broken staffe*; nay they cannot free thee so much as from an *ague*, much lesse will they help in the day of the *Lords wrath*, when the rich man shall be called to an account, and the Lord will recompence *every* man according to *his* wayes. So *Prov.* 11. 4. *Riches profit not in the day of wrath.* True it is, they may be as a wall of brasse to keep off the evil of *this* world; yet when the houre of *death* approacheth, they cannot free from *that*; when you are affrighted with the accusation of your owne *Consciences*, and with the apprehension of *Gods* wrath, when the Devill shall set upon you, and *all* your friends forsake you, shall the things of *this* life then doe you any pleasure? no, no. You will say to them then, as *Job* to his friends, *miserable comforters* are you all; this argues their little worth: For God will not examine you, how *rich* you have been, but he will consider you as you have *honoured* him, and as you have made good use of your riches; if you have been *faithfull*, you shall enter into your *Masters joy.* He will not consider you as you are or have been in great Offices or places in the world, but as you have been faithfull in them; not as you had crouching and bowing to you, but as you have faithfully and frequenly bowed your knees unto the Lord in Prayer; God will not account of you, a straw the better for your wealth, but he will passe sentence on you as you have used or abused your *talent.*

Thirdly, *they can give no content.* He that desires Riches shall not be satisfied therewith. *Eccles.* 5. 9.

Object. O but, I desire but a competent living.

Sol. It is well done. A little spring running from the head, runnes shallow at the first, but at the last, many other falling into it, it is become great; so you may say, you desire but a *competency*; but the world comes on you, *then* there is craving and having, till your desires are as large as hell. *Habbac.* 2. 5. riches make men sick of a dogs disease; what is that? why dogs are alwaies eating, but never *satisfied*; so if a man immoderately love the things of this life, he shall not be satisfied.

Laſtly, the things of this world are nothing worth becauſe *we have no aſſurance of them*: they are of no continuance, they either leave us, or we them: doe you not ſee that after a man hath riſen early, and late, eating the bread of carefulneſſe, and hath gotten a little pelfe, is he not thereof deprived in a moment of time? *Prov.* 12. 27. The ſlothfull man (*viz.*) the *worldly man, roſteth not that which he tooke in hunting*, (*viz.*) after all his travaile he is ſwept away, and taketh not the profit of them. Is not this then a worthleſſe world? but ſuppoſe it doe ſtay with you, yet one day you muſt part with it. *Pſalm.* 49. 6, 7. and you muſt carrie *nothing* with you, *naked* you came, and *naked* you muſt returne; even like a ſumpter-Horſe, which carries all the day abundance of Treaſure, but at night it is all taken from him, and he is put into a ſtable for his labour; all the benefit he gets by the Treaſure is, he onely feeles the weight of it. Even ſo many rich men are Sumpter-horſes to carrie the things of the world, who either for ill-uſeing, or ill-getting them, are put in a filthie ſtable, (*viz.*) Hell, and their pay is everlaſting torment. Theſe things ſhew the little worth of this world.

Now you ſhall ſee that *worldly men are little worth*: Firſt it appears that they are little worth, becauſe of the *names and titles* that the Spirit of God laies on them; it calls them *Sonnes of Beliall.* 1 *Sam.* 2. 12. *Vile perſons. Pſal.* 15. 4. *Children of iniquity. Hoſea* 10. 9. 11. *A reprobate ſtock. John* 8. 44. *Children of wrath. Epheſ.* 2. Now if there were any great worth in them, think you that the Spirit of God would not better ſtile them?

Secondly, they are little worth in reſpect of their actions; their *beſt* actions are but *glittering ſinnes*, *Iſaiah* 66. 3. If they pray, or heare *&c.* God accounts of it no better then the ſacrificing of Swines fleſh; they ſtink in Gods noſtrils. *Iſa.* 1. 13.

If then the men of the world, and the things of the world be little worth, how doth this diſcover the madneſſe and folly of men in theſe dayes who ſo much mind the world? no paines nor travaile too great, or too dangerous to get the world; nay they will hazard life and health, even to the back-bone, to get the world; goe to bed late, riſe early, not caring if they loſe both body and ſoule, to get the world: and when their conſciences are thus ſet on the tenters to get it, they ſet their hearts on it and keep it as their God.

Secondly, let this informe our Judgements, that ſeeing the world, and the men of the world are ſo little worth; let us judge of them no better then they deſerve; it is a *falſe* glaſſe, or *crooked* rule that men goe by, who judge themſeves men of worth if they be rich, and we uſe to ſay there is a man of good credit; let us ſee our folly in thus judging. I will diſcover it thus.

The things of the world are given to the worſt men; wicked men have many times the *greateſt* ſhare in them. *Eſau* hath foure hundred at his heeles, when *Iacob* had but a few; The Scribes and Phariſees ſate in *Moſes* chaire, when as the *Diſciples* of Chriſt were carried before Rulers;

lers; so for Riches, proud *Dives* fared deliciously every day, when poor *Lazarus* was faine to snap at a crust; so the false prophets were fed at *Iesabells* table, when *Elias* was in commons with the Ravens. Now if the things of this life were of such great worth, think you that God would keep his children so sparingly with them? no, no; they are but gifts of Gods left hand. *Prov.* 3. 16. Length of dayes are in his right hand, and in *his left hand riches and Honour.*

Instruction, to teach us to take off our hearts and affections from pursuing things of this life. You see they are little worth; doe not in *affection* love the world, nor yet in *action* too much seek the world; but when *Heaven* and *earth* are laide in the ballance, esteem earthly things as *dung* in respect of Christ, and shew your little esteem of earthly things, by your seeking them in the *second* place, and Gods Kingdome in the *first place*; Let wicked men account the things of this life as their *summum bonum*, *but let us* be *crucified* to the world, let us be as dead men to the world, and the world as dead to us; not that I would have you *utterly* to reject the things of this life, but not to set your affections on them; we must use the things of this life as Travailers doe their provision; if they have too much, it will hinder them; so let us be content whether it be much or little; it is best to lay up treasure in *Heaven*, as Christ told his Disciples. Thus of the first point; the second follows. *Use* 3.

OF *whom the world was not worthy*, as if he should have said, they are too good *to live* in the world; hence observe; *That true Beleevers are persons of very great worth.* The world is not worthy of them. *Doctrine.*

I need not spend much time to prove this; they are called *excellent* persons, *Psal.* 16. 3. Againe, the righteous is *more excellent* then his neighbour. *Prov.* 12. 26. againe, they are called *the glory* of God, *Isaiah* 45. They are called a *chosen* people, a *Royall* Priesthood. 1 *Pet.* 2. 9. Now, wherin lies the *worth* of a godly man? not in the *outward* man; for alas the outward man of a child of God is the same with another man. Their chiefe worthinesse lies in the *inward* man which after God is created unto righteousnesse and true *holinesse*. *Ephesians* 4. 24. The Kings daughter is all glorious *within*. *Psalms.* 45. 13. Now Gods people are *worthy* persons, and that in these respects,

First, in *respect of the worthy names they have.* Doe they not, saith the Apostle, blaspheme the *worthy name* by the which ye are called? *Iames* 2. 7. (*viz.*) the name of Christ. 1.

Secondly, they are worthy, because *there was a great price paid for them*; it adds much to the worth of a thing when there is a great price 2,

paide for it; so this adds to the worth of all *true* beleevers, that the price was great that was paid for them; *they were not bought with corruptible things*; not with two hundred fore skinnes of the *Philistines*, as *David* bought *Michal*; nor with thirty change of garment, the reward of those that unfolded *Sampsons* Riddle; they were not bought with a great summe of Money, as the *Romane* Burgesseshippe was: I say, not with corruptible things, but *with the precious bloud of Jesus Christ*; for in him wee have redemption through his bloud. *Colossians* 1. 14.

3. Thirdly, they are worthy in *respect of the Consciences of the wicked*; for it is for their worth, that they beare them malice; it is *goodnesse* that is persecuted in good men. I appeale to the *Consciences* of wicked men, whether their Consciences tell them not, that there is *worth* in the godly for which they beare them a secret grudge; but if their Consciences be *sleepy*; and tell them not so much, yet I am sure their *practises* proclaime it. The grace that is in the godly, is the eye-sore of the wicked.

4. Fourthly, Gods people are personages of great worth *in respect of their Priviledges which God hath been pleased to dignifie them withall*, which are infinite, if I should name them all; wherefore as out of a Garden, where are diverse sorts of flowers, I will gather some few.

1. The first Priviledge wherein their worth is manifest, is *their Royall descent*; they are not basely borne; No, they have Kings for their nursing Fathers, and Queenes for their nursing Mothers; they are sonnes and daughters of the *King of Heaven*, and it is usuall in the Scripture to call them the Children of *God*.

2. Secondly, as they are Royally descended, so they are *Royally attended*. To speak reverendly, God attends them, he keeps them as the *apple* of his eye; and Christ is their Captain, he goes before them to conduct them; and under God and Christ we have *Angels*, they pitch round about them that fear the Lord, *Psal.* 34. 7.

3. Thirdly, they are worthy in *respect of their places*. They that trust in the Lord shall be as Mount *Zion*, *Psal.* 125. 1. which cannot bee removed.

4. Fourthly, in *respect of their fare*; they have *Benjamin's* Messe, which is *five times* more then his brethren's; so the portion of Gods children is five thousand times more then the wicked's; Heaven is *their* inheritance.

5. Fifthly, they are worthy in *respect of their Royall apparell*; as a worthy man is richly apparelled, so a godly man is clothed with the *righteousnesse of Christ*. *Rev.* 3. 9

6. Sixthly, in this respect also, *because they are out of debt*, they need not feare any Sergeant to arrest them, no not *death*: for Christ hath cancelled the hand-writing *Col.* 2. 14.

Seventhly, in *respect they may goe boldly to the throne of grace*, with confidence that they shal be heard in prayer. For whatsoever we aske, we receive, &c. 1 *John* 3. 22.

Eightly,

Eightly, *all things worke together ſtill for them to the beſt.* *Romans* 8. 8.
8. 28.

Ninthly, *they are Gods beloved ones*, his favourites, they have an inter- 9.
eſt in Gods *peculiar* providence. True it is he ſhews a *generall* provi-
dence to all: but Gods people have a right in a more *peculiar* manner;
for God will dwell with them *John* 14. 23. and he will keep the feet of
his Saints. 1 *Sam.* 2. 9.

Tenthly, *they have the free uſe of all Gods creatures*; the Charter that 10.
was given by the great Lord of all, was forfeited to him by the fall of
our firſt parents. They are the ſowre grape, and we their children, our
teeth are ſet on edge. But Chriſt hath renewed this charter for *his*: all
others are but uſurpers: though a wicked man have never ſo much, and
never ſo good a title in regard of the Law of man, yet in Chriſt he ſhall
be condemned for an intruder. Oh what a happy thing is this then for
the godly? for whatſoever they have, they are the right owners of it: all
things are *theirs*, and they are *Chriſts*, and Chriſt is *Gods*.

Eleventhly, they are perſons of great worth in *reſpect of their preſence* 11
where they live, the places fare the better for them. *Laban* fared the better
for *Jacob*, and *Potiphar* fared the better for *Joſeph*. While *Lot* was in
Sodome, the Lord could do nothing againſt the *Sodomites*: they keepe the
judgements from the places where they live, they are the *pillars* of the
Land.

Twelfthly, in *reſpect of their actions*: a true beleever in his praier pra- 12.
ies for himſelfe and for others. *Abraham* prayed for *Abimelech* and God
heard him. *Gen.* 20. 17. and *Moſes* prayed for *Pharaoh*, and God remo-
ved the plagues, as you may ſee in *Exodus*.

Thirteenthly, *in reſpect of the great things which are laid up and reſerved* 13.
of God for them in the world to come ſuch as no eye hath ſeen, nor ear heard,
neither hath it entred into the heart of man to conceive.

But are they ſuch men of worth? why, they are not eſteemed at all, *Object.*
neither are they at all well ſpoken of.

Firſt, know this: you that are godly, be not diſcouraged; this takes *Answer*
nothing from your worth. For who are they that ſay thus? none but a
company of mad men and fools: and who regards ſuch?

Secondly, If all ſhould ſpeak well of you, then woe be unto you.

Thirdly, Envie is evermore the companion of vertue. Learne then, 3.
the more you are reviled, the more to make your light to ſhine before
men that they may ſee your good works, and glorifie your Father which
is in heaven. No man yet ever lived, though never ſo worthy, but of
ſome he hath been deſpiſed.

Fourthly, Know this in concluſion, that you that are thus deſpiſed, it 4.
is a *part* of your worth. For when all men ſpeake *evill* of you, then *bleſ-*
ſed are you.

This ſpeakes terrour to the wicked, who wrong the children of God, either *Uſe.*
with tongue or hands: either by themſelves or by others: either by nick-
naming them, or by circumventing them; this I ſay ſpeakes terrible
things againſt them. Will you offer to ſpeake againſt perſons

great worth? againſt the children of a King? will the King [illegible] if thou ſhouldeſt ſpeak againſt the bloud royall? no no, he will be revenged on them that doe ſo; doſt thou now wrong a godly man? thou ſhalt one day ſmart for it; for God is able to puniſh thee, yea and he will doe it, unleſſe thou ſpeedily repent. When *Saul* *Acts* 8. perſecuted the Church of Chriſt, Chriſt called from heaven and ſaid, *Saul, Saul,* why perſecuteſt thou me? I ſpeake to thoſe that are wicked men, and I ſpeake in the bowels of Chriſt, if you did *know* them, you would not doe it; for had they knowne the Lord of life, they would not have *crucified* him. 1 *Cor.* 2. 8. ſo, if ſuch as doe perſecute Gods children, did but know their worth, and that they were his children, they would not do it.

Let us eſteem godly men and women as perſons of great worth: The Saints of God have alwaies done ſo.

Saint *Lawrence* being demanded by his perſecutors, wherein the worth of the Church lay; the ſtory ſaith, he gathered a companie of *poor people* together, and pointed at them and ſaid, *there lies the worth of the Church:* ſo, I have read of an ancient King, who made a great feaſt, and invited a company of poor people which were Chriſtians, and he bade his Nobles alſo, now when the Chriſtians came, he had them up into the *Preſence Chamber*; but when the Nobles came, he ſet them in his *hall*. Now when the Nobles demanded the reaſon, he anſwered, *I doe not this as I am your Kyng here*; for I reſpect you more then them; but as I am a King in another world, I muſt needs honour theſe, becauſe God doth meane to honour them, and then they ſhall be Kings and Princes with him: ſoe doe you eſteeme of them according to their worth, and ſhew it.

Uſe 3. If they be perſons of ſuch great worth, here *you may be directed how to get a name of worth in the world,* to be honoured of God. This is the way; labour to be beleevers, ſerve God and cloſe with the godly, be of one minde and of one heart with them. *Honour* is the thing that all deſire, according to that of *Saul* to *Samuel, Honour me before the Elders of my people:* ſo we are all ready to ſay, oh that I could be honoured in the heart of thoſe that I converſe withall: I ſay then thou muſt labour to ſerve and honour God in thy heart, let that be thine honour. It is a meere folly for men to think to get honour by ſwearing, by lying, by cutting and ſlaſhing, and drunkenneſſe &c. The ſweet ointment of a good *name* is not compounded of ſtinking ingredients.

Uſe 4. *That ſhould ſerve to comfort the godly:* that ſeeing *they* are of ſo great worth, what though *they* be diſgraced here, let this ſuffice thee, God that knows the true worth of every thing, *he* accounts thee *worthy*: what though *dogs* bark and crie out againſt thee for *thy* holineſſe? let them alone: and know thou this, that the time will come when nevera curre of them all but will wiſh, oh that mine end might be like his, and that *they* might goe as *thy* dogge to heaven with thee, when *they* ſhall ſee thee ſitte at *his* right hand where are pleaſures for evermore.

Laſtly

Laſtly, *you that approve your ſelves to be of the number of the godly, labour to walke worthy of the Lord.* Coloſ. 1.10. Doth God thus advance you? then ſtrive you to honour him with inward and outward worſhip. God hath not done theſe things for you, that you *may* live as you liſt: no, you are a *choſen* generation, &c. 1 *Pet* 2.19. *Ergo*, you muſt ſhew forth the vertue of him that hath called you. You that are *parents* of children, the more you doe for them, the more *you* look they ſhould *honour you*: the more God hath done for you, the more you ought to feare him. God hath drawn you out of darkeneſſe into a marvellous light, and will *you yet* walke as vaſſals of Satan? This was that kept *Joſeph* from committing adulrery, even the favour of advancement, and *how then can I doe this great wickedneſſe*, ſaith he? ſo thou art advanced to honour, from a childe of the devill to be the ſon of God, how then canſt thou commit wickedneſſe? Conſider I ſay how God hath advanced thee from being a ſlave of Satan to be his *adopted* ſon: and ſhall I now become a covetous perſon, ſhall I be a companion of Gods enemie? when you are enticed by the divell or wicked men to any ſin, *ſay*, what ſhall ſuch a man as I conſent? ſhall I flie from my colours? what, a Kings ſon and flie? Conſider this.

THE

THE TIME
OF
GODS GRACE
Is limited.

In a SERMON

By WILLIAM FENNER, Minister of the Gospel, sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late Lecturer of *Rochford* in *Essex*.

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THE TIME OF GODS GRACE Is limited.

GEN. 6. 3.

The Lord ſaid, My Spirit ſhall not alway ſtrive with man, becauſe he is but fleſh, and his dayes ſhall be a hundred and twenty yeares.

IN this Chapter is continued the Hiſtory of the decay of the World, wherein is deſcribed Gods purpoſe of deſtroying mankind; in which are theſe two parts:

Firſt, *the meritorious deſerving Cauſe*, wherein God gives an account what he doth, how inexcuſable the world is, and how juſt God is; unto the. 14 *verſe.*

Secondly, *a direction unto Noah to make an Arke*; where we may ſee, that God in his judgement remembers mercy.

The *meritorious deſerving cauſe* is deſcribed, firſt, from the *quantity* of thoſe perſons in thoſe evill dayes; *a great many*, *verſe* the firſt; men began to multiply in places populous; where there are *ſome* good, there are many bad.

2. Secondly by the *quality* of those persons; the *Sons of God*, when they saw the daughters of men, the sonnes of God (*viz.*) the *posterity of them that maintained Religion*, they began to be careleſſe and *carnally confident*; they did looke after the profits and pleaſures of this life, and then it was high time for God to enter into Judgement.

3. Thirdly, by the kind of ſinne; *They luſted after unlawfull Marriages &c.* and the root of this was originall corruption; the *Imaginations of mans heart, were onely evill, and that continually.* verſe 5.

Theſe words, are a *Proclamation of Gods purpoſe*, to bring it to an end; in which are four things.

Firſt, *the Lords complaint* in theſe words, *The Lord ſaid.*

Secondly, *the proclamation it ſelfe* in theſe words, *my Spirit ſhall not alwayes ſtrive with man.*

Thirdly *the reaſon, becauſe he is but fleſh.*

Fourthly, the *limitation of the time, a hundred and twenty years*; in which time if they repent, I will repent; but if they will not, *my Spirit ſhall not alway ſtrive.* As if the Lord had ſaid, I have tried *all* concluſions and uſed all means, partly by *Mercies* to allure them, partly by *Judgements* to terrifie them; partly by my *word* to recall them, and by all meanes poſſible to bring them to my ſelfe, yet they remaine incorrigible; I now am reſolved to ſtrive with them no more.

From the words thus opened there will naturally ariſe theſe two points.

Doct. 1. Firſt, *that the Lord of Heaven and earth doth ſtrive mightily with a company of poore Rebells*; and all to bring them unto himſelfe, but on this I intend not to inſiſt.

2. The ſecond is this, *viz.* that *there is a time when God will ſtrive with men no more, and that in this life*; The ſcope of this aimes at the whole world; but what is ſaid in *generall*, may alſo be ſaid in *particular.* Well then, there is a time *in this life*, and not when we are dead and gone; for *then* it is certain there is no more comming unto God; but, in this life there is a time when God will ſtrive with men no more, neither for their good *here*, nor for their everlaſting happineſſe *hereafter.* For, unto every *thing* there is an appointed time. *Eccleſ.* 3. 1. Now the Lord calls lovingly to *allure* us; but there will come a time of, *Goe ye curſed*; the good Spirit of mine which thou haſt abuſed, ſhall never come to thee more; this is a marvailous *troubleſome* truth: yet moſt true; for men now will have their wills, and God muſt be at their leiſure, and come (forſooth) when they pleaſe. They will live as they liſt, doe as they liſt, and God muſt ſhew mercy on them as they liſt, and when they liſt *&c.* So there is a time when God will *ſtrive*; but when *that* time is gone, God will ſtrive *no more.*

To make this plaine I will lay downe theſe ſix things;

Firſt, I will let you ſee that it hath been ſo by Teſtimonies of Scripture.

Secondly; I will ſhew in or after what manner God deals with a ſoul in giving it over.

Thirdly,

Thirdly, I will ſhew who they be that God gives over.
Fourthly, I will ſhew the grounds of it.
Fifthly, the objections againſt it.
And laſtly, we will come to the uſes.

For the firſt; Teſtimonies of *Scripture*, you beleeve them, and you doe acknwledge that the things delivered there are certaine; ſee it in *Saul*, becauſe thou haſt *rejected* the word of the Lord, the Lord hath alſo rejected thee from being King *&c.* 1 *Sam.* 15. 23. The Lord had *ſtriven* with *Saul* many wayes; by giving him profits and honour, in making him King; he had given him *gifts of the Spirit*, he was not wanting unto him in any meanes; yet he not regarding all this, but *neglecting* that which his Conſcience told him ſhould be done: hereupon the Lord tooke away that *good* Spirit from *Saul*, and gave him an *evill* Spirit, as himſelfe confeſſed to the Witch of *Endor*. And as ſome Divines underſtand that ſaying of *David*, *Pſal.* 51. 11. *Caſt me not out of thy ſight or preſence*, i. not to be underſtood of *Government*, but of the *Church* of God; Caſt me not out of thy preſence, as thou didſt my Predeceſſor *Saul*; *Ergo*, it is evident that *Saul* was given over even in this life. 1.

Secondly, that of the *Heb* 12. 16, 17, 18. ſaith the Text; *Let there not be a prophane perſon among you, as Eſau*; marke, that man is a *prophane* man, that for one morſell of profit or pleaſure, will caſt off the favour of the *living* God; let there not be any ſuch among you (ſaith the Text.) The Apoſtle meanes not the outward inheritance onely, but that which is of the Sonne-ſhip of God, which the Birth-right then was. 2.

Thirdly, *Luke* 19. 41, 42. where our Saviour weeps over *Jeruſalem*, *O Jeruſalem &c. oh that thou hadſt knowne in this thy day of viſitation! &c. but now they are hid from thine eyes.* Why? becauſe thou didſt not know *thy* time; God viſits us from day to day, either in *Mercies*, or *Judgements*; in mercy when he performes that which he hath promiſed; in Judgements when he brings on men thoſe Judgements which formerly he denounced; So our Saviour tells them they had a *day*, Oh that thou hadſt known in this *thy day*! *&c.* But now they are hid from thine eyes, and thou ſhalt ſee them no more: thus you ſee it is plainly proved by evidence of Scripture. 3.

Secondly, I will ſhew you how the Lord deals with ſuch *rebellious* and ſtubborne creatures, who after the Lord hath tried all concluſions on them, yet cannot bring them to amendment, but that ſtill they will goon in their ſins. Firſt the Lord changeth his minde, and he *repents* him of the good he hath done unto them. And ſo he repented that he made *Saul* King.

But how can God repent? *Object.*

I anſwer, there may be a change of the *thing*, though not of the perſon. The Lord repents, that ever he ſet a Miniſter over a ſoule to convert it, if it deſpiſe his Miniſtery: though *Moſes* and *Samuel* ſtood before me, yet my mind could not be toward them: The Lord then had a minde; he loved the young man in the Goſpell, that is he kindly invited *Anſwer.* Ἀνθρωποπάθως

invited him, but yet ſaith the text, *he went away ſorrowfull*, he would not ſell *all* to follow Chriſt: ſo the Lord of heaven and earth ſtrives with men, he hath a good minde to winne them, he ſends his Miniſters to them; and when will it be that *that unclean* luſt of thine will be reformed? The Lord calls the firſt, ſecond and third time, and when he ſees it will not prevaile, at laſt he gives thee over.

The Lord gives over that man to the *power* of that ſinne which he never did before, when he ſtrove with him; we muſt either loſe our ſinnes or our ſoules: and if no meanes will ſerve to bring a man home, then the Lord gives him over to commit his old ſinne; See *Pſal.* 82. 11, 12. the Lord tells there what he had done for Iſrael, how he had brought them out of *Egypt*: but my *people* ſaith he *would not hear*: *Iſrael* would none of me, none of my holineſſe, none of my purenеſſe, none of my waies; but their own waies, wills and witts were beſt: therefore ſaith the Lord; *I gave them up to their owne hearts luſt*. He doth not ſay he gave them up unto the *Syrians* to plague them, nor to the enemies of the Church to ride upon them; but to *their own luſts*. The inceſtuous perſon received good by his excommunication: but when a man is given *over* unto rebellion, it is hard for him to be recalled back; it had beene better for that man, if he had never been borne. For as the skinne of a Rabit comes well off till it comes to the head, and then there is haling and pulling; ſo a man can crucifie *many* luſts, and performe many good duties; but when once he is come to the head, to his *darling* ſin, to his *Dalilah*, then there is tugging and pulling; and the Lord will either breake that mans neck or his heart: he will either pull him from ſinne, or give him wholly over unto his ſinne. See *Pſal.* 78. 30. they muſt have *Quailes*, they had a dainty tooth, and that muſt be ſatisfied; well, I will give you Quailes ſaith God, yea, and my diſpleaſure with it alſo.

Thirdly, as *God gives a man over to the power of his luſts, ſo he doth blaſt a man in regard of all abilities and gifts that formerly he hath had.* Looke into the world, and you ſhall ſee this plaine: great ſcholars, learned Doctors and Preachers, their learning hath been blaſted: they were bright candles, yet in the end they became *ſnuffes*, men of corrupt mindes &c. Looke upon other *common* Chriſtians, who have given hope of comming unto God, when they were in ſickneſſe, or neceſſity &c. Yet at laſt it turnes to *nothing*: He ſent leanneſſe into their ſoules. *Pſal.* 106. 15. He gave them their requeſt. One aimes at honour; well, God gives it unto him: another will have *profit*; well, ſaith God; and thou ſhalt have it: but *my Spirit* and the *excellency* thereof thou ſhalt never have.

Fourthly, *the Lord hardens that man*: he repents of the good that is done unto him, he gives him up to the power of his luſts: and blaſts all his parts, ſo that he hardens his heart; and look, by what meanes God ſought to bring him unto him, *thoſe* meanes harden him; afflictions harden him, which ſhould have been the meanes to have recalled him. God braies a foole ten times in a morter, and yet he is the harder, harder and harder. Men live in the *Sunne-ſhine* of the Goſpell, yet many

are

are hardened by it. Thoſe that have profeſſed the Goſpell, forſake their *firſt love*, and are become like the Smiths dogge, that lies at the Anvill and ſleepes, though the ſparkles flie about his eares: ſo let the Sonnes of Thunder ſay what they will, yet it ſhall not trouble them.

Fifthly, *The Lord lets that man build upon falſe bottoms*, live by falſe principles: that man which hath been *enlightned*, muſt have ſomewhat to hold upon; elſe he would be in a little hell, and *ergo* a man hath his ſhifts: *Saul* ſaith *I have performed the will of the Lord, I have done that which he commanded me.* Have you ſo, ſaies *Samuel?* What then meanes the lowing of the oxen? Oh ſaith he, it is to doe ſacrifice unto the Lord. &c. Some cunning hypocrites will have heaven: but when a *Samuel* comes with a *diſcerning* ſpirit, and tells them that *grace* and *luſt* cannot ſtand together; yet they would faine hide and excuſe ſin: faine part the ſoule between ſin, and grace. See *Luke* 15. 16. the young prodigall would faine have filled his belly with the husks; the meaning is, every unregenerate man having lived after his owne luſts, his conſcience being met withall and terrified with Gods wrath, he would leave his ſin, *yet he would fain fill his belly with the husks*, viz. with his luſts: he intends to be drunk no more, to be prophane no more, to be looſe no more, but now he will *faſt* it out, *pray* it out; and yet ſaith the text he would faine fill his belly. There is never a *naturall* man but he would faine reſt upon *ſomewhat*; but where the Lord hath a mind to bring a man home he will not let him reſt upon outward performances. One ſaith he hath been counted a profeſſour theſe twenty years, and *ergo* he ſaies his caſe is good. Another ſayes he *prayes in his family*, and doth many good duties; another ſaith *God hath bleſſed him divers wayes*, and *ergo* his caſe is good: but thoſe the Lord purpoſeth to doe good unto, he will not ſuffer them thus to deceive themſelves.

Sixthly and laſtly, *The Lord gives a commiſſion to all meanes formerly uſed, that they ſhall never come to him more*: the Lord bids thoſe jugdements and mercies wherewith he ſought to humble him before, never more to meddle with him. *Ephraim* is joined to Idols, let him alone, *Hoſ.* 4. 17. *viz.* his *heart* and his ſins are joined together *Iſay.* 5. 6. God ſpeakes of his *Vineyard*, ſaying, what could be done more? yet *becauſe it* brought forth *wild grapes*, when I looked it ſhould bring forth good, *ergo* ſaith the lord, I will lay it waſte, I will take away my former protection, and I will command the cloudes that they raine no more upon it. *viz. The meanes of grace and ſalvation ſhall be offered no more unto it.* I will hear ſuch a man no more, I will take away my Miniſters from him. You know that *Paul* and *Timothy* would have gone into *Aſia*, but the Spirit ſuffered them not: this is a hard condition, when the Spirit will not ſuffer good to be done unto a man, a Citie or a Nation. And thus much for the teſtimony of the Scriptures.

Thirdly, *I will let you ſee what perſons they are.* I will not ſay this and this particular perſon; but you ſhal ſee what the ſcripture and the word of God ſayes, They are foure kinde of perſons, and you ſhall know them by theſe foure things.

Firſt

1. First, *Those that have lived a good while under the means of grace, but are ſtill unprofitable*, and no good is wrought upon them, it is likely ſuch men are given over. *See Matth.* 23. and the 34, 35, 36, 37. And a man that hardens his necke when he is rebuked, ſhall ſuddenly be deſtroyed, and cannot be cured, *Prov.* 29. 1. Looke unto this, you that live under good Miniſters, Fathers and Maſters &c. For if the Lord ſees you will not come in, he gives you over. I limit no time: yet what ſaith the Spirit of God? *Forty yeares was I grieved. Heb.* 3. 13. He ſwore that they ſhould not enter into his Reſt. *Forty years* was a great time: but what ſay you to *three years? Luke* 13. 7. Theſe *three yeares* have I come ſeeking fruit, and I have found none, cut it down &c. But what ſay you to *one yeare?* Lord let it alone this yeare &c. But what ſay you to *forty dayes* yet forty dayes and *Nineveh* ſome few houres? *Matth.* 10 ſhake off the duſt, &c. gave to his Meſſengers, and if the houſe be *worthy*, w one ſhould ſtrive with you obey, who can tell whet no?

2. Secondly, *Thoſe that have workings of the Spirit on them* of God, have determined ne nor ſteale more &c. and yet many Proclamations, as *Ez thou waſt not purged, I tried th medſt to be good, but thou waſt purged.* Such a man who ha his heart ſhaken, yea and th devil ſees it and tempts him way, and his hopes are vain *have no pleaſure in him. ver* an courſe unto the end: lool looked backe, as if ſhe were loth to goe from that pleaſant garden, houſes, ſuch and ſuch gold in ſuch a corner; what thinks ſhe, ſhall I leave all this? the Lord turned her into a pillar of ſalt: (*viz.*) He left ſuch a remarkeable note upon her, that it remaines unto this day. Now if he dealt ſo with her, how will he deal with thee and others? ſome it may be have a good mind to come home: but what ſay they, ſhall we leave all our pleaſures and profits? will not a little profeſſion of Religion and a great deal of the world goe together for currant? Take heed, the Lord may juſtly turne thee into ſalt.

3. Thirdly, *Thoſe that have much grieved the good ſpirit of God, in bringing in ſome ſinne contrary to the light of conſcience and the ſuggeſtions of the good ſpirit of God, as did the children of of Iſrael, who reſiſted the good ſpirit of God,* and he ſware &c. The Miniſter bids thee cut off thy long haire, and the word ſaies, it is a ſhame for a man to weare long haire: yet for all this ſaieſt thou, I will not, what will the world ſay of me then? away with theſe

theſe faſhions, leave off cards and dice &c. ſaies the Spirit of God, and whatſoever is of evill report: yea, but I will not; for what will Sir *John* and my Lady ſay then? Turne you unto me ſaith the Spirit of God; no I will not, ſaith the ſtubborn walker. Put him on in a good courſe, yet he will not walk therein; ſpeake the truth ſaith the Spirit of God, for all lyars ſhall be turned out: yea but not yet, I have got thus much wealth by lying, and I will not yet leave it.

Fourthly; *Such as have a common, baſe, vile and contemptible eſteem of the* Goſpell and Miniſters thereof. *They mocked the Miniſters till the wrath of God broke out againſt them, and there was no remedy.* 2 *Chron.* 36. 16. A Minister cannot be plaine but wicked men will abuſe him in 4.

[illegible] called and cried ſaith Wiſedome but you ſet at nought all
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ld you have hitte them
:h, *Iſa.* 22. 21. *In that*
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iſter ſaith? I will goe
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over, and ſtrive with
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vo Attributes of God,

God; and is it not juſt 1.
hould reject them? I
have called, but you anſwered not. *Jer.* 7. 13. &c. Now as it is juſt with God to fulfill every word that he hath ſpoken, and to fulfill *all his promiſes* to the faithfull, ſo is it juſt with God to bring *judgement* on them that have ſleighted him, and to fulfill all his threatnings.

Secondly, From the *Wiſedome* of God and his long ſuffering; and this 2.
is becauſe his compaſſions faile not: elſe, the firſt day of our ſinning had been the firſt day of our rejection, yea it is his *goodneſſe* that we have any favour; but Oh our God is a wiſe God. A man that knocks at the dore, if he be wiſe, will not alwaies lie knocking, if none anſwer: he gives over and goes away; ſo the Lord knocks at our hearts by *mercies* to allure us, by *judgments* to terrify us: yet he can find no entrance. Is it not wiſdom then to be gone? *Why ſhould I ſmite you any more*, ſaith God? *Iſa.* 1. 5. As if he ſhould ſay, tis to no purpoſe: I know not what to do with you:

1. First, *Thoſe that have lived a good while under the means of grace, but are ſtill unprofitable*, and no good is wrought upon them, it is likely ſuch men are given over. See *Matth.* 23. and the 34, 35, 36, 37. And a man that hardens his necke when he is rebuked, ſhall ſuddenly be deſtroyed, and cannot be cured, *Prov.* 29. 1. Looke unto this, you that live under good Miniſters, Fathers and Maſters &c. For if the Lord ſees you will not come in, he gives you over. I limit no time: yet what ſaith the Spirit of God? *Forty yeares was I grieved. Heb.* 3. 13. He ſwore that they ſhould not enter into his Reſt. *Forty years* was a great time: but what ſay you to *three years? Luke* 13. 7. Theſe *three yeares* have I come ſeeking fruit, and I have found none, cut it down &c. But what ſay you to *one yeare?* Lord let it alone this yeare &c. But what ſay you to *forty dayes?* yet forty dayes and *Nineveh* ſhall be deſtroyed. But what ſay you to ſome few houres? *Matth* 10 14. Whoſoever ſhall not receive you, &c. ſhake off the duſt, &c. You know what commiſſion the Lord gave to his Meſſengers, how they ſhould preach the Goſpell, and if the houſe be *worthy*, well: and if not, ſhake off the duſt &c. As if one ſhould ſtrive with you this day, but if you will not heare nor obey, who can tell whether the Lord will ſtrive any more or no?

2. Secondly, *Thoſe that have much calling and meanes, and alſo many inward workings of the Spirit on them*, that when they have gone out of the houſe of God, have determined never to be drunke more, never to ſweare, lie, nor ſteale more &c. and yet theſe come to nought. He that hath had many Proclamations, as *Ezek.* 24. 13. *Becauſe I have purged thee, and thou waſt not purged, I tried thy wayes, what might do thee good, and thou ſeemedſt to be good, but thou waſt not good in earneſt, therefore thou ſhalt not be purged.* Such a man who hath lived under the Goſpell, and hath had his heart ſhaken, yea and the world hath good hopes of him, but the devil ſees it and tempts him, ſo that on the ſudden this man wanders away, and his hopes are vain. *Heb.* 10. *If any man draw back my ſoul ſhall have no pleaſure in him. verſe* 38. He ſpeaks of holding out in a Chriſtian courſe unto the end: looke how it was with *Lots* wife. *Gen.* 19. ſhe looked backe, as if ſhe were loth to goe from that pleaſant garden, fine houſes, ſuch and ſuch gold in ſuch a corner; what thinks ſhe, ſhall I leave all this? the Lord turned her into a pillar of ſalt: (*viz.*) He left ſuch a remarkeable note upon her, that it remaines unto this day. Now if he dealt ſo with her, how will he deal with thee and others? ſome it may be have a good mind to come home: but what ſay they, ſhall we leave all our pleaſures and profits? will not a little profeſſion of Religion and a great deal of the world goe together for currant? Take heed, the Lord may juſtly turne thee into ſalt.

3. Thirdly, *Thoſe that have much grieved the good ſpirit of God, in bringing in ſome ſinne contrary to the light of conſcience and the ſuggeſtions of the good ſpirit of God, as did the children of of Iſrael, who reſiſted the good ſpirit of God*, and he ſware &c. The Miniſter bids thee cut off thy long haire, and the word ſaies, it is a ſhame for a man to weare long haire: yet for all this ſaieſt thou, I will not, what will the world ſay of me then? away with

theſe

these fashions, leave off cards and dice &c. saies the Spirit of God, and whatsoever is of evill report: yea, but I will not; for what will Sir *John* and my Lady say then? Turne you unto me saith the Spirit of God; no I will not, saith the stubborn walker. Put him on in a good course, yet he will not walk therein; speake the truth saith the Spirit of God, for all lyars shall be turned out: yea but not yet, I have got thus much wealth by lying, and I will not yet leave it.

Fourthly; *Such as have a common, base, vile and contemptible esteem of the* Gospell and Ministers thereof. *They mocked the Ministers till the wrath of God broke out against them, and there was no remedy.* 2 *Chron.* 36. 16. A Minister cannot be plaine but wicked men will abuse him in their hearts. I called and cried saith Wisedome, but you set at nought all my counsell. *Prov.* 1. 24, 25. and going away they make a tush at it. I, saith one, Master Minister, you mette with mens hearts to day, but I beleeve yours is as bad as anothers, else how could you have hitte them so right? see what the Spirit of God saith of such, *Isa.* 22. 21. *In that day did the Lord call to weeping* &c. the text told them of a judgement and nothing to be expected but misery: but they make a tush of it, and say, Come, we shall all die, *ergo* let us eate and drink and be merrie while we may; the Ministers tells us we shall all to hell, then let us have the other pot and the other pipe, if it must needs be so. Oh my beloved, can the God of heaven indure to be thus disgraced in his Gospell and Ministers? Another sayes, care I what the Minister saith? I will goe and drinke at every Ale-house, and see whether these judgements will come or no. 4.

Now I come to the fourth thing, which is the *grounds of it*, (*viz.*) Why the Lord in this life doth give men over, and strive with them no more. This truth is troublesome, and cursed hearts cannot abide it. 4.

The grounds of this point arise from these two Attributes of God, his Justice and his Wisedome.

First, from the *Justice of God*, God is a just God; and is it not just that those who have rejected him, that he should reject them? I have called, but you answered not. *Jer.* 7. 13. &c. Now as it is just with God to fulfill every word that he hath spoken, and to fulfill *all his promises* to the faithfull, so is it just with God to bring *judgement* on them that have sleighted him, and to fulfill all his threatnings. 1.

Secondly, From the *Wisedome* of God and his long suffering; and this is because his compassions faile not: else, the first day of our sinning had been the first day of our rejection, yea it is his *goodnesse* that we have any favour; but Oh our God is a wise God. A man that knocks at the dore, if he be wise, will not alwaies lie knocking, if none answer, he gives over and goes away; so the Lord knocks at our hearts by *mercies* to allure us, by *judgments* to terrify us: yet he can find no entrance. Is it not wisdom then to be gone? *Why should I smite you any more*, saith God? *Isa.* 1. 5. As if he should say, tis to no purpose: I know not what to do with you: 2.

with you: it is wisedome to give over, when the [illegible] on you: What could I have done more for my Vineyard [illegible] There is no wise man that will alwayes water a dry stake. [illegible] that God will alwayes be sending *Paul* to plant, and *Apollos* to water? No, our God is a wise God, and our mercifull God is a just God: you that will have your wayes and wills, take them, and get you to hell and perish everlastingly.

3. Now in the fift place we come to the Objections.

Object. 1. Some say, *If we shall be damned, then we must be damned: if we shall be saved, then we shall be saved*; why then neede we pray and heare such a quoile as the Minister speaks of?

Sol. Secret things belong to the Lord, but revealed things to us, and to our children *Deut.* 29.29. *ergo* doe thou use the meanes, and be thou humbled according to the word of God, and thou shalt be exalted according to the word of God: see what God hath said to thee in his word: for neither I, nor thou, nor the Angel of heaven can tell what the will of the Lord is concerning thee, if not revealed in the word.

Object. 2. Another saith, *Why do you limit God?* you take too much upon you, you sons of *Levi*. The Lord saith, At *what time soever* a sinner doth repent, &c. yet will you limit God?

Sol. Tis true, at *what time soever* a sinner doth repent: but thy heart may be given over, as *Rom.* 2. 4, 5. *&c.* and what if thou then livest twenty years or more, and have not a heart to repent?

Object. 3. Another saith, But *I hope my time is not past*: for the Lord hath given me a tender heart.

Sol. Hath he so? it is well, and wilt thou then harden it? thou mayest repent when it is too late; and *ergo* I tell thee, that good and holy desires are joyned with honest endeavours: neede makes the old wife trot, as we say; so a *soft heart* will make thee use *all good and honest means*.

use 1 Seeing that God *strives* with many, and at last *gives over*, goe thou home, and blesse God that he hath not dealt so with thee; it is enough that the Lord hath brought thee home to himselfe; many may say with *Paul*, I was a persecutor, I was injurious, &c. 1 *Tim.* 1. 14. but *I received mercy*; so thou maist say, The Lord knowes what a deale adoe he hath had with me; this heart was as hard as the nether mil-stone, but the Lord in *some measure* hath mollified it: this heart was as proud as the devill, but blessed be Gods name, he would let me see it at the last; goe home and say, *Who am I, and what is my fathers house, that the Lord hath brought me hither?* Oh that God should thus Hoope to man! the Lord hath stood and knockt thus many yeares and he might have given over, but blessed be his name, I have received mercie. I lived under the *means*, but that prevailed not with me: the Lord sent such and such *sicknesse*, but that wrought not on me: at the last I went to hear a *Minister*, and methought that Minister spake nothing but what he spake to me: and then the Lord set *conscience* on worke, and that affrighted mee. Looke to it: the Lord will either breake thy

neck

necke, or thy *heart*: doe not thinke to goe to heaven by *good meanings*: no, it will coſt thee *ſomewhat more* before thou come there. Another time the Lord ſet on me, and then I ſet on good duties: I would have Chriſt to *juſtifie and ſanctifie* me, and bleſſed be his name he was not wanting unto me in any meanes; the Lord make me thankfull &c. I tell thee thou wilt be in deede, and God ſhall have all: let the voluptuous man have his pleaſures, &c. what is that to thee ſo thou have Chriſt?

For the *juſt reproofe* of all ſuch as are yet in the *gall* of bitterneſſe and in the *bonds* of iniquity; there will come a time when God will ſtrive with thee no more; the old man thinks he hath time enough to repent in, and the young man thinks he needs not ſo much as enter into a Parley with godlineſſe. *Eſau* went away when he had eat and drunk, he eſteemed not his *birth-right*; I have heard ſome goe away with this reſoluti on, when they are *married* then they will live thus and thus. *&c.* Suffer me firſt to go *bury my Father* &c. Maſter Miniſter, you ſpeak well, I like your counſell; but I have a rich Uncle, and he hath no childe, and I am likely to be his heire; but he cannot abide a Puritan of all the men in the world, and if I do not humour him, I ſhall never have a Foot of his Land: let me bury him firſt; when Father and Friends are dead, then the children muſt provide for themſelves; and then they will ſeek after God and repent; and by *this* time they grow old, and though they cannot make ſo good a ſhew as others, yet their hearts are as good as the beſt. But ſtay a while; *all is not gold that gliſters*; alas poor ſouls, they were *given over* many years ago; this is alſo the ſin of young men and women for the moſt part, and this is the *great ſin* of *England*, the ſin of many Gentlemen and Gentlewomen; God muſt pardon when they *call*, and that muſt not be till they be old, and then in all poſt-haſte ſend they to and for maſter Prieſt, and he muſt bring God to them, or them to God; but the God of Heaven and earth cannot endure this mockerie. *Uſe*

For *terrour to all wicked and ungodly men*, woe, woe, woe, that ever they were borne that are thus given over; and of theſe there are two ſorts; *Uſe*

Some are *inſenſible* and ſome *ſenſible*. The *inſenſible* are they who die like ſtones as did *Nabal*; We have many King *Harry Proteſtants*. Others are *ſenſible*, God hath opened the eye of their ſoules, and hath let them read the red letters of the Goſpell; It is a heavie thing for old friends to part, ſo *Acts* 20. 38. They grieved moſt in that he ſaid, you ſhall ſee my face no more; ſo when ſoule and body part, it is heavie; but when the ſoul *and God* part, it is lamentable; when God takes his leave never to be ſeen more, then whether thou look upward or downward there is nothing but amazement, and aſtoniſhment. If thou look upward there is the anger of God; if downward, there is the bottomleſſe pit; if on the right hand, thou ſhalt ſee all his mercies, which could not allure thee; if on the left hand, all his Judgements which could not terrifie thee; if before thee, the black day, if behind thee, the Devils, this will be fearfull.

Doc: I remem-

I remember a Story of an adulterate woman, her Con[illegible] her, she determined to repent, but God in the mean time [illegible] sore, that she lay crying out, oh my time my time!

Another time, a covetous woman her House being on fire [illegible] her goods, left her child in the Cradle; but a neighbour of hers [illegible] it crie, tooke it away; she afterwards remembring her *child*, ran about crying, Oh my childe, my childe, and would not be comforted.

So when the fire and indignation of the Lord breaks out, if not now, yet at the *last* day it will; then the parties against whom it breakes, will crie, Oh my soul, my soul, what will become of thee my soule? It had been better I had never been born; for neither Mercies, [illegible], nor the Word could allure me; oh, woe is me.

Now the condition of such is miseracle in three respects.

1. First, because *if God forsake thee, all forsakes thee*; when thou lieſt a dying, thou sendest for the Minister and thou wouldest faine have a word of comfort from him; but alas if thou dost not receive comfort [illegible] *Heaven*, how can the Minister comfort thee? If thy outward helps faile, Friends may help; but if they faile, there is a God in Heaven, and he will help; but if he go away, then all help is gone.

2. Secondly, when *God goes, restraining grace goes*; this was *Sauls* case, and you may observe that such as have been *enlightened and fallen*, fall into one of these three sinnes; either into the hands of the world, and that is their Master, or else into the sinnes of uncleannesse, or into the spirit of malice to persecute them that are holy.

3. Thirdly, *if God leave us, then common protection leaves us*; we are left to the clutches of all things, both in Heaven and earth; your houses are left unto you desolate. *Matth.* 23. 38. All the creatures are up in armes against us; the stiles we goe over, look up to Heaven, and say, Master shall we break his neck? the Horse we ride on, says, Master shall I throw him down to destruction? thou knowest that he hates thee and thine. So the aire we breath in, and all Creatures, are readie, when the Lord gives the *watchword*, to lay us in the goal. Conscience will witnes against us; oh what will become of such men? I will tell you, either the world heales them up; or else some carnall companion saith, you have been a good neighbour, you have kept a good house amongst us &c. tush, tush, man, it may prove a lye for all this; *I but the Minister tels me so*; pish, pish, as if all were true the Minister speakes. *I but the Scripture says it*; Is all true that is in the Scripture? the Lord have mercy upon us; and thus like fooles they build with untempered morter; therefore, I exhort all such as are yet in the gall of bitternesse, to listen to what I say.

The Authors Exhortation. *Redeeme the time, yeild to the motions of Gods Spirit, and blesse God for Mercy offered unto you in the meanes, and if any affliction be laid on you, intreat the Lord that he will doe you good by it.* If thy Conscience speake, or the Spirit work, doe as *Joseph* did, who got him into a corner and there wept his belly full; so intreat the Lord that he will *breake* the Heavens and come downe on thee to thy comfort; put not off till thou art

old

old. A gentleman will not alwayes wait at the gate: neither say thou as *Felix* to *Paul*, I will send for thee at another time, but say with *Samuel*, *speak Lord for thy servant heareth.*

Meanes.

First, *consider the fearfull condition of such as are given over*; Suppose one should come from Hell with the fire about his eares, you would aske, what is the newes? the cry is, my time, my time. Oh my people sayes the Minister. Oh my Minister sayes the People. The young man cries, oh my time. Doe not make a tush at this, lest thou say, the word was preached, but I scorned it; the spirit said this is the way, walk in it; the means of grace was sent unto me, but I refused Mercie, and now for ever I am in Hell to be tormented. 1.

Secondly, *consider the great danger of putting off*; If thy will be stubborne to day, it will be worse to morrow. 2.

Thirdly, *consider the time*, 1. *Pet.* 4. 3. It is enough for the time of our life we have lived, that we have wrought the works of the *Gentiles*, *let us live no longer* in sinne; it is too much that you have resisted the Gospell so much; say then, oh that the Lord would break this heart of mine. 3.

Fourthly and lastly, *though God should be calling and egging you all the day long*; *yet your lives are but short*, and therefore crie out with the Psalmist, teach me O Lord to number my dayes that I may apply my heart unto wisdome; do not say it is too late, as one did once say of Prayer, doe you thinke that I can pray now, which never prayed in my life? I am sure it will be *too late* when God comes to *Judgement*; for *then* the Divell will stand on tip toe, and say, what, dost thou now thinke to goe to Heaven? the Lord did waite on thee untill he was weary; but here is a company of Drunkards, I did but hold up my finger, and they presently followed me. Heaven *came* down to them, but they would none of it, they could not hear of that ear, and would you now go to heaven? Therefore goe now, for the Lord Jesus Christs sake, and when Mercie is offered, refuse it not, but blesse God for it. 4.

A

SERMON

FOR

Spirituall Mortification,

Delivered

By WILLIAM FENNER, Minister of the Gospel, sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late Lecturer of *Rochford* in *Essex*.

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A SERMON FOR Spirituall Mortification.

COLOS. 3. 5.

Mortify therefore your Members which are upon the earth, Fornication, Uncleanneſs, Inordinate affection, evill Concupiſcence, and Covetouſneſſe, which is Idolatry.

THE Apoſtle having in the Chapter foregoing ſhewed that the *Coloſsians* were *buried* together with Chriſt in his death, and that they were alſo *riſen* with him, maketh *two* ſpeciall uſes thereof.

Firſt in regard of the reſurrection, *if then yee be riſen with Chriſt ſeeke thoſe things that are above.*

The ſecond is in regard of their buriall with Chriſt, in theſe words; *Mortify therefore your members &c.*

There be many men that look for *participation* in Chriſt, yet notwithſtanding *mortifie not* themſelves; they would fain *live with Chriſt:* yet are loth *to dye to ſinne*; but we may ſay to theſe men, as *Paul* to

the Atheist, *Thou foole, that which thou sowest is not quickened unlesse it first die*: so unlesse the seed of the word be sowen upon thy heart, thou canst not be quickned unlesse thou first die.

The things to be *mortified*, are described two manner of waies; either in *generall*, the members; or else *in particular*, Fornication, uncleanesse, evill affections &c. or as in the tenth verse, all the fruits of the old man.

Parts. The words containe in them these three parts, or truths.

1. First, He that ever means to have Christ, must have him with a *therefore*. As if he should say, if you look to have benefit by the *death* of Christ, looke to have a *therefore* with it; for no man can have Christ without a condition.

2. Secondly, this condition consists in *mortification*; we must *mortifie* our earthly members; this is the qualification of all those that partake of the death of Christ, even *mortification*.

3. Thirdly, those that are made *partakers of* the death of Christ, are enabled thereto; so as the Apostle may well put this exhortation unto them, *Mortifie therefore your members &c.*

He doth not say, *civilize* your members; many there be that *civilize* their earthlie members; as from mortifying to purifying of them; they come out of *prophaneneſſe* and enter into *Civility*, and a *formall* kinde of profession; but the Apostle saith, *mortifie*, and not *civilize* your members; doe not *pare the nailes* of your corruptions, but *cut them quite off*, and give them their deaths wound, that so your sins may breath out their last breath in you.

Sin may be *civilized* five wayes.

1. First, *when it is laid asleepe*. *Pharaohs* sinnes were *asleepe*, but not *dead*. Many mens sinnes are asleepe in them, though they seeme to be dead in them for a time: A man, while he is *asleepe* is like a dead man, yet he is *alive*, yea and his sinnes are alive in him also; but when *temptation* comes to awaken him out of his sleepe, though before he seemed to be *patient* and *meeke*, and hardly to be provoked: yet let a *temptation* come and rouze him, then he will finde his *old* wrath, anger and impatiencie. So likewise for a covetous man, though he seeme to *mortifie* that sinne, yet it is but *asleepe* in him; for let a *temptation* come, and he will quickly finde out his covetousnesse again; so that here sinne is not *mortified*; but it is with these men as it was with *Sampson*, all the while he was laide to sleepe, the coards and fetters held him: but when they said, *Sampson, the Philistines are upon thee*, and awaked him out of his sleepe, the Pinne and Webbe was not strong enough to hold him. Thus it is with many men, when *temptations* are downe, and they are not provoked, all this while they seeme to have their sinnes mortified; and thus the devill is of a good temper when he is not stirred; so it is with many whom you would thinke to be *good* Christians, while the windes are downe, and the stormes doe not beate: but let them heare with *Sampson*, that the *Philistines* are coming upon them, that there is *such* a gaine, *such* a profit and reputation to be had in the eyes of the world, then all the Pinnes and Webbes are bro-

ken.

ken, all their *reſolutions* and all the ſtrong coards of their former purpoſes are but as fire and towe; they breake them all in pieces: ſo then they are but *aſleepe* not *mortified*.

Secondly, Sinne may bee ſaid to be civilized *when it is laide in a ſwound*; a man lying in a ſwound, is dead for a while and you would thinke he could hardly be recovered; for he can neither heare, nor ſee, nor goe, nor ſpeake; and yet notwithſtanding he is not *dead*; onely his vitall heate is gone from his *outward* members unto the *inward* powers of the heart. Even ſo a mans ſinnes ſeeme to bee *dead*, when the ſpirit of his luſt is conveighed into a higher luſt; as for example, Suppoſe here is one that is a *covetous* wo ldling, this man perad-venture is very *moderate and temperate*; he is not given to gaming, dicing, carding, wenching: he is not given to building, or glorious apparell: but what, are theſe ſinnes *dead* in him? no, but the ſtrength of them is carried up into a *higher* luſt: for if he ſhould follow whoring or gaming &c. the luſt of his covetouſneſſe would be curbed, and his gaine would not come in with ſuch a full Carrecre unto him. Now all theſe ſinnes forenamed are but *attendants* and ſlaves unto this one luſt: ſo, many men it may be will give over a thouſand ſinnes, yea all except this *one*, yet all thoſe thouſand ſinnes are not *mortified*, nay it may be hee ſcarcely thinkes upon any of them. Why? becauſe they are taken up with a higher luſt. Even ſo it is with many *civill formall* profeſſors: they will come to Church, miſſe never a Sermon that they can come unto; they will *talke* of heaven, they will not omit any holie communication, they will reade the Scriptures, pray in their families, neglect no holy duties. Why then what is *their* ſinne? It is not the *omitting* of theſe things, but the *careleſſe* practiſe of them in their lives and converſation; for although theſe ſinnes be in a ſwound, the ſtrength of them is gone up to maintaine a higher luſt; for ſuppoſe he went not to Church, how ſhould he maintaine his *profeſſion*? and if he could not *now and then* ſpeake of heaven, it were impoſſible he ſhould have his depth of *ſelfe-deceit*: therefore wee conclude theſe ſinnes are not *mortified*, they onely are *civilized*.

Thirdly, Sinne may be ſaid to be civilized *when the ſap of ſinne is taken away, and no contrary Grace infuſed*; as for example, Suppoſe a man give over drunkenneſſe, yet if this man be not filled with the Spirit, his drunkenneſſe is not mortified, though he live ſoberly afterward all the dayes of his life. Again, ſuppoſe a man give over his *intemperate anger, he is not touchy*, nor cholericke, nor ſubject to paſſion, yet if he have not turned his anger againſt himſelfe for every one of his corruptions which breake out againſt God, his anger is not *mortified*. Suppoſe a man is not given over to *worldly* griefe, but hath given it over; yet if his griefe be not turned another way, as to grieve for his *ſinnes*, his griefe is not *mortified*. Again, ſuppoſe a man be not ſet upon a merry pinne, ever jeſting or telling forth merry tales, but now he hath given them over; yet if he have not ſet his joyes on the *wayes of God* and learned truly to be merry in the Lord, it is impoſſible

we can say his carnall mirth is *mortified*. For as the [illegible]
there is nothing corrupted till another thing be produced
tion of wood until it be turned into ashes: so [illegible]
nor utterly dissolved, untill there be contrary grace [illegible]
heart in stead thereof; so then unlesse there be [illegible]
in the heart, as the contraries of all those sins for [illegible]
onely *civilized*, and not *mortified*.

Fourthly, Sinne may be said to be civilized, *when* [illegible]
a higher principle: as when a man is sensible of the [illegible]
hath the flashes of an accusing conscience flying [illegible]
lying under the guilt of many horrible sinnes, it is [illegible]
goe on with rest and quietnesse in those his unholy [illegible]
useth to walke; he may forsake them for *a while*, but [illegible]
tifie them: but as a schoole-boy that playes the truant [illegible]
der the rodde, he will confesse his fault, and promise [illegible]
and he verily thinketh so at that time, and desires heartily [illegible]
it is a desire that he is provoked unto for fear of the rod [illegible]
love of dutie: for when once the rodde is gone, and the [illegible]
he falls to his old trewanting courses againe. So was it with the shipmen of
Jonah, that when the Marriners were in perill of their lives, then every
one of them could call upon his God: but when the storme and danger
was over, they quickly left off, and cared not for calling on God any
longer.

Fifthly and lastly, Sinne may be said to be civilized [illegible]
positive common grace; which he gives unto wicked men, as [illegible]
God gave unto the unprofitable servant a *whole* talent, which is [illegible]
to be an hundred and sixty and odde pounds: so the Lord gives unto
wicked men *many* good graces, as softnesse of disposition, [illegible]
or easie to be intreated; and hereupon they come to [illegible]
word, and performe many other Christian duties: yet all [illegible]
common graces, which a man may have, and yet his [illegible]
and therefore the Apostle saith, *Mortify your mem* [illegible]
observe,

Doctrine. *That if wee looke to have any benefit by, or interest* [illegible]
must mortifie all our sinnes, and all our corruptions. As [illegible]
had said, make all your earthly members to be as a dead [illegible]
we, knowin a dead corpse, the eyes are there but they [illegible]
feete are there also, but they want strength for to go [illegible]
the members, but it hath not *life* and power to set them on [illegible]
though sinne be in you still, yet let it be like a dead corpse [illegible]
like a dead Tyrant that can no longer rage: and hence it is that the
Apostle saith, *Let not sinne reigne in your mortall bodies*, he doth not
say *let it not be*, but, *let it not reigne*. Sinne when it is [illegible] like
a dead King that can call no more Parliaments: but [illegible]
for him what hee listeth, because his strength lieth in [illegible]
Christ be in you saith the Apostle, the body is dead because [illegible]
but the spirit is life for righteousnesse sake. *Rom.* 8. 9. [illegible]
man have not the Spirit of Christ, he is none of Christs [illegible]

Christ be in you, the body is *dead*, if you consider the body as it hath relation unto sinne. Againe, *if you live after the flesh, you shall dye*, i. e. as if he should have said, if your flesh be alive in you, if your pride live in you, and if your infidelity live in you, if your hardnesse of heart live in you, if your wrath &c. live in you, and if you walke after these, you shall surely dye: he meaneth not a *temporall* death, for so they must doe howsoever they live; but his meaning is they shall *die eternally: but if you mortifie the deedes of the body by the spirit you shall live*: so then it is plaine, there is no life of Christ to bee had so long as you retain your sinnes, and therefore sinne must bee mortified.

Reason 1.

First, *because Christ is a Saviour*, and hence he is called Jesus, *Matth.* 1. 21. for he *shall save his people from their sinnes*; if therefore Christ doe not save thee from thy sins, and if by the power of Christ thou *mortifie* not thy sinnes, and give them a deadly blow, assure thy selfe he will never be a Jesus unto thee. It is true indeed Christ dyed for sinners, but it was not to let them goe on in sinne; and therefore if thou goe on in sinne, it is for thy damnation, and not for thy salvation; for he will first save thee from thy *sinnes*, or else he will never save thee from *hell*: so then consider if thy sinnes *bee sway* in thee; if they doe, then know thou art delivered up unto the power of thy sinnes, and to everlasting darknesse. For Christ is the true Physitian of the soule, and you know that the Physitian doth not bring a potion to put it unto death's mouth to kill death, and so to save the sicke person alive: no, but hee putteth it into the sicke mans mouth to kill the *ill humours* that are in his body, that so hee might not fall into the hands of death: so Christ came not to quench the flames of hell by his spirituall Physicke, but to let his Physicke fall upon the heart and soule of man to save him from hell. Therefore unlesse the bloud of Christ doe *mortifie* thy sinnes, and crucifie thy lusts, there is no hope ever to get Christ to save thee from hell and everlasting damnation. This is a true *saying saith the Apostle and worthy to be received, that Jesus Christ came into the world to save sinners*. 1 *Tim.* 1. 15. This is a faithfull saying, and wicked men like it well indeede: For saith the drunkard, I am a wicked man, yet Christ came to save me. The whoremonger saith, I am an uncleane person: yet Christ came to save me. The *swearer* will say, Christ came to save sinners, and therefore I hope he will save me too. No, no: Christ came to save sinners, that is such as *were* sinners, but *now* are none: they have, and doe repent. Jesus Christ came to save sinners (saith the Apostle) whereof I am chiefe. I was a blasphemer, and a persecuter, but *now* I am not. Hence then is the *faithfull* saying, Christ came to save sinners, not still sinning. No, before, *Paul* was injurious, a persecuter, and lived in ignorance, and unbeleefe: but now *the grace of our Lord Jesus Christ was wonderfully abundant through Faith and love towards him*: so that the grace of God hath appeared to draw men out of blindnesse and ignorance therefore to say that Christ came to save such as live in their sins, and will live in them, as in sins of drunkenesse, prophanesse, or uncleanesse,

is a rotten saying: and this onely is the faithfull saying, that Christ came into the world to save sinners in whom the *power* of sinne is broken: therefore if ever we looke to have *benefit* or interest by Christ, we must *mortify our earthly members.*

Reason 2. Secondly, because *it is impossible for sinne and grace to live and subsist in one subject:* it is impossible that they should ever stand together, and be in a man at one and the *same time*: it cannot be that one and the same creature can have the life of a *swine* and the life of a man: for if he have the soule of a *swine*, he cannot have the soul of a man: for they are two *contrary* distinct lives: and where the one is, the other cannot be. It is like hot water and cold: if it be cold, it cannot be hot: if it be hot, it cannot be cold. Even so, the life of *sinne*, and the life of *grace* are two *contraries*: and therefore they that walke in their sinnes, walke contrary to God. Now the Lord saith, if you walke *contrary* to me, I will walke contrary unto you. *Levit.* 26. and two *contraries* we know cannot goe together. He that walks in sinne, walkes *contrary* unto God: but he that goes on in the waies of *grace*, he walks towards God. Now, it is impossible to walk towards *Dover* and towards *London* at one and the same time: for every steppe he goeth forward to the one, it carries him backward from the other: so then if ever we will have the life of *grace*, we must forsake our sinnes; as it was with the house of *Saul* and *David*, *Sauls* house grew *weaker*, and *Davids stronger*; so must it be with *sin* and *grace*, as grace growes stronger, so sinne must grow weaker: as grace goes up, so sinne must go down: And as *Saul* told *David* he would not give him *Michal* his daughter to wife, unlesse he brought unto him an hundred fore-skinnes of the *Philistines*; Even so the Lord saith that he will not *marry* the Lord Jesus Christ unto any soule, unlesse he bring the fore-skinne of every *lust:* hee must circumcise the fore-skinne of his pride, of his covetousnesse, of his prophanenesse: this must bee the offering and condition of marriage unto Christ; even the circumcision of the *heart*, and the mortification of all the *corruptions.*

Reason 3. Thirdly, because else *it is impossible to enter into heaven, if we mortify not our sinnes:* a man can never be capable of glory *hereafter*, that doth not mortifie his sinnes *here* in this life. Suppose a wicked man should enter into heaven, it is impossible that he should delight in heaven, if he were there. You will thinke this a strange point: but give me leave to explain it a little; I say that a wicked man if he were in heaven, he could finde no delight there. As for example, take a beast, for so is every man by his own knowledge, in regard of the life of grace, as saith the Prophet *Jeremy*, though a man take an Oxe or an Asse, and bring him unto the Kings table, and set before him all the delicates which appertain unto Kings: let him have a dinner before him that cost an hundred pounds, yet he had rather be in the fields among his fellowes eating grasse: or set a Crowne of gold upon a beasts head, he will not regard it, but cast it off into the mire: for so long as the beast is not transformed and made capable of the honour that is in a man; he cannot conceive of the pleasures and delights

that

that doe belong unto man: Even ſo let a wicked man enjoy all the glory of heaven, and what will he ſay? We may perceive a little by bringing him to the Word and Ordinances of God: tie him to the conſtant uſe of them, to meditate on heaven, and to walk circumſpectly and preciſely in his whole courſe of life, and he will ſay, this is more then needs: this he thinks is too preciſe, too auſtere a life for him, he cannot away with ſuch purity and ſtrictneſſe; but if he thinke this ſo ſtrange which is nothing in compariſon, and is but a ſhadow or poore reſemblance of the holineſſe and purity that ſhall be; what thinke you would he doe if he were in heaven, where there is nothing but continuall prayſing and glorifying of God for evermore, where there ſhall not be ſo much as one earthly thought or word pertaining to the world or the affaires of this life, but a continuall ſounding forth of the praiſes of God? there is nothing but grace and ſpeaking of heaven, all their words are heavenly, their joies are heavenly and their whole delight is nothing but ſounding forth unceſſant *Hallelujahs* unto God for evermore. Now if a wicked man were there, what would he ſay? ſurely he would ſay, they are all Puritans, and would never endure it. Alas, in this life there is but a little praying, a little grace, a little holineſſe, in compariſon of that which ſhall be. Here we do but as it were *peepe* into heaven: now then, if this be ſo *tedious* that wicked men cannot endure it, how will they like to be in a place where there is *perfection* of all graces, where there ſhall be nothing but prayſing God for ever and ever? Sure as I am the devill was once in heaven, and he caſt himſelfe out from thence: God did not though he did deſerve it, and God would have done it, had he not been gone, as ſaith the Apoſtle; *Jude verſe 6. They left their firſt habitation*, the originall ſaith, *they flung it from them*, that is, as ſoone as they had ſinned againſt God, and changed their natures, away they went, heaven was no place for them, they thruſt themſelves out, and could not endure to ſtay there any longer: for having changed their natures, they changed their delights, and therefore to praiſe and yeeld *glory* unto God, was *death* unto them, they being now corrupted through ſinne, and of an impure nature, heaven became a hell unto them. Is any man weary of grace and holineſſe? wearie of well doing? weary of praying and of hearing the word preached? Is any man wearie of good duties? of the worſhippe and ſervice of God? Let him know then that he can never endure the Kingdome of Heaven; for if he be weary of a little, what will he doe when he ſhall come into a place where there ſhall be nothing but continuall prayſing of God?

Is it ſo that ſinne muſt be mortified if ever we meane to partake of Chriſt? then this condemnes all thoſe that goe on in their old courſes, in deadneſſe and in ſecurity, in ignorance &c. taking hand over head vaine hopes for true, feeding themſelves with perſwaſions of ſalvation. *Uſe 1.*

But the Apoſtle tells us, that the foundation of God ſtandeth ſure, *The Lord knoweth who are his, and let every one that nameth the name of Chriſt depart from iniquity.* A wicked man cannot name the name of Chriſt

Chriſt till he depart from iniquity: much leſſe can he look for *ſalvation*, becauſe he cannot be ſaved without Chriſt: nay he cannot be ſaved by Chriſt unleſſe he depart from iniquity.

You ſay you hope to be ſaved; it is well; but God knoweth who are *his*: God goeth by his *own* rule; the foundation of God ſtandeth ſure. But who then are *his*? onely thoſe that name the name of Chriſt, and depart from iniquity; *thoſe onely will he* ſave, and none other: he will be no baud to thy ſinnes or luſts, and wicked courſes; for ſaith the Apoſtle, *If any man be in Chriſt let him be a new creature*; as if the Apoſtle in more words had ſaide: If any man hope hee is a Chriſtian, let him ſee that he is a *new creature*; for there is no expectation of being in Chriſt, unleſſe he be a new creature. All old things are paſſed away, and behold all things are become new; if thou be in Chriſt, all thy old praying is gone, all thy old hearing is gone, all thy old receiving of the Sacrament is paſſed away, and all things are become *new* with thee; thou muſt hear *anew*, pray *anew*, receive *anew*, beleeve *anew*, thou muſt live after *a new* ſort; for all old things are paſſed away.

Uſe 2. Inſtruction to teach us, that *it is not enough for us to let our ſinnes dye in us, but we muſt kill them*; the Apoſtle doth not ſay, let your earthly members die of themſelves, but, *mortifie* them; many there be that let their ſinnes die in them; as for example, when one is an infant, the ſinnes of his Infancie naturally fall from him, when he is a child of more capacity; and when he is a youth, the ſinnes of his childhood naturally drop away from him; ſo when he is a man, his youthfull ſinnes fall from him; and when he is old and dieth, all his ſinnes naturally droppe from him: But he muſt not let ſinne die in him, but he muſt *kill* it. *Auſtin* ſaith, if thou kill not ſinne till it dyeth of it ſelfe, ſinne hath killed *thee*, and not thou *thy ſinne* It is with ſinne as with a beaſt; if an Oxe fall into a pitte and die of it ſelfe, it is good for nothing (the hide only excepted;) but if it be killed, it is good meate, and becommeth profitable unto the owner; even ſo if ſinne die of its own accord, it will doe thee no good, it is worth nothing, it may leſſen thy condemnation ſomewhat; but if thou *kill* it, then it will bee profitable unto thee.

In the fourth Chapter of *Jeremy*, we have a ſimilitude taken from an *Huſband-man*, where the Lord ſaith, *plough up the fallow ground of your hearts, and ſow not among thornes*. Now, will a Huſbandman ſay, there are abundance of thornes and buſhes in my ground, but I will let them alone till they die of themſelves, ſure I am that they will one day die? no, no; the Prophet gives other counſell, *plough up* ſaith he *the fallow grounds, and ſow not among thornes*; if thou doſt not, they will grow up to that height and rankneſſe that they will ſpoile the whole harveſt. Even ſo if thou kill not thy ſinnes, but ſuffer them to die of themſelves, they will ſpoile all thy *ſpirituall* harveſt, and quite baniſh thee out of Heaven for evermore.

Uſe 3. The Third uſe may manifeſt unto us that the work of our Redemption is no eaſy work, as many men in the world think it to be. The Apoſtle ſaith *mortifie* your members; now can a man *ſtabbe* his owne arme

arme through with eaſe? can he cut off his Legg or any other member without feeling any geeat paine? no more can a man kill his ſinnes and *mortifie* his luſts with eaſe; It is called *mortification* to ſhew that there is a great deal of miſery and pain in it. The Apoſtle ſaith that thoſe that are Chriſtians, have *crucified* the fleſh &c. *Gal.* 5.24. and therfore Repentance is ſet out unto us by *crucifying*, which is the hardeſt of all kinds of *mortifying*. Can a man ſet his fleſh upon the Tenter, pierce his hands and feet with nailes, laying his whole weight upon the Tenter, and yet feele no paine? *Cicero* a wiſe Heathen ſaith, that *crucifying* was a torment that *cruelty* it ſelfe had invented to put a man to death, it being the forreſt kind of death that could be deviſed. And the Apoſtle to ſet forth *Repentance* what it is, ſhews it by *crucifying*. It is an eaſie matter to cut off the outward act of ſinne, as of ſwearing or drunkenneſſe &c. this is an eaſie matter; but to *crucifie* a mans *luſts* and to mortify *daily* the body of death, which he beareth about him; *this* is a hard thing indeed. A Father ſaith it it is the hardeſt Text in all the Bible, and the hardeſt dutie in all Chriſtianity that we can goe about; they that can do it, can doe all things; and therefore let a man reſolve with himſelfe, that unleſſe he attain unto this, there is no Chriſt for him. How ſhall we, ſaith the Apoſtle, *that are dead to ſinne, live any longer therein? Romans* 6. 2. The Apoſtle makes it a *Paradox*, and wonders that men ſhould be ſo unreaſonable as to thinke that they are *crucified* with Chriſt, and yet live in their ſinnes. Is it poſſible that you can be dead with Chriſt, and yet live in your ſinne? No, no, it cannot be.

But ſome may object and ſay, what doth the Apoſtle meane to exhort the *Coloſſians* unto *Mortification*? were they not already *mortified*? did he not ſay a little before that they were *crucified* and *buried* together with Chriſt? *Obiect.*

Yes it is true; but they that have *mortified* their earthly Members, muſt go on and perſevere in this *Mortification*, and that for three Reaſons; *Sol.*

Firſt becauſe *the very ſame ſinne that hath been killed, will live again unleſſe it be continually mortified*; for ſinne is ſtrong-hearted; it is not every blow that will kill ſinne ſtone-dead; no, no, we may ſay of ſin as ſome ſay of Cats, they have nine lives; kill ſin once and it wil revive again; kil it the ſecond time and it will yet live; kill it the third time, it will *yet* have life; unleſſe it be *continually mortified*, it will never be ſtarke dead; and therefore the worke muſt be continued, as Chriſt ſaid of his diſciples, If you continue in my Word, then are you my Diſciples indeed: So if we *goe on* in mortification, then verily are we Chriſts Diſciples. 1.

Secondly, *ſuppoſe the ſinne mortified doe not riſe againe; yet if wee goe not on in the way of Mortification, there will ariſe another ſinne in the roome of it.* Sinne is like the Monſter *Hydra*; cut off one head, and many will riſe up in its roome; Even ſo it is in the body of ſinne; therefore thou muſt *daily* mortifie it, or elſe it will grow again. There is a Hiſtory that ſpeakes of a Fig-tree that grew in a ſtone wall, and all 2.

meanes

means was used to kill it; they cut off the branches and it grew [illegible] they cut down the body and it grew again; they cut it up by the [illegible] and still it lived, and grew, untill they pulled downe the stone [illegible] Even so it is with sinne; lopp off the branches, it lives; cut down [illegible] body, it will not die: digg up the rootes, and it will still revive, and will never leave growing untill God pull downe *the stone wall* of this earthly Tabernacle, and lay it in the dust, and therefore we must [illegible] *mortifying* of it.

3. Thirdly, because *as we mortifie, so we mortifie but in part*; so saith the Apostle in another case, we know but in part &c. so may we say of this duty, we mortifie but *in part*, as we may say of a man breathing [illegible] his last *breath*, he is a dying, but not quite deade; so we may say [illegible] sinne, though it lie sprawling upon the ground, yet it is not dead, the last gaspe is not past. Nay, it may be sinne is more striving in the [illegible] of a child of God converted, then it was *before conversion*. As an Ox or an Asse when they have their deaths blow, will lash and struggle more *then*, then they did in all their life time before; but this is nothing but the pangs of death, being giving up their last breath. Hence it is that the Apostle saith, that the flesh *lusteth* against the Spirit, and the Spirit against the flesh, *Gal.* 5. So that they could not doe what they would, verse 17. as if he should say, sinne is so mortified that it hath his *deaths* wound in thee; else thou canst not be the childe of God; yea *such* a deaths wound, as it cannot possible recover again.

If a man that hath received his *deaths* wound, should send for all the Physitians in the world, and take all the Physicke he could, and use *all* the meanes under Heaven, yet they can never *recover* him. So when a man is *converted* unto God, as soone as ever the worke is wrought in him, sinne hath his deaths blow; and although the Devill come as Physitian with all the Cordialls, Juleps and Balmes under Heaven, and use all the shifts and devises in the world, yet he shall never be able to recover it again; all will not doe, why? because it hath received its *deaths blow*; it may be, with his industrie and cost he may make the face of sinne loke fresh and faire for a time, but it hath it deaths wound and it will down at the last.

Use 4. The last Use may be of triall and examination whether sin be living or dead.

Now that we may know whether we have *mortified* our sins or no, let us observe these markes following.

1. First, *they that have mortified their sinnes, live in the contrary graces.* Hence it is that the Psalmist saith, that *They worke no iniquitie, but walke in thy pathes, Psalme* 119. 3. First, they crucifie all their sinnes, they doe no iniquity: Secondly, as they doe no iniquity, so they take up all the wayes of God, contrary to that iniquity; as they *gave up all* the wayes of sinne, so they *take up all* the wayes of Grace; they walke in all Gods wayes. So that here is the question, if a man giving over his sinnes doe take up *all* the Graces contrary to [illegible] sinnes. This is a rule in Divinity, that *Grace takes not away nature* [illegible]

Grace comes not to take away a mans affections, but to take them up.

Suppoſe a man be ſubject unto *anger*, when he is a little moved, grace comes not to take away his anger, but to take it up from a worldly thing, and to ſet it againſt *ſinne* which is truly evill, that ſo he may be angry and not ſin. Grace comes to *qualify* his anger, and to take it from the waies of ſin, and to ſet it upon Gods wayes.

Again, a man is ſubject to be *merry*; Grace comes to temper him, not to take away his mirth, but to ſet it upon a right object, as to delight in *God*, to be merry in *Chriſt*, to rejoyce in his *Word* and *Ordinances*, in his *children*, and in all the waies of Grace.

Another is given to *impatiency*; Grace comes not to take away his impatiency, but to ſet his impatience againſt his ſins; ſo that when he ſees his *ſins*, he ſhall not be able to endure them, but his ſoule will *groan* for them, and his heart will *riſe* againſt them.

Another is given to *revenge*: now Grace comes and takes him away from being revenged on his neighbour, to be revenged on his *ſinnes*; ſo that with the Apoſtle we may call revenge a piece of *Repentance*, therefore this is a true triall whether our ſins be mortified, if our affections be *taken away* from the wayes of ſinne, and *faſt ſet* upon the wayes of Grace and godlineſſe.

Secondly, *if a man be mortified indeed and in truth, then he is dead unto every ſin*; if a man be killed, he is dead in *every* member; ſo if a man be *dead* to ſinne, no ſinne can ever *raigne* in him; not *one* luſt nor boſome ſinne, no not the ſinne of his *trade*; *no* corruption though never ſo deare, though it be the ſinne of his *right hand*, or *right eye*, yet it can never have dominion over him, if he be dead to ſinne; therefore if a man *live* in any one ſin or ſweet luſt whatſoever, he is a *dead* man and hath not one jot of Grace; if there be but *one* knowne iniquity in a man, that he *lives and dies in without repentance*, that *one* iniquity ſhall kill him to the pit of hel, *Ezek.* 28.

The Schoolemen ſay, that if a Sow doe but wallow in one mirie or dirty hole, ſhe is filthy; ſo if a ſoule wallow but in one ſinne, it is abominable. If a man *ſtab* himſelfe but with *one* knife ſo that he *die*, he is as truly *killed*, as was *Julius Cæſar*, who was ſtabbed with *three and twenty knives*. So if a man ſhould be free from an hundred diſeaſes, and ſhould die of *one*, what would it benefit him to be free from the *reſt* in reſpect of his life? ſurely nothing at all. That man that hath his pride, his Covetouſneſſe, his uſury, hatred, malice, deriding of Gods people, all theſe being dead in him; yet if *ſelfe-love* and *ſecurity &c.* be not *dead* in him, *theſe* argue his caſe to be *naught*; he is not yet qualified for Chriſt; for there is no *mortification* at all in him.

There be many ſweet meanes to allure us unto *mortification*, but time will not permit us to ſpeake of them; but this let every man take notice of, that ſo long as he *liveth* in ſin, he is altogether uncapable of Chriſt. The Apoſtle ſaith, we know that the Law is not given unto a righteous man, but for the lawleſs and diſobedient, for the ungodly and for ſinners, for the unholy and prophane, and whatſoever is contrary to wholſome doctrine, the Law is for ſuch men: But the *firſt* Doctrine of the

Goſpel

of Chriſt, is, *Repent* of thy ſins, deny thine own wayes take up Chriſts croſſe, and follow the Lamb whereſoever he goes. Here the Kingdom of Heaven is laid open to all the world; Let mens miſeries be what they can be, and although their ſinnes be never ſo *great*, Chriſt cometh to redeem them; yea though they have a whole Hell of ſinne in them, yet if they have a heart to entertaine Chriſt, his Grace is ſo rich and all-ſufficient, that it will ſave every man that *entertaineth* him.

There is a Proclamation openly made in the Market place, *Hoe, every one that thirſteth, come unto the waters*, *Iſa.* 55. 2. As if he ſhould ſay, Hoe, every one that hath a mind to Chriſt, come and have him; every one that hungers and thirſteth after Chriſt, let his ſinnes be never ſo *great*, and the number never ſo *many*, here is *hue and crie* after him; Come unto the waters; He ſaith not come unto the *water*, but, waters; not a little low brook or ſtream, which is not able to waſh away all his ſins, but there is an Ocean of *waters* indefinitely; *waters* in the plural number, declaring the fulneſſe and ſufficiency to cleanſe the moſt *leprous* ſoule, be he never ſo much ſtained with corruption. It is ſaid by the Prophet *Obadiah*, that the Lord will ſend unto his People *Saviours*, *verſe* 21. not in the ſingular number, but *Saviours* in the plurall number; not that there were moe Chriſts then *one*; but to manifeſt the *fulneſſe* of Chriſt, he is a rich Chriſt, *full of ſalvation* for all them that come unto him; Therefore if there be any man that *mourns* and *laments* for his ſinnes, let him come unto Chriſt and *welcome*; for there is a Fountain laid open for *Judah* and *Jeruſalem* to waſh in: but let him know upon what terms he muſt come, if ever he meane to have *Salvation* by Chriſt; obſerve the ſtrict *Conditions*, and walke by the ſtrait rule of Chriſt: he muſt reſolve with himſelfe come what will come, to *ſtand* or to *fall* with Chriſt; delivering up all his luſts and corruptions at his command, whenſoever he calls for them; he muſt not part ſtakes with Chriſt to delude him, but he muſt be true and faithfull unto him, he muſt *wholly deny himſelfe*, and lie down before Chriſt to let Chriſt doe what he wil with him, and, theſe *onely* are the termes he muſt expect Heaven upon; and *thus doing*, he may have *Salvation* according to the deſire of his ſoule.

THE

THE SINFULNESS And Danger OF HYPOCRISIE.

As it was delivered in a SERMON upon an extraordinary day of Fasting and Humiliation

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THE SINFULNESSE And Danger OF HYPOCRISIE.

Isa. 58. 4. later part.

Ye shall not fast as ye doe to day, to make the voyce to be heard above.

YE shall find that there are two maine things in this Chapter.

First, A commission the Prophet hath to doe his duty, it is from the Lord.

Secondly, the Execution of his duty.

The Commission is in the first verse. *Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and to the house of Jacob their sins*; this is his Commission to tell them roundly of their sinnes, *spare not*, saith the Lord, and it is no other commission than all the Ministers of God have, (especially upon such fasting dayes as this is) to be faithfull to the people, to make known unto them all their sins.

Now in the execution of it, there are two things, mainely considerable.

Firſt, a diſcovery of their ſinnes.

Secondly, A rule for reformation, ſet down 6. 7. verſes.

The diſcovery of their ſins is to the latter end of the 5. verſe.

Now in the diſcovery we find theſe ſins very remarkable.

Firſt, their falſeneſſe, they were a company of ſtately Hypocrites, a company of brave people; that cou'd pray as well as any in the world, keep a faſt from morning till night, I ſay, they were people of a ſtately carriage, but of a falſe ſpirit.

The ſecond was their confidence upon their duty, as they were ſtately for their parts, and policy, ſo they are as confident, as ſtately, when they did pray and faſt they could reſt upon their duty, as in the third verſe, *Wherefore have we faſted, and thou ſeeſt it not? We have punished our ſelves, and thou regardeſt it not.* God gives them an account for that, and diſcovers their ſins which are the cauſes of it, and they are two.

Firſt, he ſhews the unprofitableneſſe of ſuch kind of ſervices, they bring no ſoule-profit with them.

Secondly, ſuch ſervices are unacceptable to God, for ſaith God, in the beginning of this verſe, all the faſts doe but end in ſtrife and debate: Conſider the work we are in hand withall, and let us apply this to our ſelves this day; ſaith God by the Prophet in the Text, *You ſhall not faſt as ye do to day, to make the voice to be heard above*; as if God had ſaid, this is not the buſineſſe that I have choſen, (as in the next verſe it follows) *to hang down his head for a day*; to droop in his affections, to be ſeemingly humbled, and afterward to ſprout up again, as peart, and ready to ſin as ever; it is not ſqualing and crying a little while will ſerve the turne, performe the duties of a faſt, if you will keep a faſt aright.

In the Text are three divine truths, partly in it ſelf, and partly in what is before and after it; they are theſe three, I ſhal only touch upon the former, though I name all, The firſt is this,

1. That Hypocriſy, or falſeneſſe in a day of faſting, and prayer, takes away the life of the duty, this ſhall be confirmed by and by. The ſecond is this,

2. That falſe, and ſlight Hypocrites, they will be content to be frequent in faſting, and prayer. The third is this,

3. That faſting rightly improved, will put an edge upon our prayer.

1. I ſhall only ſpeak a word of each of theſe; for the firſt, and I name it againe, I ſay *Hypocriſy in duties of this nature does take away the life of the duty*; It riſeth plainly out of the Text, Hypocriſy in duty takes away the life of the duty, ſaith the Lord, *I have not choſe this faſt, but this is the faſt that I have choſen, to looſe the bonds of wickedneſſe, to take off the heavy burden, and to let the oppreſſed goe free, to deale thy bread to the hungry, to bring the poor unto thine houſe, this is the faſt that I look at.*

I doe not looke that a Sonne of God ſhould come to get ill over a day of faſting, to weep and houle it out, but the thing the Lord requires is to eaſe the burden of the afflicted, to help the poor and oppreſſed ones; this day of faſting and prayer will be the ſaddeſt that ever *England* had, if it doe not end in the reformation of the Nation.

An hypocrite will performe as glorious duties, it may be better then

you,

you, but there he reſts, and ſpares all coſt, he joynes not charity with his pretended ſanctity.

Secondly, Falſe and ſlight Hypocrites will be frequently in faſting and prayer; This ariſeth from the other part, Hypocrites will be very forward, they can ſay, we have faſted and prayed, we have done this, they can take delight in approching to God, they will come nere the holineſs, and ſay, When will there be a reforming of what is amiſſe, both in Church and ſtate? they make a great ſtirre, and in meane time ſuffer many poor ſervants of God, to periſh for want of ſuſtenance about them; In this I doe not meane, (miſtake me not) that the ſervants of God, ſhould not doe theſe duties, but all that I ſay is to prove that an Hypocrite may doe theſe duties; and this conſidered, you will finde that there are not a few ſuch amongſt us, becauſe all we doe, if rightly done, muſt ſpring from other principles, if you ſhould faſt every day in the weeke, it would not doe, unleſſe the other duties (before named) were performed. I ſay not this to diſcouradge any of you from the duty, for I ſet a high eſteem upon the duties of this day. It is like great Ordnance, which will make a breach in a Caſtle, when muſket-ſhot will doe noe good. Through Gods bleſſing, this hath done more then all other duteis, caſt out ſuch ſubtile devels, that nothing elſe could doe.

Thirdly, Faſting rightly improved will put an edge upon duty eſpecially upon prayer. The ſcripture provs this, that faſting and prayer together, a faſt cannot be kept without prayer. Now I returne to the firſt Doctrine. which is the main thing I do intend, which is this, namely. 3.

That Hypocriſy in duty, will take away the life of the duty. I ſay falſeneſſe and hypocriſy in the duty, will ſpoyle that duty. *Ye ſhall not faſt as ye doe to day, to make your voyce to be heard above*, here you make a great noyſe, but all the while ye are not heard, ye doe not reach the mark, and ſo you loſe the game. A Cannon may make a great noyſe, and yet come a mile ſhort of the mark, for hypocricie takes away the life of the duty, your Cannon Bore is warped, ſo your bullet goes beſide the mark, it muſt be a prayer rightly and underſtandingly made, that the Lord will heare: There is a phraſe to this purpoſe. *Deut.* 5. 28. *and the Lord ſaid, I have heard the voyce of the words of this people, which they have ſpoken unto me, they have well ſaid all that they have ſpoken.* *Doctrine* 1.

There is a paſſage about this, 2 *Chron.* 3. *Then the Prieſts and Levites aroſe, and bleſſed the people, and their voice was heard, and their prayer came up to his dwelling place, even to heaven, their voyce was heard*, becauſe that prair was made in ſincerity. Your praiers doe not come high enough, you doe not ſpeak home enough: if you did, you ſhould certainly be heard, if it be in ſincerity.

Now a Hypocrite may lift up his voice ſtrongly, and yet never be heard, never come up to Gods dwelling place, their prayers many times fall back upon their own faces, (like ſpittle againſt the wind,) and never come to Gods preſence; mark I ſay, hypocricie takes away the vigor and life of the duty, ſaith the Lord, *This is not the faſt that I have choſen, not the prayer*, that I would have made, theſe prayers are but arrows ſhot out of a weak Bow, that come not half way to the mark.

Now

Now we proceed to open it in the particulars, I will bring two or three arguments to prove it that it is ſo.

1. You ſhall find that Hypocriſie in theſe Ordinances doth ſpoile all upon theſe two or three grounds. The firſt is this, Becauſe all this falſeneſſe, and hypocriſie, is directly againſt the nature of God: you have a ſtrange paſſage to this purpoſe, Mat. 6. 5. *And when thou prayeſt be not as the Hypocrites, for they love to ſtand, and pray in the Sinagogues* &c. *verily I ſay they have their reward*; what is that? what is the reward of a falſe hypocritical praier? he hath his praier, that is all, his work for his work, a day of faſting for a day of faſting, that is all, a poor reward. It too often falls out, that amongſt your children you have one that is a ſpend-all, a riotous perſon. Now when the father comes to make his will, he gives to each of his obedient children, ſuch a portion as he is able: but when this his leud ſonne comes to be named, what ſaith he, to him? I have given thee ſo much and ſo much time after time, thou haſt ſpent all I have, now only a ſhilling for thee: and that not out of any love neather, but to ſtop thy mouth from troubling thy brethren for any more: ſo we come to faſting and praier, well (ſaith God) you ſhall have your reward, I will give you twelve pence, you have bin falſe, and vile with that mercy that you have had, therefore look for no more. And thus when the Hypocrite comes to ſee what he hath got by all his duties, it will be juſt nothing, this is the point that I meane, I will prove it in three particulers, that falſeneſs, and hypocriſie in duty takes away the life of the duty.

Firſt becauſe hypocriſy here, is directly in oppoſition to the nature of God, and therefore the Lord cannot poſſibly accept of it. I doe not care for them ſaith the Lord; I will none of their ſervices, they are directly againſt my Name, Jehovah is Gods nature, which hath a being, hypocriſie hath no being, nothing in it, therefore no being. In your praier you tell God you ſin, you meane not to leave it, and what tell you me of ſuch a kinde of prayer? it is a picture of a prayer, and no prayer, a picture of a man (as we ſay) and no man. I beſeech you to conſider it, all praiers that are made in this way, they are nothing: ſee a paſſage. *Mat.* 15. 8. ſaith God, *this people draw neere to me with their lips, but their heart is far from me*, therefore he ſaith, 9. verſe, *But in vaine they worſhip me*: it is all to no purpoſe there is an emptineſſe in all this, a poor ignorant creature may run to Church with the Phariſee, and fall down upon his knees, and babble over his prayers, and all this coms to nothing, for by all traditionall worſhip is againſt the nature of God, hence nothing, ſo all Idoll worſhip is nothing. God is a being *Jehovah*, Idoll worſhip hath no being, therefore nothing: you ſhall not ſee more coſt, and bodily labour, more ceremonies and ſpecious ſhew, in any religion under the ſun then in *Rome*, yet all this nothing, becauſe outſide ſeruice, a little fire wil quickly conſume all this. Now if you come before God this day, and doe not bring your heart in a fit temper, according to the rule of Gods word, if you mean not to be in earneſt with the Miniſter, in ſealing up your ſoules in the Covenant of grace, all will prove to be nothing. you ſhall have breath for breath, you will doe no good, to diſtreſſed *England*, reformation, ſhall not be one inch, furthered by this dayes work of your faſtings and prayer.

Secondly

Secondly, Hypocriſy takes away the life of the duty upon a ſecond ground, becauſe from hence the Ordinance of God (this very Ordinance we are now about) gaines an heavy blow, therefore certainly it will loſe the life, and comfort of it by hypocriſie; as thus. Firſt from hence it comes to paſſe, that Ordinances uſed, (or rather abuſed) give occaſion to the enemies of God to open their mouthes, and ſpeake baſely of theſe Ordinances, as if they had nothing in them: the Ordinances themſelves ſuffer much in this, they can ſay they are frequent in theſe duties, ſuch and ſuch keep whole dayes of faſting and prayer day after day, and yet returne again to their ſinfull courſes, as bad drunkards, and thiefes the next day as ever, hence ſay the Papiſts, and prophane perſons, theſe are the faſters, what amendment ſee you in them? and hence they conclude, what ſhould weeping, faſting, and prayer doe? God regards them not, they have nothing in them, noe benefit comes by them, people are not converted that uſe them, they are as ignorant as they were, no change wrought upon their ſpirits; Thus the Ordinance is ſleighted.

Secondly, Hypocrites doe pervert the Ordinance, for they uſe it to a wrong end. They take up faſting and prayer, to get further leave to ſin, to grow ſtronger in their corruptions to morrow: hypocrites are ſtrengthened in ſin by the Ordinances.

Thirdly, becauſe the heart of a man in the duty is the heart of the duty, your hearts are the heart of the duty, therefore the Lord requires ſuch a kinde of heart of his ſervants at the time of duty, as is agreeable to the duty, now hypocriſy takes the heart off from the duty; therefore the duty cannot be accepted. Now I doubt there is many a poor unprepared heart before God this day, you doe not mean to bring your ſinne to the duty, but the duty to your ſinne, you doe not meane to leave your unclean practiſes, and evill courſes; if it be ſo, marke what I ſay, the duty is gone, the day is loſt, for the very heart and ſpirit of the duty lyeth here: the Miniſter he labours, prayes and preaches, you may weepe, mourne, and lament, yet if the heart be not in the duty, all is nothing, but as a dead carkaſſe without a Spirit.

The Uſe will be a word of reproofe, for I ſay, falleneſſe, and hypocricy takes away the life of the duty, 3. Arguments you have had to prove it. Now for reprehenſion, it wil reprove us for all thoſe ayrie duties, and outſide ſervices we doe performe, many come to a duty, and leave their hearts in their Cheſts, amongſt their Treaſure, many come in diſcontent, and ſtrife, they reſolve, for all this, I will when conveniently I may, give my brother a private wound. This now lets out the very heart bloud of the duty. *Uſe.*

I doe confidently beleeve, if all the people of the Nation could but keep this day of faſting and praier, ſincerely from the heart, you ſhould quickly ſee the Angel ſtopped, the ſword ſheathed, and the Nation healed.

Now to reprove you of your hypocriſie, I wil ſhew you the ſapleſſeneſſe of ſuch duties in theſe particulars.

Firſt

Firſt, remember this, and conſider in the name of God, in what a lamentable caſe that man will be, that looſeth all the benefit of this day. I have known a man, that hath bought a ſhip, fraughted it for a great voyage, laid out all his ſtock upon it, gone out to Sea, daſht it againſt a Rock, and loſt all, and come home a begger: daies of faſting, and prayer, are as ſhips that we put all our ſtock, and treaſure in, (mark this) if they come home empty again, if they bring noe mercies, nor bleſſings with them, you are undon, you had need to get a breif, to be gathered for in the pariſh, and all wil be too little to get you up again; when you come to enter into covenant with God, will you deal deceitfully? what ſhip-wrack do you hereby make of your conſciences? have ye abuſed many heavenly opportunities, and will you doe this alſo? all the congregations under heaven, will not be able to raiſe your wants; be not deceived ſaith the Apoſtle, *What a man ſowes, that he ſhall reape*; ſo what you ſowe in theſe duties; that, and no other fruit you ſhall reape.

The ſecond thing is this, a word of information, to informe us how to faſt aright.

Firſt, I will informe you of the reaſons of it, conſider this, if you ſhall be not bettered, your family not amended, the Country not reformed, ſuperſtition not abated, the perſecuted Church of Chriſt not releived, I will give you the reaſon.

I am afraid the hearts of men are not fitted for this great work, I doubt that many of the great men of the Nation doe not rightly underſtand it, Miniſters are not rightly qualified for it, Congregations are not throughly humbled; If you heare that things doe miſcarry in the Palatinate, that things grow worſe and worſe, that the plague encreaſeth, then remember there was hypocricy in the duties, and ſo you looſe the benefit of this day; therefore if hypocriſy takes away the life, and benefit of the duty, then look well to your ſelves, and look well what you doe this day, look well what you goe about; that ſo you may enter upon the duty as you ſhould.

Conſider of it for the Lords ſake, be true to God, and your own ſoules, you know not the danger of a day of faſting ill ſpent; which that you may avoide, I will give you ſome motives and rules,

Take this for a motive, conſider your ſelves upon your death bed, (It is a ſad thing that I ſhall tell you) is it not fearfull to conſider, that when you are in great diſtractions, full of various thoughts, that thoſe things that are brought for Cordialls, and comforts to your deſerted ſoules, ſhould prove troubleſome, and heart-breakings unto you? A man upon his death-bed ſends for a Miniſter, he comes unto him, and finds him in ſad diſtempers, crying, No God, no Chriſt, no mercy, no comfort, what will become of me? I know not what to doe; why man, what is the matter? you that have faſted, and prayed, and been frequent in theſe duties, you that have kept the ſabbath, regarded Gods people, releived the poor, there is no man in the Town can pray like you, you can make a praier of two houers long, what do you think there is no mercy in God, no pitty in Chriſt? Oh (ſaith he) this is my bane, my faſting, and praying is the cauſe of my woe, for I have but mocked God in all this I have

none in the Veſſel. Oyle in the Lamp, I underſtand to be ſome ſmaller work of Gods ſpirit, ſome outward principle; Oyle in the Veſſel, I underſtand to be ſome inward principle, that ariſeth from the Covenant of grace.

Secondly, Take this for a note, conſider in all theſe actions (for in this day we are in clearing our account) whether your oppoſition to ſin be carried on ſtrongly, and unchangeably; you are now come to have ſin rooted out of your hearts, your affections; you are a dealing with a malignant party, that hath already got within you: now here are the things you ſhould look after, conſider whether the change of your ſpirits be continuall at all times, (except paſſion, and temptation, which may eclipſe the rareſt Chriſtian) may be when the Miniſters heart is enlarged in prayers, and prayſing God for you, God comes in and enlargeth your heart like a land-floud, which deth not hold long, godly ſorrow for ſin, ſhould be like a womans ſorrow, that weepeth for her child, ſhe cannot but weep, the more you comfort her, the more ſhe weepeth, aske her a reaſon, ſhe will ſay ſhe cannot help it, ſo our mourning for ſin and oppoſition againſt ſin muſt be carried on in a conſtant courſe, our weeping for the Church of God muſt not laſt only for a day, this day, and end to morrow, but it muſt be conſtant.

Laſtly, when a man fixeth his ſoule upon the duty in ſincerity, he ſhall finde ſweet comfort to his ſoul; a man in this caſe, doth not mind what God gives him, but how he accepts of his duty, that is all he requires, but know aſſuredly God will fill the hungry ſoule, and recompence the well doers, no man ſhall ſerve God for nought. Now I can tell you the reaſon, why you doe not finde more comfort by your faſting and prayers, it is for want of a dram of ſincerity, you ſhould alway, when you worke for God, when you faſt and pray for God, doe as the Joyner doth, he ſhaves, and brings his rule, and meaſures, ſhaves, and meaſures: ſo ſhould you, pray and look up to heaven, faſt and bring the duty to the word, alwayes pray by rule, never keep a faſt without a rule, and then be aſſured, you ſhall be a workman that needeth not to be aſhamed. This I have ſpoken only to prepare you for the work of the day, be ſure whatever you doe, ſee that it ariſeth from a new and living principle: let it not be like a land-floud, that is dried up aſſoon as the rain is over, but let it be like a gliding ſtreame, which keeps a conſtant ſpringing courſe, that ſo you may walk in the ſtrength of this days faſt, all the dayes of your life, which grant deare Father for Chriſt his ſake. *Amen.*

REFOR-

REFORMATION
UNDER
CORRECTION,

The way to prevent
DESOLATION.

As it was delivered in a SERMON.

By WILLIAM FENNER, Minister of the Gospel, sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late Lecturer of *Rochford* in *Essex*.

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REFORMATION UNDER CORRECTION,

The way to prevent DESOLATION.

JOB 34. 31. 32.

Surely it is meet to be ſaid unto God, I have borne chaſtiſements, I will not offend any more. That which I ſee not, teach thou me, if I have done iniquity, I will doe it no more.

THis Text is a pretious pattern of ſeaſonable counſel, by *Elihu* given to afflicted *Job*, wherein reſolution to be reformed under the rod of the Lord, is both commanded and commended. *Surely it is meet to be ſaid*, &c.

I will not ſpend time to divide my text into parts, nor to obſerve the various readings thereof, but ſhall briefly obſerve the doctrine which naturally ariſeth from the Text, and which will be very ſutable to our preſent occaſion. *viz.*

Under the rod of the Lord, people ſhould reſolve to reforme. Or thus; *Reſolution to reforme, ſhould be upon the heart of all them that ſmart under the rod of the Lord.* Surely it is meet, &c. *Doctrine.*

There are three things that I intend to ſpeak to in the proſecution of his point.

1. What

1. What kind of reformation it is that we ſhould reſolve upon under the rod of the Lord.

2. What arguments ſhould prevaile with us to reſolve to reforme, becauſe we feele the Lord ſtrikes us.

3. What courſe we ſhould take for our reforming under his rod.

That we are under the rod of the Lord is evident, there are ſmarting rods upon our backs. The rod of the continuance and ſpeading of the noyſome peſtilence. The rod of unſeaſonable weather, this droughty pring, and unſeaſonable froſt; ſurely then it is meet to ſay, *We will bear chaſtiſements, we will ſin no more.*

I begin with the firſt, *viz.* What kinde of reformation it is that God commands and expects from us, when we are under his rod? This I ſhall open in ſix particulars, and therein unbowell my Text.

1. In the work of reformation under the rod, we muſt have reference to him that uſeth the rod, goe to God, and ſet our ſelves to amend what is amiſſe, as under the eye of God, under whoſe laſh we ſmart; this lyes in the text, *Surely it is meet to be ſaid unto God, I have borne chaſtiſement*, &c.

Go to God, and ſet thy ſelfe as under the all-ſeeing eye of God, endeavouring to reforme what is amiſſe. It is an eaſy thing for Miniſters to be pleaſing to a people, for Children to give content to their parents, for one neighbour to ſtop the mouth of another. But mark what contents God, the inſide reformation, as well as the outſide, when God and I am alone as well as in companie, when I am under Gods hand, I muſt goe to God, when I am reforming, that is one thing.

I could ſhew it you how the Lord Chriſt ſtruck down *Paul*, when he was breathing out threats, and bloud againſt poor innocent Chriſtians, who, when he was ſtruck down, ſaith, *Lord what ſhall I doe?* ſhall I back again to the Scribes, and Phariſees, and tell them what a blow I met withall? or ſhall I go on to the Saints, and tell them what cruelty is intended againſt them? Lord whither ſhall I goe? He looks to God that ſmote him.

There is one thing more, (and this will follow from the former) alwayes be ſure to be guided by the rule, (that is the word of God) in reforming of that which is out of order, whether in your ſpirit, or life, *That which I ſee not, teach thou me, if I have done iniquity, I will doe it no more.*

Teach thou me, &c. Miſtake me not, I doe not here ſpeak againſt conferring with Chriſtians, conſulting with miniſters in matters dubitable, but alway heed this, ſtick not in the opinion, ſtay not in the Judgement of any, be he never ſo wiſe, never ſo pious, but labour to ſee a word of warrant from the ſcripture, and truſt only to that, ſay, I muſt doe ſo, and ſo, I have it from Gods mouth, I may take ſuch a courſe, I have Gods word for it. People would not be ſo giddy, in running after new and ſtrange opinions, if they would but conſider this; alway goe to God, and ſay, Lord, *that which I ſee not, teach thou me, and if I have done iniquity, I will doe it no more.*

Secondly,

Secondly, In reformation under the rodde, you muſt be ſure to have your worke guided by God himſelfe, as *Iſa.*2. 3. *He will teach us his ways, and we will walke in his paths.* ſo *Pſal.*86. 11. *Teach me thy way O Lord, and I will walke in thy truth: knit my heart unto thee, that I may feare thy Name.*

Thirdly, in the worke of reformation under the rodde, you muſt be carefull to reforme in one particular, as well as another; you muſt go through-ſtich with this buſineſſe; that which I doe know, and may know to be blame-worthy and have borne chaſtiſements for, in that I will offend noe more, and if any thing further ſhall be made knowne unto me, I will ſtop in my courſe, and if it can be found out that therein I have ſinned, I will doe ſo no more. For know aſſuredly, he hath not reformed in anie thing aright, that doth not reforme in every thing blame-worthy, as, *Hoſea* 14. 2. ſaith the Prophet, *Thou haſt fallen by thine iniquity*, what followes? then ſaith he, *ver.* 3. *Take unto you words, and turne to the Lord, and ſay unto him, Take away all iniquity, and receive us gratiouſly*: Take away all, ſpare none, every eye that offends, every hand that ſins, every luſt that provokes, though never ſoe deare unto thee, foregoe all manner of profit, and credit, in regard of thy temporall calling, if it prove to be a ſinne; beare with one, and in Gods ſight thou beareſt withall; live in the breach of one of Gods commandments, and thou art guilty of the breach of all.

Fourthly, in reformation under the rodde, you muſt not onely reforme, in what you your ſelves doe, or may underſtand to be amiſſe, but you muſt take direction, to know what is blame-worthy, be eager and earneſt, to underſtand wherein you doe amiſſe; ſay, Good Lord, if I doe amiſſe in relation to others, as a huſband, as a wife, as a Father, as a child, as a Miniſter, as a hearer, as a ſervant, as a Maſter, as a doer, as a ſufferer, Lord ſhew it me, Lord ſhew me my fault, that I may reforme.

Make an earneſt deſire to God, and ſay, Good Lord, if any thing be blameable, let it have no ſhelter in me, *ſearch me, if any way of ſinne, try me if any way of wickednesſe be in me, and lead me in thy way for ever*, as it is *Pſal.*139. 23, 24.

Thus make your requeſts to God, this practice will prove the ſincerity of your hearts, thus praying you may know what is out of order, when you compare your life, and the word (which is the rule) together. Mark what he Prophet *Jeremy* ſaith, *Lament.* 3. 39, 40. *Wherefore is a living man ſorrowfull? Man ſuffereth for his ſin, let us ſearch and try our wayes, and turne again to the Lord*; Let us looke to our wayes: this hath been my opinion, my practiſe, my way, are they anſwerable to ſcripture, conſonant to the rule, the word of God? this we ſhould labour to know, when we would reforme our wayes.

Fifthly, a Chriſtian under the rodde ſhould be ſo wrought upon with a Reſolution to reforme, that he ſhould by ſolemne covenant binde himſelfe to God for the future, even all his life long, marke the text, *Surely it is meet to be ſaid*; to whom? to our ſelves? no, *to be ſaid to God, I have borne chaſtiſements* &c. ſay, Lord, thou that hateſt every evill way

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Fifth, because God the Reformation

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God) and gather unto himself his spirit, and his breath,

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upon the truth? *thou hast stricken them, but they have not sorrowed, thou hast consumed them, but they have refused to receive correction, they have made their faces harder then a stone, and have refused to returne:* should not the childs care under the smarting rod be, to give content to the angry father? know the Lord is the author of thy chastisement, *Is there any evil in the City* (meaning the evill of punishment) *and the Lord hath not done it,* saith the Prophet? Is there any breach in the Kingdom, any plagues amongst us, any famine, or want, that the Lord hath not done? it is his hand that layes on: that is one argument.

The second reason why we should reforme under the rod, is, because God afflicts us, because we are blame worthy, because we have sinned, therefore his Majesty is pleased to smite us, verse 26.27. *He striketh them as wicked men, in the open sight of all men, because they have turned back from him, and would not consider all his wayes:* Doth God lay on them, why is it? only because he hath a delight to rend, and teare them, bruise and breake? no, nothing lesse: for he doth not afflict willingly.

It is *alienum opus*, it goes against the heart, and minde of God, God is provoked unto it by mens sins. Lam. 39. in that place (before quoted) *wherefore doth the living* man complaine? he gives a reason, *Man suffereth for his sins*, and in the 40. verse, shewes what use we should make of this; *Let us search and try our wayes, and turne unto the Lord*, say, I was proud, God hath met with me, therefore now I will be more humble, I was peevish, God hath crossed me, now I will be more tractable, I was sensual in the use of the creature, God hath given me a bitter pill, therefore I will be more moderate, that I may not provoke his Majesty any more.

Thirdly, Consider this, (which will follow from the former,) he is exceeding just, and gracious in every rod he useth, in every stroke, that he giveth, in every affliction that he sendeth, as in verse 10.11,12. *Therefore hearken to me ye men of understanding, far be it from God that he should doe wickednesse, and from the almighty, that he should commit iniquity, for he will render unto every man, according to his works, and cause every one to find according to his way*, and 23. *for he will not lay upon man more then is right, that he should enter into judgement with God.* God will not make the staffe too heavy, the rod too bigge, God doth noe more then justly he may, if he teare the skin, if that will not doe, he will breake the veines, if that will not doe, he will deal more rigorously, and shall not this move us to reforme under the rod?

Fourthly, The Lord well knows, and considers, the frame of every mans spirit, the carriage of every soule under his correcting hand, when God layes on with his hammer upon the anvile of our hearts, he considers what force it hath inward, in our spirits, outward in our lives: consider this in the 21.22. verse, *His eyes are upon the wayes of man, and he seeth all his goings, there is no darknesse nor shadow of death, that the workers of iniquity might be hid therein.* Mark it, can a man run away from God, as a child many times from his father, and hides himself untill his anger is over? no, he knows every fault that we reforme not in, and knows every course that we take for the causing of offence, submitting, and stoo-

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upon the truth? *thou haſt ſtricken them, but they have not ſorrowed, thou haſt conſumed them, but they have refuſed to receive correction, they have made their faces harder then a ſtone, and have refuſed to returne:* ſhould not the childs care under the ſmarting rod be, to give content to the angry father? know the Lord is the author of thy chaſtiſement, *Is there any evil in the City* (meaning the evill of puniſhment) *and the Lord hath not done it*, ſaith the Prophet? Is there any breach in the Kingdom, any plagues amongſt us, any famine, or want, that the Lord hath not done? it is his hand that layes on: that is one argument.

The ſecond reaſon why we ſhould reforme under the rod, is, becauſe God afflicts us, becauſe we are blame worthy, becauſe we have ſinned, therefore his Majeſty is pleaſed to ſmite us, verſe 26.27. *He ſtriketh them as wicked men, in the open ſight of all men, becauſe they have turned back from him, and would not conſider all his wayes:* Doth God lay on them, why is it? only becauſe he hath a delight to rend, and teare them, bruiſe and breake? no, nothing leſſe: for he doth not afflict willingly.

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ping to him will not ſerve the turne, we muſt reforme when under the rod. I could give you that paſſage, *Amos* 4.6. to 12. *I have given you cleanneſſe of teeth, ſcarſeneſſe of bread, I have withholden the raine from you, I have ſmitten you with blaſting, and mildew, peſtilence have I ſent among you, your young men have I ſlaine with the ſword, I have overthrown you, as I overthrew* Sodom *and* Gomorrah, *and ye were as firebrands plucks out of the burning, yet in all theſe you have not returned to me ſaith the Lord, therefore thus will I do unto thee, be reformed under all theſe croſſes, and prepare thy ſelf to meet thy God O Iſrael.*

Fifthly, Know the Lord is no reſpector of perſons, God is not like many fond parents, that will indulge cocker, and make much of one child, and lay upon the bones of another, many times they know not for what, but only as affection carries them, nor like ſome miſguided authority, where poor ragged thieves have the halter, when ſilken ones are ſpared; no no, there is no ſuch affection in God, conſider it, there is more in the proof then I ſpeak of, verſe 19.20. *How much leſſe to him that acceptеth not the perſons of princes, and regardeth not the rich, more then the poor, for they be all the work of his hands,* and verſe 24. *he ſhall break the mighty without ſeeking, and ſhall ſet up others in their ſtead.* God noe more regards a man worth thouſands, then him that is worth not a farthing; God no more eſteems (in regard of perſonall reſpect) the governers, then the governed.

This ſhould move people under the rod to truſt in God and labour to be reformed, theſe are the five Arguments that I finde in this Chapter.

There are two more remaining in the ſixth place, know for certaine that this is the very end that God aimes at, that by his rodde people might be reformed, as *Iſa.*27.9. *By this therefore ſhall the iniquity of* Jacob *be purged, and this is all the fruit, the taking away of his ſinne.* If a childe ſhould aske the father, why did you beate me ſo exceedingly? And he and he anſwer, I would have thee to reforme, to take heede of ſinfull courſes, of ſinfull company, it might be a good argument to worke upon the child. This is the end of God in afflictions that he exerciſeth his withall, to have them be reformed thereby.

Seventhly and Laſtly, conſider, his majeſty will account himſelfe highly honoured, by the reformation of his people under the rodde; in ſort we may make God amends, (but doe not miſtake my expreſſion) it doth not make amends by way of requitall, not adding any thing to his worth, but by way of manifeſtation; but to let that paſſe. Conſider that concerning *Paul*, God laid upon him, ſtruck him of his horſe, and preſently after you ſhall read. 1 Gal. 23. *that they glorified God becauſe of him*; What a change is here! he that deſtroyed, and perſecuted, now preacheth that goſpel, for which he perſecuted them, he that endeavoured to diſperſe, and ſcatter poor Chriſtians, now is zealous in incouraging them God-ward, ſo that the godly glory greatly becauſe of him: and what an extraordinary honour is this to God! ſuppoſe a man hath a ſtubborne Colt to break, that will ſtand upon no ground, that ſeems to be very unmanagable, now if this man can in a ſhort ſpace, bring him to the

the Saddle, and make him tame and gentle; what a credit will it be unto him? So here when God puts us one way, another way, comes to worke us and winde us according to his will, he thinks himselfe honoured if we will become tractable, and yield to his commands; when we that once had Christ and his goverment, shall come in and say with *Elihu, Surely it is meet to be said unto God, I have borne chastisements, I will not offend any more.* This is pleasing unto God, in this he thinks himselfe much honoured. This shall serv to have spoken to these seven arguments in relation to God.

Now for those arguments of the second sort, in relation to our selves, of these I will speake under a two fold head,

Some are drawing, some are driving, some are forcing, some alluring, my meaning is, some suggest sadnes to them that will not reforme under the rodde, these I call driving or forcing, again some hold forth sweetnesse, pretious prerogatives to them that will amend, and reforme when the Lord smites, and these I call alluring, and drawing arguments. You see I am in a large field, but I doubt, I shall have time, to goe over but a little ground.

First for driving arguments.

Not to reforme under the rod, it fastens a blacke marke of shamefull ignominie, and reproach upon the heart of a sinner: how is *Jeroboam* markt (in this regard) with a black coale, what reproach is cast upon the back of that man, though he was a King, and woare a Crowne, and the main reason of this was, because he reformed not under Gods hand, *Kings* 1. 13. 4. he stretched out his hand against the Prophet, his hand dried up, so that he could not pluck it in again, yet for all this, saith the Text *verse* 33. *Yet for all this Jeroboam turned not from his wicked way.* Here is a Monster of nature, a hopelesse wretch, God smites him with one rodde after another, takes away a limbe, a hand, and yet he will not be reformed.

Here consider two things by way of argumentation.

First, not to be reformed under the rodde, is a signe of unspeakable foolishnesse, as it is *Jeremy* 5. 3, 4. *Thou hast stricken them but they have not sorrowed, thou hast consum'd them but they have refused to receive correction, therefore I said, surely they are poore, they are foolish, for they know not the way of the Lord.*

It is a strange thing, that men should be no more sensible of the rodde, then the Iron of the hammer. Like some sturdy villains, that will not stirre at their Masters bidding, he strikes with one hand after another, till he hath wearied himselfe, yet he is dogged, and will not goe: soe God is upon men in estate, in name, in Children, inwardly and outwardly; Oh the rockishnesse of mens hearts, when all these roddes will not move them to bee reformed, herein they shew egregious folly.

Secondly, not to be reformed under the rodde is a signe of extraordinary bruitishnesse. *Pro.* 27. 22. *Though thou shouldest bray a foole in a morter amongst wheat brayed with a pestle, yet will not his foolishnesse depart from him.* Marke, he is like a bruit, beate him, strike him, he amends not,

like a foole, he will not be reformed. We uſe to ſay, Children ſhew themſelves fooliſh, for they might ſave many a blow: the father calls, he regards not, againe, come, he comes not, goe, he goes not, untill he comes himſelfe, beates him, and makes him goe. Oh fooliſh Child, might not this have been ſaved? So God calls from the world, from our pleaſure, we will not hear him, he pulls away bleſſing after bleſſing, and gives us blow after blow, yet we will not regard him; oh fooliſh people and unwiſe, (marke it) thoſe people that will not reforme under the rod of the Lord, they do expoſe themſelves, (poore ſoules) themſelves know not, to what an encreaſe, and augmentation of miſery: Doe but obſerve it in *Pharaoh*, let my people go, ſaith God; no not he, therefore God is upon him with one plague after another, one judgement after another, yet not reformed, then the firſt borne in every family dyeth, yet when he had let the Iſraelites goe, he purſues after them, and will not leave till *he ſinke* (as the text ſaith) *like a ſtone in the mighty waters.* You know what God threatens, *Levit* 26. *If ye will not hearken, and be obedient unto me, yet ſeaven times more, yet ſeven times more will I plague you: ſo Amos* 4. *yet have ye not returned,* I have afflicted you time after time, yet have you not returned, *therefore I will doe thus unto you:* How is that? I will bring ſome unexpected, and miſerable-making judgement: If I ſhould ſay that incorrigibleneſſe under the rodde, cauſeth God in wrath to give up people, as in a condition hopeleſſe, I could eaſily prove it; know for certaine, that God will ſay, why ſhould I ſmite any more? the more I ſmite, they more they ſinne, therefore I will take no more paines with them: juſt as many a father will ſay of his incorrigible childe, I will ſpend no more ſtripes upon him, no more time about him, I will packe him out of dores, let him be gone, and trouble my ſelfe no more with him, ſo will God ſay to thoſe that will not be reformed under the rodde: this is a ſad thing to be conſidered: *Hoſea* alſo will prove this. Further conſider, this is that that provokes the Lord (what ſhall I ſay) for to remove his ordinances from amongſt us. *Iſa.* 13. *bring no more vaine oblations, incenſe is an abomination unto me, I cannot ſuffer your new-moones, nor ſabbaths, nor ſolemne aſſemblies*: All this was becauſe ye reformed not, for ſaith the Lord *ver.* 15. *Your hands are full of bloud*; remember what Chriſt ſaide, *Except ye repent, ye ſhall all likewiſe periſh.* Theſe are the driving conſiderations: and why ſhould we not all (from hence) learne to be reformed under the rod?

Now followes thoſe that are drawne from the gaine, that you and I may get by labouring for to attaine unto this frame of ſoule, when the Lord ſhall be pleaſed to accept of us.

What ſhall I ſay? this is the way for to gaine the comfort of the Lord, the tender bowels of his compaſſion, when wee are under the bittereſt calamity, that can befall us, Oh beloved, doe but ſuppoſe a father had torne the fleſh of his child, or broke a vein, and the child ſhould ſobbe, and ſigh, oh would I had not done ſo, or ſo, to provoke my father, I will be better as long as I live, how would the father, and mother, ſorrow, and even weepe to heare him? So it is with God, *Jer.* 31. 18, 20. *I have ſurely heard* Ephraim *bemoaning himſelfe, Thou haſt chaſtiſed me, and I*

was

was chastised as a bullock unaccustomed to the yoake: you know, offer to yoak a Bullock, and she strikes one with her horn, another with her foot, so it was with me saith *Ephraim*, yet then the Lord loves him, see *v.* 20. *Is* Ephraim *my deare sonne, is he a pleasant child? for since I spake unto him, I doe earnestly remember him, still therefore my bowels are troubled for him, I will surely have mercy upon him, saith the Lord.*

Again, know that if you endeavour thus to reforme under the rodde of the Lord, you may be confident, that the worst things you may or can suffer for God, and his cause, they shall (according to the riches of his grace) turne to your joy, and everlasting comfort.

When the Lord threatned the Captivity, Jerem. 24. he compares them to *two baskets of figges*, whereof one *one was good, the other naught*; by the good figges he sets out those that should be reformed by their captivity, verse 6. *I will set mine eyes upon them for good, and I will give them a heart to know me, that I am the Lord and they shall be my people, and I will be their God.*

They shall be happy, though under the power of them that hate both them, and their profession, they shall enjoy me for good saith the Lord, because they have turned to me with all their hearts. Will you see what heapes of comfort, heape upon heape, the Lord hath provided for them, in reading that place, *Job* 22. 22. to the end. You know in what a case *Job* was, his estate was wasted, his Children killed, his wife become a cold comforter. Now mark 22. *Receive I pray thee the Law of his mouth, and lay up his words in thine heart.* 23. *If thou returne to the Almighty, thou shalt be built up; and thou shalt put iniquity from thy tabernacle.* See further the restauration of his estate, and the supply of his want, so far as abundance may be for thy good, thou shalt have it, if under the rod, thou returne, 25. *The Almighty shall be thy defence, yea, thou shalt have thy delight in the Almighty.*

The reason why we have so little communion with God, is because lusts ly unsubdued in our bosome, we take delight in our riches, and pleasure, and this hinders us of the sweet joy we might have in Christ: He goes on, *Thou shalt lift up thy face to God*; what is the reason a man runs, and hides his head? it is because he hath sinned: he goes on, *Thou shalt make thy prayer to him, and he shall heare thee:* he will so heare that he will grant thee thy requests, *and thou shalt have to pay thy vowes that thou hast promised, thou shall decree a thing, and he shall establish it unto thee*, thou shalt alway speed, and prosper in thine undertakings, and *the light shall shine in thy wayes*, God himself shall direct thee, *when others are cast down, then shalt thou say, I am lifted up.* See what a company of comforts is here, for them that will be reformed under the rod.

What need I name particulars? when as Jesus Christ (in whom is all the promises of this life, & a better) is made over to them, that are careful to reforme, both in their spirit, and wayes, in reference to that God that casts them down; *the redeemer shall come unto Zion, and unto them that turne from iniquity in* Jacob, *saith the Lord*, Isaiah 59. 20. Is not here strong arguments to move you? therefore take the Place of the text, *and say, we will beare chastisements, we will not offend any more, that which we see not, teach*

teach thou us, and if we have done iniquity, we will doe it no more.

The third thing was, what course we should take to be wrought upon to attain unto this frame of Spirit.

First, Throughly from scripture light, informe your selves, concerning the sinfulnesse, and the uglinesse of this course in regard wherof you must reforme saith the Prophet, *After I was instructed I repented, and smote upon my thigh*, and said, what a thing is this that I have done? *that which I see not, teach thou me*, may be I doe not see it, if I doe see it, may be not so ugly, base, and abominable as it is, therefore *oh teach me.* If men did but think, what it is to be a naturall man, for a man that hath an immortall soule to lye stinking in a puddle, to goe to the trough with the Swine, and under the table with the dogge, there is noe man but would think this to be a very deformed, and unseemly sight, how much more, to have your soules, your immortall soules rooting in the dirt; this is the condition of a naturall man. Consider, is it not a horrible thing, to resist God, to pluck God out of the chaire of state, to pull him out of the throne of majesty, to wring the Scepter out of Gods hand? this is horrible treason indeed! A proud man doth it, he resists God, he sets himself against God, God against him, if you did but consider this, you would down with your proud hearts. Again consider what it is to be an unbeliever, to give God the lye, as every unbeliever doth, to let the greatest meicies of God to fall into the channel: rather then I will put out my hand to reach them, this every unbeliever doth. Now we should consider the danger of these sins, and labour to avoyd them, and we should strive to see the latitude, and utmost extent of the bloudinesse, and basenesse of our own hearts, that so we may keep the better watch against them.

Sometimes when a Father would have his child ashamed of himself, he fetcheth a glasse, and shews him, what a deformed face he makes himself. Oh that you did but see the sinfulnesse, and deformity of this course, whereof God would have you to reforme, you could not but be ashamed of it.

Secondly, you must be deeply humbled for what ever it is that under the rod you doe discover to be out of order, both in your heart, your minde, and actions; the way of reformation is by weeping crosse, *I smote upon my thigh, and was ashamed.* Rich *Manasses*, who was a King, humbled himself greatly before the Lord God of his fathers, this indeed is repentance not to be repented of; what feare, what indignation, what zeale have the saints of God shewed in their reforming under the rod? saith God, my people that are called by my name, shall humble themselves, and turne from their evill wayes, noe turning aright, without humiliation: when a child once sees wherin he hath offended, and the haynousnesse of his offence, he falls down upon his knees, and cryes out, pardon, pardon. So must we labour to see the greatnesse of our sins, and the hainousnesse of them, that so we may be the deeper humbled for them, and then the soule (at the apprehension of sin growing upon the heart, in regard of the root of originall sin that feeds it, and in regard of the weaknesse of his own nature to withstand the world, the flesh, and the devil)

divill,) will seek after Christ, get Christ, hugge Christ, then he will know the worth of a Saviour, and will esteem of a Saviour, for he knows that God hath set him apart that he may *give repentance to Israel, and forgivenesse of sins*, Acts 5. 31. *To blesse you in turning every one of you from your iniquities*, as Acts 3.26. he knhws that Christ hath power to bind the strong man, cast out devils, if he speak but the word, the waves and winds shall all be quiet. It was foretold, Isa. 11.6. 7. that in gospel time, *the Wolfe shall dwell with the Lambe, and the Leapard shall lye with the Kid, and the Calfe, and the Lion, and the fat beast together, and a little child shall lead them, and the Cow and the Beare shall feed, their young ones shall lye together: and the Lyon shall eat straw like the Bullock, and the sucking child shall play upon the hole of the Aspe, and the weaned Child shall put his hand upon the Cockatrice hole.* This is the mighty work of God, therefore goe unto Gov, and say, O God thou that canst thus change the naturall disposition of beasts, change my beastly disposition, thou that couldest call a *Lazarus* out of the grave where he lay rotting, Oh deliver me from a dead heart, that have laine a long time rotting in sin, thou that didest make the lame to goe, make me to run the way of thy commandements, which thou hast set before me, thou that didst open the eyes of the blind, open my eye that I may see to runne the race that thou hast set before me; thou that didst cure the deaf, bore my eares, that I may heare, and learn to feare thee.

Thus goe to God, and pray unto God, waite upon God, and expect deliverances from him, for there is none in Heaven or in earth that can give a deliverane but he alone, intreat the Lord, according to your need, to work on your soules this grace of reforming under the rod, goe to God, and say, father if thou wilt, thou canst alter me, and change me, oh, *turne me, and I shall be turned, convert thou me, and I shall be converted*, say, Lord thou canst take away all transgression, all sin and iniquity, doe it for thy mercy sake, say, Lord, thou canst pull out my right eye, sin, cut of my right hand, sin, there is no power, but the power of an omnipotent God can doe it, that can thus pull me out of sin, and make me reformed, doe it fot thy Goodnesse sake.

Lastly, Are you all willing to enter into a covenant with God? seeing we are all under the rod, I doe not speak of any particular covenant, but of a generall covenant, will you now promise the Lord that you will reforme, and sin noe more? this is that, that the Lord expects of us, now we are under the rod, this it is that the Lord doth both command, and commend unto us, this let us all bind our selves to performe, that so we may with some boldnesse put up our prayers to God, as well for others, as our selves.

FINIS.

THE CONTINUATION OF CHRIST'S ALARM TO Drowſie Saints.

WITH

A Treatiſe of Effectuall Calling.
The Killing power of the Law.
The Spirituall Watch.
The New Birth.
A Chriſtians ingrafting into Chriſt.
A Treatiſe on the Sabath.

Which were never before publiſhed.

BY

The Reverend and Faithfull Miniſter of JESUS CHRIST,
Mr. WILLIAM FENNER,
Late Miniſter of *Rochford* in *Eſſex*.

LONDON,
Printed for *John Rothwell* at the Fountain in *Cheapſide*, and *Tho. Parkhurſt* at the three Crowns againſt the great Conduit at the lower end of *Cheapſide*.
MDCLVII.

To the Reader.

Christian Reader,

HE that should speak to the praise of this Authour should commit the same solœcism that he did who writ *De laudibus Herculis*, of the praise of *Hercules*, whom no man ever dispraised. Should all men be silent, *stones would speak* for him; those at least, of whom through Gods mercy he *raised up children to Abraham*. He was a man of great abilities, great experiences, and great industry; which three concurring, must needs make him *a workman that needs not be ashamed*. He was a man well seen in the state of soules, and one who knew with wonderfull prudence and judgement to accommodate himselfe to mens various conditions, which is a chiefe part of a spirituall Physitian. The subject here presented to thee is of great worth, and great difficulty, it is about the best created object, a Saint, & *de corruptione optimi*, the corruption of the best, the eclipses of those Lights; the falls, or rather the tremblings of those pillars: a point wherein, if in any, there is need of great accurateness, lest a man δι' ἀμέτρου τῆς ἐυθολκῆς, whiles he avoyds one extreame runs into another: Need of great warinesse, lest a man either harden the hearts and strengthen the hands of evill doers, or sadden the hearts of those whom God would not have made sad. It is one of those points which, it is like, many think fitter to be smothered in perpetuall silence, because of the sad consequences will almost unavoidably follow upon it. But surely there is a great deale of truth in that saying, *To search into those things which God hath thought fit to conceale is boldnesse, and*

Quæ Deus abscondit, ne scrutemur; quæ in apertum protulit ne negligamus; ne aut ex parte nimiæ curiositatis, aut alterâ ingratitudinis damnemur.

and curioſity, to neglect thoſe things which God hath revealed is groſſe ingratitude. And therefore leaving events to God, for our parts we conceive the pains of this Reverend Authour are to good purpoſe, and ſuch a ſubject deſerved to be handled by ſuch an hand. The former part (ſetting aſide what concerns the Miniſters of Chriſt, &c.) ſpeaks to dead Chriſtians, to the ſect of *Nominales*, ſuch as had meerly *a name to live*, *but were dead*; and diſtinguiſheth between the dead child and the living. This ſecond part ſpeaks to the diſtempers of living Chriſtians, who, though they *ſhall not ſee death*, yet may with *Epaphroditus* be brought *nigh unto death*; yea, with *Eutychus* may be taken up for dead, and ſo judged by the ſtanders by: You have here a Chriſtian in his Autumne, or his winter, wanting not onely the bloſſome of a glorious profeſſion, but alſo the fruit of a pious converſation for ought that either himſelfe or others converſing with him can diſcover.

Surely this is one of the ſaddeſt and moſt amazing meditations that a gracious heart can pitch upon: it is one of the τα κρυπτα του θεου, the hidden things of God, which we ſhall never throughly underſtand the reaſon of, *donec Elias venerit*, untill the comming of *Elias*: for the proſecution of this point, the Authour takes that courſe which a prudent Phyſician doth in the cure of bodily diſtempers: Firſt, he opens the natures, ſhews the cauſes, gives the ſignes both Diagnoſtick and Prognoſtick; and then comes to the Therapeutick part. And all of them handled ſo ſubſtantially, and ſeriouſly (*pro more ſuo*) that we doubt not, thoſe that feare God will look upon it as a ſingular providence of God, that hath brought ſuch a Treaſure to light. We may well conjecture that it will be a Book wherein the people of God vvill be ſeriouſly converſant, the ſubject matter thereof being of ſuch conſtant and neceſſary concernment.

To this is added a Treatiſe of *Effectuall Calling*; and other

other Treatiſes, wherein you vvill meet vvith divers things vvorthy of the Authour. And although all of us vvho have ſubſcribed this Epiſtle have not peruſed the vvhole, yet vve have good cauſe to hope that it is a book, vvhich if it be read vvith prayer and conſideration vvill adde to thy ſpirituall ſtature and comfort in Chriſt: onely remember that it is not enough to be a formall reader, vvithout perſonall and practicall application. But vve vvill not detain thee by our Preface from this profitable piece, vvhich vvith thy ſelfe vve commend to the rich bleſſing of the Almighty, through our deare adored Saviour, in whom vve are thine in the ſervice of the Goſpel,

London, Octob. 21. 1656.

Simeon Aſhe.

William Taylor.

Matthew Poole.

John Jackson.

John Seabrooke.

Imprimatur

EDMUND CALAMY.

Errata in the Continuation of Chriſts Alarm.

PAge 1. l. 44. r. it may. p. 5. l. 20. r. ſtrive with. p. 70. l. 4. r. ſinning againſt. p. 78. l. 27. r. are bidden.

Errata in Effectuall Calling.

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THE

The Second Part of CRISTS Alarm to DROUSIE SAINTS.

REVEL. 3. 1.

Thou haſt a name that thou liveſt, and art dead.

I Have ſpoken of the life of the affections, and now I ſhould come to the next thing, namely, to ſhew how far a child of God may be ſaid to be dead; but before I handle this, there is another point that would be ſpoken to in a word or two; and that is this, Why a child of God may think himſelf to be dead when he is not, and think he is grown deader then ever he was, and there is no ſuch matter; and others may think he is grown cold and negligent, and yet the truth is, he is more affected, and more alive towards God then formerly; this is a very needful point, and there be ſeveral cauſes of falſe livelineſs which a child of God may have, and when they go away he may ſeem to be deader then he was, whereas indeed he is not ſo.

1. Point why a child of God may think he is dead, or deader then ever, when there is no ſuch matter.

Seven caſes of falſe livelineſs.

The firſt is novelty of Religion and grace, when grace is yet new, and the word comes freſh to a man, and the promiſes of eternal life look freſhly into a mans heart, they will affect him much, and not only raiſe his ſanctified affections, but his unſanctified too; for the unſanctified affections will ſtir at a novelty; a man that hath no grace at all, nor any life, will be ſtirred at a new thing; as when the Apoſtle preached new doctrine to the *Athenians*, *Acts* 17. 32. *we will hear thee again of this matter*, ſay they; they cared not how often they heard this, becauſe it was news to them; ſo when Chriſt preached up and down, O what new doctrine is this! ſay they, *never man ſpake as this man*, *Joh.* 7. 46. it was a new kind of preaching, new gifts, this ſtirred them mightily; ſo it may be with a true Chriſtian, when the word of God comes firſt to him, and grace comes firſt to him, the novelty of grace may affect him; when God firſt opens his eyes, how ſtrangely will he be moved in prayer? how ſtrangely will he carry himſelf at a Sermon? his very bowels yearn at a Sermon, and he will cry out, Oh the infinite mercy of God to my ſoul! what a beaſt was I before? I was an hell-hound, a child of the Divel; and now the Lord hath made me a child of God; I went on in the high way to perdition, and now God hath brought me into the right way; this is admirable; but do you think theſe are all good affections? there is a great deal of corruption in theſe; as new Beer, when it is firſt tunned, it hath a great deal of working then, but when it is ſtaler, it doth not work ſo much, yet then is the Beer more powerfull, and hath more life; as it is with a mans firſt entrance into an hot bath, it doth ſo ſtir him, as if it did ſcald him, but after he hath been in a while, he is ſenſible of little or no heat; the heat is as much as it was at the firſt, and works upon him as much, but he feels it not ſo much; ſo a good Chriſtian doth not ſeem to be ſo much affected afterwards as formerly; are his true affections therefore down? no, but his unſanctified ones are down; may be a man hath not loſt a jot of his true, and ſound, and ſanctified affections, but only his unſanctified ones; for when grace comes firſt into the ſoul of a new convert, there is a greater Army raiſed up for God

1. Novelty of Religion and grace.

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then is likely to continue; there are a company of mercenary Souldiers fleeing, and ſeem to go out and to fight for God, as well as the reſt; you ſhall have more fears in that man, then are true; and more deſires after grace then are true; carnal deſires, and joys, and delights, theſe will be all up at the firſt, and will go out, though they never go to the journeys end; it is with a new convert, at his ſetting out towards heaven, as it was with the children of Iſrael, when they came out of *Egypt*, *there was a mixed multitude went up with them*, *Exod.* 12. 38. why? the plagues of God had wrought upon many of the Egyptians, and they would go up with them, but they would not go into the land of *Canaan*, but returned back again; the true Iſraelites, that were affected truly, they only went into the Land of *Canaan*; but a mixed company went up with them; ſo when a man ſets forth towards heaven, there is a mixed company in that mans boſome, goeth along with him, mixed joy, and fear, and hope, and even corrupt nature is raiſed up at firſt; for you muſt think the fears of God lying upon the ſoul, and the newneſs of Religion, (he was in hell before, now he is in heaven) that will raiſe up even corrupt nature, for a time a man will ſeem to be ſo affected and ſo lively; now after a while theſe mercenary Souldiers, this mixed company go back again, and leave nothing but the bare ſanctified affections; and now the man ſeems to be deader then he was: as if he had loſt all; and may be he complains he is not the man he was, he was thus, and thus moved before, and enlarged to good duties, now he is down the wind; I ſay this doth not follow, it is even as if a man that hath bought a buſhel of peaſe at the Market, when they are ſhell'd, and the pods are off, and none but the bare peaſe left, ſhould complain he hath leſs then he had at firſt; ſo it is here, there is nothing gone but the meer trash and husks; when a man is firſt converted, there is a great deal of traſh with it, a great deal of corrupt nature that will leave a man in the lurch afterwards: yet it follows not, but the man hath the ſame ſanctified affections he had formerly.

2. Violent Commotions.

Secondly, Violent commotions may ſtir a man, and make him ſeem to be more affected then he is; there are many ſeem to be full of life, whereas, if they were ſearched to the bottome, there is nothing but violent commotions, that will come to nothing; a child of God at firſt ſetting out, may be marvellouſly quickned & ſtirred, and ſeem to be mighty zealous and fervent, when in truth the greateſt part of this is nothing but violent commotions; a little grace will ſeem a great deal when there are theſe violent ſtirrings; this man will make a greater ſhew, then the ſame godly man afterwards, when he hath more grace a great deal; as *James* and *John* ſeemed to be very zealous, *Luke* 9. 54. as zealous as *Elias*; you will ſay were they not affected? when they ſaw the *Samaritans* would not receive Chriſt, oh thought they, they deſerve to be burnt down to the ground; *Wilt thou that we command fire to come down from heaven to conſume them*, *as* Elias *did?* they could have been content to have fired whole Towns that would not receive Chriſt; you will ſay this is admirable; but theſe were nothing but violent commotions; now when Chriſt had ſtilled theſe violent commotions, will you ſay they were grown cold and dead, and not ſo lively as formerly? you know the torrent, though it run not ſo violently as in a great flood, yet ſtill it runs; ſo it is here, may be a godly Miniſter at his firſt entrance puts forth himſelf more, and preaches as if he would fly in the face of the ungodly; afterwards he preacheth more gently and evenly; ſhall we ſay he is grown more dull and dead, and not ſo well affected as before? no, he may be more affected; ſo for a private Chriſtian, it may be ſo ſoon as ever God turned his heart and inclined him towards his heavenly Kingdom, and made him look out for the good of his ſoul

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we shall have him pray with such violence and such extended passions, he will reach forth himself in the confession of sin, as if he would trample upon himself, and in his petitioning for grace, as if he would wrestle with God, and in his acknowledging of Gods goodness as if he were affected more then thousand Christians besides; but afterwards when he comes to have his eyes better enlightned, to see what a deal of froth was in these things, and how dead he is in regard of true saving life, now he begins to be ashamed of himself, he doth not lay them down, but he would have them in more truth: Now shall we say this man is more dead and lesse affected then he was before? no, but this man hath less violent commotions.

3. Indiscretion.

Thirdly, Indiscretion will make a man seem to be more affected then indeed he is; as a godly man that is rash and indiscreet, let this man reprove a sin, he will be so zealous and earnest, nay, he will be so cholerick, that if you do not yeild presently, he is in a combustion; afterwards, when God gives him more knowledge of his wayes, and more discretion to reprove sin, he will not be so cholerick, and in such a passion; hath this man lost his affections now? no, this doth not follow; he may keep his affections still, and it may be hates sin a thousand times more then he did before, but he goes another way to work, and deals more composedly, and gravely, and zealously, for the good of the mans soul; as when *Paul* saw the *Philippians* so loving in the midst of all his afflictions and sufferings for the Gospels sake, sending him so many hundred miles a great present to relieve him in his necessity, what doth he do? doth he bid them abate their love? no, *encrease in it more and more* saith he, but let it be *with knowledge and judgment*, *Phil.* 1. 9. a man that is of a loving nature, when he hath pared off all foolish charity, and all vain and proud charity, whereby he doth things out of pride, ostentation, and vanity, as he will do when he comes to have more understanding; if he do not discern and compare himself with the word of God, he may seem to abate in his love, but he is not less loving but more judicious. So *Samuel* at first, he was so zealous against *Saul*, when he had sinned against Gods commandment, that he would not stay with him by any means: no, saith he, *you have rejected the word of the Lord*, when *Saul* confessed his sins, and entreated him to stay, and was very earnest; no, by no means; *what, stay with a wretch that hath rejected the word of the Lord?* 1 *Sam.* 15. 26. yet afterwards he did stay; will you say now *Samuel* was grown cold, and less affected against sin? no, but he was more judicious: he begun to consider, certainly if I do not stay, it will be a disparagement to the Lords anointed; I may disparage the Lords ordinance, and disparage the Kings Authority, and cause the people to scorn him; he began to see that *Saul* spake with sense, *honour me before the people*; and he did stay then; now he was not less affected, but more judicious.

4. Presumption.

Fourthly, Presumption may make a man seem to be more affected and quickned a great deal then indeed he is; as *Peter*, he seemed to be so mightily transported and enlarged towards Christ, and so full of zeal for him; *though all men forsake thee, yet will not I*: he thought he was so affected, that he could compare with all the Apostles and Disciples of Jesus Christ, and go beyond them all; but afterwards when Christ asked him, *Peter, lovest thou me?* see his answer, *Joh.* 21. 15. his answer was nakedly, *Lord, thou knowest that I love thee*; he would make no more comparisons; though Christ put him upon it there, yet he would not be brought to compare any more. Now was he less affected towards Christ? no, but he was less presumptuous.

5. Activeness of natural disposition.

Fifthly, Activeness of natural disposition may make a man seem to be more affected then indeed he is; for a man the more active his nature is, and the more spirits he hath, the more stirring he hath; a man that hath such a disposition, will go further then another of a slower spirit; there is a

great deal more grace required to make an heavy dull natured man to ſpeak a word for God, then to make a cholerick man ſtrike a blow for God, mens natures differ, ſome men are more active naturally: may be one man is full of activity and ſtirring, another man is of a dull diſpoſition: will you ſay this man is deader then he? no, this man may have more life of grace then he; it is as if one man ſhould ſwim with the ſtream, and another againſt the ſtream he that ſwims with the ſtream, will more eaſily ſwim a mile, then he that ſwims againſt the ſtream, will ſwim half a mile; will you ſay that this man cannot ſwim ſo well as the other? no, he may be a better ſwimmer of the twain; for this is the thing, we are not to judge of the life of our grace, by what we do, but by what labour we take in doing, as the Apoſtle ſaith, *remembring without ceaſing, your work of faith, and labour of love*, 1 *Theſ.* 1.3. may be another man is of a more loving nature then this man, but the man that is more unkinde naturally, and harſh natured, he labours a thouſand times more abundantly then the other; who hath moſt grace of love now? the other hath moſt natural love, but this man hath more grace of love, as *Paul* proves he had the life of grace in him, becauſe *he labored more abundantly then they all*: it is not what thou doeſt, but what thou laboreſt to do, he that ſwims down the ſtream, doth not labour, if he ſhould do nothing but ſtir his hands and feet without any labour, the ſtream will carry him, ſo when a man hath nature to help him, he need not labour much, but when a man muſt fetch all out of the hard flint, how is he fain to labour there thou mayſt try the life of thy affections, not by what thou prayeſt, but by what thou laboureſt in prayer, not by what thou remembreſt at a Sermon, but though thou haſt a blockiſh memory, how doſt thou labour to remember? ſo it is not the not doing of ſin, but the labouring againſt ſin, hereby thou mayſt know whither they zeal and affection be abated in thee: So again for a mans ſelf, may be he was more active heretofore, had a more nimble ſpirit and temper of body, now he is grown more ſad and melancholy, his head is diſtempered and grown more weak, his memory fails, and his underſtanding decayes, that quick diſpoſition of his body is taken down, and he cannot do as he did before, is the man therefore not ſo quickned as he was before? is he grown more dead? may be the man complains, certainly he hath cauſe to ſuſpect himſelf, and he doth not think he is right; formerly he could remember a Sermon, be fixed in meditation, be attentive at the word, be fervent in prayer, and put forth himſelf in this faſhion: now he cannot, he was ſo lively before, now he hath not the ſame activity, and therefore begins to call all into queſtion, certainly all is not right. I anſwer, this doth not follow; it is true, in many a man it is the deadneſs of his heart, and the decayedneſs of his ſpiritual eſtate that cauſeth this, but it doth not follow that it is ſo with thee, but the cauſe is this, may be thou haſt worn out thy tools, therefore no marvel thou canſt not work ſo well as formerly; take a skilful Muſitian, whoſe inſtrument is crackt and marred, he cannot make ſo good muſick upon this inſtrument, as he could when it was ſound; doth it follow, he hath loſt his skill? no, give this man a ſound inſtrument, as he had before, and he will play as well as ever; all our operations, not only external, but alſo internal, do much depend upon the diſpoſition of the body; as for meditation, may be when the body was lively and active, a man could fix his meditations upon a thing, now it is weakned he cannot; may be he hath the ſame deſire and delight as he had before, but he cannot do it; ſo may be he hath as great a deſire as ever to remember the word, but his memory is gone; ſo may be he hath as great a deſire to put forth himſelf in any ordinance of God as ever in all his life, but his body will not bear it; I ſay, the ſpirits depend much upon the body; you may ſee this in natural operations; let a mans eyes fail, will any man ſay,

say, that the soul of that man is less able to see then it was? no, the soul is as able to see in a blind man, as in a seeing man; in an old man whose eyes fail him, as in a young man that hath the quickest sight; if this man had an excellent eye given him, he would see as well as any body else; the soul is able to do it, but it wants a tool; so many Saints of God, cannot do many duties as they were wont, not for want of love and zeal, and affections, but for want of tools; it is said **2** *Sam.* **21. 16.** *that when* David *waxed old, they would not let him go out into the field*; did they look upon *David* now as less worthy then before? no, they looked upon him as more worthy then before; the text saith, they looked upon him as the *very light of Israel*, though he could not fight for Israel so well as he did before; so you shall see many a godly man, and reverend father upon his death bed, shews no great matter in his dying; what, because he is dead, and is not the man he was? no, but because he hath worn out his tools: he is not the man in regard of operation, though he hath the same affections he had formerly.

5. Extraordinary assistance

Sixthly, Extraordinary assistance may make a man seem to be more lively and quickned then indeed he is; for God doth assist his people extraordinarily in their beginning; 'tis true some of his people he doth extraordinarily assist all their life long, but he doth not usually do it, he doth choose rather extraordinarily to strive and help his people at the first, and afterwards he helps them only ordinarily, leaving them to fight with their own corruptions; why? because it is an extraordinary case; when a child is young, his parents will extraordinarily help him to go, and will not let the weight of his body lie upon any one step, but help him in every step; afterwards they help the child, but more ordinarily they look the child should go alone, and may be now he gets more knocks then he did before, and falls oftner; will you say the child is now grown weaker? no, he is stronger then he was, but there is a difference, he had extraordinary assistance before, now he is left to himself and to his own legs; so it is with God towards his children; at first, when they are new beginners, when they are newly born again, he takes compassion upon them extraordinarily, helps them in prayer, and against their corrupt lusts; and if the Lord should not do thus, it is impossible they should stand, as the Lord saith of *Ephraim*, *when he was a child I loved him, and taught him to go*. *Hos.* **11. 1, 3.** he carried him in his arms as a child, when he was young; afterwards he looks he should go alone; not as if any of Gods children could go alone, they have need of his help every day; but they must go alone in respect of extraordinary help; for God hath given them access to the throne of grace, and hath given them understanding, and some strength; and he looks they should use these things not as though they could use them without his assistance, but without extraordinary assistance; now when God leaves his child to walk by himself, he will fall oftner then before; you shall have many grown Christians fall oftner then young beginners; why? because they are weaker and less quickned? no, but because they have not such extraordinary assistance; they can go alone. I speak not as though it were without the assistance of God, but without extraordinary assistance; and though for want of care and watchfulness they get a fall, yet they are not weaker; few new beginners ever fell as *David* and *Peter* fell afterwards; no, the Lord bears them in his arms, but afterwards he lets them go alone; now when the Saints of God feel duties to come on so heavily, extraordinary assistance being gone, they think they are grown dead and lumpish; why? the load lies heavier upon their own backs then ever it did before; yet it doth not follow they are more dead; a child whom his father bears in his arms, may be carried along from one end of the house to the other, sooner then another child that goes alone, can go it in thrice as much time; will you say this child is weaker then the other?

other? no, this child goes alone, and the other is extraordinarily helped; ſo the people of God, when they are firſt converted, they muſt know they are extraordinarily aſſiſted, and they muſt take heed leſt they be proud and conceited; oh they may think they have gotten ſuch a deal of grace and life already; no, no, alas you ſhall ſee what you have when you go alone.

7 Freedom from temptations

Seventhly, Freedom from temptations may make a man ſeem to be more quickned then he is; as a heavy dull tempered man, may go faſter a great deal having no clog, then the nimbleſt man in the Country with a clog at his heels; a man at his firſt converſion, God will not let him be tempted, he is but in his nonage, in his entrance into the Kingdom of God, and if God ſhould let temptations preſently fly upon him, before he hath more grace and judgement, and more experience of the vileneſs of his own heart, and the goodneſs of God, he would break his neck; now God will never ſuffer a man to be tempted above what he is able; therefore when his people are firſt converted, he frees them from temptations a while, and then they go roundly on; afterwards when they have been ten or twenty or thirty years in grace, may be they are fouly overtaken, and go heavily on; ſhall they therefore complain they are deader then they were? as an horſe, when he carries ſingle may go roundly; afterwards, the ſame horſe being put to carry double, he goes more heavily; will a man ſay the mettal of the horſe is grown worſe? no, but he carries double; ſo it is with the Saints of God; may be formerly they carried ſingle, now they carry double; the Lord lets more temptations fall upon them then he did before; will you ſay that *Joſeph* was grown cold, becauſe he had gotten that vile cuſtome of ſwearing in *Pharaohs* Court? he never ſware at home, alas he had no temptations at home; if he had had thoſe temptations at home, and had had no more grace then he had then, it would have been the bane of his ſoul; no wonder he goeth on more heavily, becauſe he hath more temptations; you may ſee how heavily *David* drew on, 1 *Sam.* 27. 1. *I ſhall one day periſh by the hand of* Saul; formerly he could believe admirably, and truſt in Gods promiſes wonderfully; he fought againſt the Lyon and the Bear, and was mightily affected with God, but now he goeth heavily on; what hath he loſt his faith? no, but he is more tempted then he was before; may be the man had more grace of life in him then before, but he was more tempted, and carried double.

How far forth a child of God may be dead.

We come now to the next thing, to ſhew you how far forth a child of God may be dead and loſe his quickning, not only ſeem deader, but be deader indeed then he was; and this point we will ſhew you in theſe particulars.

1. That every man by nature is dead to all goodneſs. 2ly, That the livelieſt of Gods ſervants have ſome of this deadneſs ſtill remaining in them. 3ly, The meaneſt of Gods ſervants that have leaſt grace, have ſome life, and cannot be quite dead. 4ly, We will ſhew you this is a very tickliſh point, and very dangerous; a world of miſchief may come of it by reaſon of the corruption of mens hearts. Yet 5ly, It is a very neceſſary point. 6ly, Thoſe particulars wherein he may be dead. 7ly, The uſes of the point.

1. All by nature dead.

First, We are all by nature dead, we have no heart to ſeek reconciliation with God, no heart to get his image in our hearts, and to have communion with him, and approve our ſelves unto him; we ſee naturally, how the world ſlights theſe things; they ſeek how they may live, and do as others do, but to look after righteouſneſs, and holineſs, and pleaſing of God, they have no heart to theſe things; and though God afford them good motions; and checks of conſcience, and all helps, yet people have no life at all to theſe things, *Eph.* 4. 18. they are as *Paul* ſpeaks there, *alienated from the life*

life of God; and as the father speaks of his prodigal son, *this my son was dead*, quite dead; by nature we have not the son of God, and therefore have no life; as Christ saith, *the dead shall hear the voice of the Son of God, and live*; he speaks of the elect people that naturally are dead to all good; for though a man be alive to many of the acts which the Saints of God do naturally, yet to those works that a Saint doth as he is a Saint, he is altogether dead; as a beast, though it hath a life of its own, yet it is dead to the life of a man; indeed it can do many things a man doth, a beast can see and hear, and goe up and down as well as a man doth, but for those acts a man doth as he is a man, he is altogether dead to those acts; a beast cannot discourse; how many things are in a man which a beast looks not after? it is altogether dead to them; so a natural man is alive to do what the Saints of God doe as they are men, because he is a man himself; but as they are Saints of God, and have the life of God in them, he is altogether dead to that; he cannot carry himself as the Saints do, he cannot curb himself of all his lusts as the Saints of God do; you cannot if you would never so fain bring a natural man to these things, you may as well bring a dead man to walk up and down among men, as to make a natural man to be so strict and precise as a Saint.

2. Liveliest of Saints have some deadnesse.

Secondly, the liveliest of all Gods Saints have some of this deadness remaining in them, the child of God, though in one part, *sc.* the spirit, he be alive, yet in the flesh he is dead, *Paul* himself tells us, *I am not perfect, neither have I yet attained*, *Phil.* 3. 13. *David* was as lively a man as any in the Old Testament, yet he cries out *Psal.* 143. 11. *quicken me O Lord for thy names sake*; the Saints are like to a man sick of the numbe palsey, he is dead on one side; so the Saints are dead on one side; like the Moon, that side the Sun shines upon is light, but the other side is dark; so when God shines upon his Saints by his Spirit, there is light: but they are dark on one side, for though justification be perfect in this life, yet sanctification is still but imperfect; the guilt of sin may be fully forgiven here, but the power of sin is never here fully destroyed; none of the Saints of God but find some clog, they go not so quick as they should or would do: *Paul* himself groans under this burden, *Rom.* 7. 24. and Christ doth not quicken his servants all at once, *Job.* 10. 10. Christ doth put life into his people, yet so as that it goeth gradually on, he gives them more and more, he makes them more and more agill and quick in good duties; the best of Gods Saints are like to a goodly tree, that may be hath a hundred dead boughs upon it, though the root and body be alive; may be a young tree hath fewer dead boughs, yet it is weak, and there is less strength a great deal in it then in the other, and less fruit; so I say for a Saint of God, though he be consolidated and setled, and grown substantial, yet there may be abundance of dead boughs.

3. Deadest of Saints have some life.

Thirdly, The meanest of Gods Saints, the deadest of them all have some life, they cannot lose all their life, they have an eternal life, *Joh.* 1. 36. *he that believes on the Son hath everlasting life*, a child of God, though he may lose all his liveliness yet he cannot lose his life, there is a difference between liveliness and being alive, as *Exod.* 1. 19. the Hebrew women there are said to be *lively*; any woman is *alive*, but not *lively*: so all the children of God are alive, they may lose their liveliness but not their life; as the wise Virgins all slumbred and slept, but yet their oyl was not gone out; though old *Eli* was grown marvelous dull, and heavy, and lumpish, and had no zeal for God and liveliness in him, yet he was not altogether dead, as appears by his answer to *Samuel*, and his care of the Ark of the Covenant; for the life of a Saint of God, is like a vessel of Canary that cannot be quite frozen up; a child of God, though he be never so cold and frozen, yet he

shall

ſhall not be altogether frozen up, he ſhall have ſome life [illegible] *God remaineth in him*, 1 *Joh.* 3. 9.

4. Dangerouſneſs of the point.

Fourthly, This is a tickliſh point, and many [illegible] great heed be taken; thoſe that hear it, that hear how [illegible] may grow dead, may recieve much miſchief by it: and [illegible] mind not to have ſpoken of it, in regard of the evil conſequents that may grow upon it.

For firſt, This may greatly imbolden the adverſaries of the Church of God. In ſome ſenſe it were well that the adverſaries of the Church did think the Church were more lively then they are; it might be a great means to curb them of doing that they do; as it is noted of the Scribes and Phariſees, that conceiving that the people were more lively then they were, it did withhold them from what they otherwiſe would have done; as when Chriſt ſpake of *Johns* baptiſm, they would have vilified it, but that they thought the people were ſo affected to his miniſtry, that they would ſtone them; I do not think they were ſo affected and wrought upon; I do not think there would have been ſuch a ſtir in the Country, but this was well they thought ſo, for it ſaved a great deal of miſchief, *Mat.* 13. 25. *when the good mans ſervants were aſleep, then the enemies ſowed tares*; ſo when the enemies of the Church ſhall ſee thee grown dull and careleſs, and ſleepy, the Sabbaths are little ſanctified, and the holy ordinances of God, and powerful preaching little looked after, nay even ſuch as were ſtrict people are grown cold: his doth embolden them to bring in errors, and broach what they liſt, when they durſt not do it if the Church were lively; ſo that it is ſomething dangerous to tell this in *Gath*, and publiſh it in the ſtreets of *Aſhkalon*.

Secondly, This may hearten abundance that are ſtanders by, that are dead in ſins and treſpaſſes, to be hardned under their deadneſs, and to be ſecure; for when a Miniſter ſhall ſhew how that the children of God may be marvellouſly dead, and may be quite off the hooks, and their zeal be quite gone, the life and livelineſs that hath been formerly is not ſeen; when they hear this, this may help them to hope, 'tis true I am dead, and my heart is like a ſtone in prayer, and like a block at the hearing of the word of God; I have no ſpirit, nor heat, nor affections in the ordinance of God; yet Gods bleſſing on the Miniſters heart; I heard him ſay a child of God might be dead like a dead tree, and I hope I may be a child of God for all this: no queſtion when a carnal heart ſhall read how Chriſt upbraided his own Diſciples with unbelief and hardneſs of heart, no queſtion when they read ſuch paſſages, but they have a great deal of ſuccour to their own conſciences; for when their conſciences flie in their faces for their untowardneſs and heartleſſeneſs in any thing that is good, they think the Saints of God have a great deal of heartleſſeneſs, and ſo reckon themſelves to be Saints of God; and ſo the Church of God when it was grown to be marvellous remiſs, and prophane, and looſe (*Jer.* 7.) though God had told the ten Tribes that he would cut them off, yet they comforted themſelves, how did they comfort themſelves? they comforted themſelves in this, they thought verily they were a Church; ſo people, if they can get any word that falls out of the Miniſters mouth that may make for themſelves, they catch at it; if any word drop out from a Miniſters mouth, or if any miſcarriage or diſtemper be ſeen in a godly mans life, they lie at catch for theſe things; therefore it is dangerous.

Thirdly, It is dangerous becauſe it may teach people how to be dead: may, people that were ſtirred at their deadneſs, and ſaw an infinite need of laying it aſide, and took pains to do it, yet when they hear this Doctrine, through the corruption of their own hearts, they may grow careleſs, and think, what

what need I keep ſuch a pudder? I am a child of God ſtill, though I am ſo dead and heartleſs, and have no more feeling under Gods word, yet I may be a child of God; I heard a Miniſter make an excellent Sermon upon that point, that a child of God may be very dead; but let me tell you, if any of you come to Church this day with a kind of joy and delight, oh, this day we ſhall hear how a child of God may be dead; if it be thus, you may juſtly fear that you have a rotten heart; for what is this a ſign of? but that your hearts lie at catch, and if you have but any argument to make you think you are a child of God, this is enough; I know this may be a comfort to the children of God, but they are ſuch as are abſolutely dejected and caſt down, and wrought upon; and whatſoever they hear out of the word of God, they uſe it for their help, that they may be recovered out of their deadneſs; but if any of you hear this to the end you may be ſecure, this will be your bane.

Fifthly, Though it be dangerous, yet it is a neceſſary point to be inſiſted upon, the people of God may have need of it; but you will ſay, it is pitty ſuch a Sermon ſhould be preached to ſhew how far a child of God may be dead, there be ſo many ſtumbling blocks, and ſuch a deal of miſchief; I anſwer whatſoever truth may tend to the eſtabliſhing of the people of God, and the building of faith, is not to be omitted, though thouſands of reprobates break their necks at it; as Chriſt, when the Phariſees ſtumbled at his doctrine, *Mat.* 15.12. ſee how he anſwers, *ver.* 13 *Every plant which my heavenly father hath not planted, ſhall be rooted up*; ſo I ſay we muſt hazard that: we muſt tell people what danger they may catch if they take not heed; and we muſt deliver the truth, for it is helpful to the people of God; we know that the credit of his ſervants is precious in his ſight; and yet he hath diſgraced his ſervants in the Scriptures as it were, and hath left their dulneſs and untowardneſs upon record, that the world may know it; as who ſhould ſay, it is of ſuch uſe to all generations to know this, that it may not be concealed from the world; you may ſee thoſe horrible ſins of *David*, and fowl offences, that one would think the ſpirit of God would caſt a vail over; yet he is ſo far from hiding of that his murther and adultery, and making *Uriah* drunk, that he doth not only record his murther and adultery once, 1 *Sam.* 11. but again, *Pſal.* 51. and committed the Pſalm to the Muſitian, to be ſung in the Church to the end of the world; ſo *Peters* denial of his Maſter, one would have thought the Scripture would have ſaid nothing of that; what a Diſciple of Chriſt to deny his maſter, and curſe and ban himſelf? yet the ſpirit of God is ſo earneſt to have this known, that he will have all the Evangeliſts ſet it down; you have things of great importance, that our eternal life depends upon, yet there is but one Evangeliſt toucheth them; but every one tells us of *Peters* fault; how ſhamefully he did forget himſelf, and how he was carried away with his luſts, ſo that it is very needful to be known: now then to come to the ſixth thing, how far a child of God may be dead; for this we will ſhew you theſe particulars.

5. Needfulneſs of the point.

6 How far forth a child of God may be dead.

Firſt, he may loſe all his zeal; you know zeal is a thing that God baptizeth his people with, not only with the holy Ghoſt, but with fire; yet a child of God if he ſtand not upon his guard, and looks to himſelf, if he grow ſecure and drowſie and give way to ſin, he may come to this, to loſe his zeal; it was the caſe of many of Gods people in *Laodicea*, though the chiefeſt bulke in the Town were lukewarm; yet it is plain that many of thoſe that were neither hot nor cold, were Gods own children; for he ſaith, *Rev.* 3. 19. *as many as I love, I rebuke and chaſten*: ſo in the daies of *Saul*, when Religion went down the wind, and the Ordinances of God were ſlacked, every thing went to wrack during his government, you ſhall

ſee how the Church of God had loſt their zeal, 1 *Sam.* 17. 16. it is ſaid there, that when *Goliah* of *Gath* came into the hoſt, and all Iſrael were there, and the main bulke of the Church of God were looking on, and hearing what this fowlmouth ſaid, there he ſtood defying and blaſpheming the Army of God, and he ſhewed himſelf ſo forty daies together, and all Iſrael heard him, and they were all dull and blockiſh, and not a man ſtepped out to hazard his life to appear in Gods cauſe, until it pleaſed God to make a little child take up a weapon, and fight againſt him; ſo our Saviour Chriſt ſhews us in the laſt times (which is ſtrange) for in the laſt times knowledge ſhall abound, *the love of many ſhall wax cold*, Mat. 24. 12. you know what zeal is; it is when a man doth not only walk in Gods commandements and do them, but uſeth Gods arguments, and uſeth them with all his heart, and ſtirreth up himſelf to take hold on God; he preſſeth hard after the mark; he is a man that ſtands upon his guard; a man that will be preciſe and ſtrict in every thing; he will eſchue every evil; if he find any luſt riſing, he is never at quiet till he get it down again; if this man be in company, he will not ſtand upon curteſie to ſee who will begin to ſpeak, but if others will not, he will; and he will not ſtand upon terms and difficulties, but come what can come, he will ſtand for God; now 'tis ſtrange how this zeal may be taken off, in a man that is otherwiſe a good man.

Secondly, He may loſe all his affections, which is a ſtrange thing; you know what the affections are, they are the wings of the ſoul; if the wings be off, the bird cannot flie; now a child of God may loſe all his affections; as it was with *Sardis*, they had not only loſt all their zeal, but their affections, *Rev.* 3. 2. *ſtrengthen the things which remain, that are ready to die*; they had loſt all, and but a little remained, and that little was ready to
2 Chro. 16. die; what a poor heartleſs, liſeleſs creature was *Aſa?* he was grown to that paſs, that though God ſent his Prophets to him, yet his affections were not ſtirred; nay, they were ſtirred the clean contrary way; he was angry with him; and when God laid afflictions upon him, he was ſo little affected with his ſins, that he ſought not to the Lord, but to the Phyſitians; a child of God may loſe his ſorrow and grief for ſin; though he be privy to a world of corruption and diſtempers, and dulneſs, and blockiſhneſs, yet he is not able to relent and grieve for them, there is no ſorrow in his heart; as *David*, when he had committed thoſe horrible ſins, there were no affections in him; when *Joab* ſent him word that *Uriah* was dead, which he had a hand in, one would have thought it ſhould have made him cry and roar, and made his heart to burſt; but he was ſo far from being affected with remorſe, as that he made nothing of it; oh ſaith he, tell *Joab*, *the ſword kills one as well as another*, 2 *Sam.* 11. 25. ſo a child of God may loſe all the affection of ſhame. It is one of the duties we owe to God, that all the corruptions, and untowardneſs that is in us, we ſhould be aſhamed of them; now a child of God may loſe this ſhame; *David* when he had committed adultery, he was not aſhamed of it, he did not bluſh, nay he was impudent, he durſt let his ſervants know it, and be privy to his villany; he could ſay to them, *go and fetch me the woman*, 2 *Sam.* 11. Again, he may loſe all his delights in good duties, and the ordinances of God; he may go to them, but with poor delight; what poor delight do you think *David* had in good duties for the ſpace of ten months, till *Nathan* came unto him? we may well think what a blockiſh and ſeared heart he had; again, he may loſe all his deſires and yearnings; he may pray, and have no heart to lift up his ſoul to God, and be earneſt for the having of thoſe graces he ſtands in need of, but pray ſo coldly, as if indeed he would teach God to deny him; again, he may loſe all his fear, he may grow to be ſo marvellous venterous and bold, he may grow

grow to be familiar with sins, he may grow to come neer the occasions of sin, and thrust himself upon temptation; again, he may lose his affections of love, and have hardly any love at all to God, as Christ complains of *Simon*, who otherwise was a good man; he *forgave his sins*, and yet he complains *he loved him but a little*, *Luke* 7. 44. *sc.* in one word, a child of God may lose all his affections.

Thirdly, He may grow to be even senseless of sin, and of the grace of God; I may shew this in divers examples; to instance in the Patriarchs, they conspired the death of *Joseph*, afterwards flung him into a ditch, which was a most horrible and unnatural thing; one would think this should have been as an arrow unto their hearts, and they should have been ashamed of themselves; but were they sensible of this, or moved at it? no, but *they sate down to eat and drink* when they had done, *Gen.* 37. so for the children of Israel in the wilderness, when they had committed that horrible sin, of making a golden calf, and the Text shews that many of the children of God were guilty of it; when they had done, did their hearts smite them? were they affected with their sin? did it work any impression upon their hearts? no, *they sate down to eat and drink, and rose up to play*, Exod. 32. 6. so *David*, when he had committed those horrible hainous sins of murther and adultery, sins which deserved death by the Law, his fault was aggravated by many circumstances; he had wives of his own, he was not a young man, but well grown in years, he was no novice, he was not ignorant of God, but an old disciple, and one that had had a great deal of experience of Gods goodness, one that was the most noted man in all Israel for forwardness for God, one that as himself confesseth, had more understanding then any one in the world, more then his teachers; these do aggravate his sin, but when he had done, was he sensible of this? no, he was so far from it, that he laboured to father his bastard upon *Uriah*; *Uriah* had been a great while from his Wife, and must have known it to have been a bastard, if he had not sent him down to his house; now thought he, if I can but get him to go down to his house, and lye with his Wife, the child may be thought to be his child, and not mine; nay, when *Uriah* spake words that might have burst his bowels, when he bade him go to his house, you may see what a gracious answer he gave him, 2 *Sam.* 11. 11. *The Ark and Israel, &c.* as who should say, I had more need to be at prayer, and keep a fast; all Israel is in the field against their enemies, therefore I had more need to seek God, then look after my pleasures, and pampering my body; now one would think this should have been as a dagger to *Davids* heart, and made him ashamed; yet he was so senseless that he laboured to do it more and more, and was never at quiet till he had made him drunk, thinking he would go home; thus we see that a child of God may be senseless of his sins.

Fourthly, A child of God may grow to be notoriously vain, and notoriously worldly, and to be notoriously guilty of sin. I do not say to live in sin, but to sin notoriously, that a man that hath but half an eye may say, Yonder man is notoriously proud and conceited of himself, he is marvelous froward and given to his passions; yonder man is marvelous remiss in his place and calling, marvelous dull and idle, and sluggish; and even those that are without may see this, much more the children of God; thus it was with many of *Pauls* brethren and companions he had at *Rome*: though he did conceive these were the children of God, yet they were grown notoriously and grossely worldly; when *Paul* had occasion to send some Minister or other to fight against the false Apostles, he spake it seems to all his brethren and acquaintance, to intreat them to go to *Philippi*, but he could not get one of them to go; what excuse they made we know not, whither they were loth to be at that charge, or whither they loved their own ease, but

Phil. 2. 21. he breaks out into this ſpeech, *they all ſeek their own, and not the things that are Chriſts*: Not as *Calvin* notes upon the place, as though they had no grace or life in them, but they were grown marvelous worldly and earthly, and carried away with their luſts, marvelouſly tender of their profits, ſeeking their own, and not the things of Chriſt; though *Paul* told them, it was the cauſe of Chriſt required it, yet it was againſt their profits and eaſe, he could get none of them to go; ſo *David*, that ſin of numbring the people, it lay upon his heart nine months, and he came not to repentance; yet *Joab* ſaw this thing, and he uſed gracious arguments to divert him; he ſaw plainly that he was tranſported with ſome luſt or other.

Fifthly, The child of God may grow to that paſs, that the ſervice of God may be a burthen; 'tis true, it cannot be abſolutely a burthen to any child of God; ſo the wicked only are abſolutely without zeal and affection, they are abſolutely wicked and worldly; therefore this cannot be abſolutely in a child of God; yet it may be horribly and groſſely, even to be tired and jaded under Gods ſervice, even to count it a burthen, to cry out with thoſe *Mal.* 1. *what a wearineſs is it Lord!* even to be loth to go to prayer, to go to it dully, as a trewant goes to his book; and when they are at it, to be blockiſh and without any ſpirit in it, and have no life, not ſo much as to heave up their hearts to the Throne of grace; nay, they may think it too long, and wiſh it were done; and they may think the opportunities to do and receive good come too often; this is an horrible thing, yet thus it may be; what was the reaſon that the *Galatians* were ſo open-eared to the falſe Apoſtles that came with another Goſpel, that ſeparated from the Goſpel of Chriſt? what is the reaſon that they opened the ear to them, and were even poyſoned by it? O ſaith the Apoſtle, *be not weary of well doing*, *Gal.* 6. 9. as who ſhould ſay, you are weary of well doing; you were once affected with the word, and would have plucked out your eyes to do me good; you were wonderfully wrought upon, and went on in a right manner in ſome meaſure; Oh be not weary of well doing; as who ſhould ſay, the cauſe of your yielding is becauſe you were weary of well doing; you ſeek out for new opinions, and errours, and are ready to receive falſe doctrines, contrary to the doctrine of Chriſt; therefore, take heed that you be not weary of well doing.

Laſtly, A child of God may be ſo dead that nothing can quicken him; nay, the whole Church of God may be ſo dead, that the Goſpel may be going away, and God may be ready to depart, and ſhew ſigns of his going away from them, and yet they may have no heart to humble themſelves, and ſeek the Lord, to be moved and ſtirred to get more life, and intreat God to turn away the plague, as God ſaith, *Iſa.* 59. 16. *I wondred there was no Interceſſor*; he ſent Prophet after Prophet to tell them that he would take away his Kingdom from them, and ſcatter them among the Nations; but though he had told them of theſe things, over and over again, yet there was none to ſtand in the gap; he ſpeaks in the general, there was not a man (though otherwiſe good) that could cry to God in this diſtreſs; ſo that I ſay, a man may grow to this paſs, that nothing can quicken him; all the ordinances of God cannot, nay, though he have many judgements of God upon him, and his conſcience lies digging in his ſide from day to day, yet nothing may work upon him, unleſs the Lord be more ſtrangely merciful to his ſoul; till a whale was provided to ſwallow up *Jonah*, there was no bringing of his heart to relent.

Qu. *But you will ſay, Where is the ſign of Gods grace all this while? may a child of God be thus dead? certainly the life of the children of God is eternal; and when God gives his children grace, it continues for ever, it is ſpringing up*

to eternal life; now if a Saint may be thus dead, where is grace? is he unchilded again?

Anſ. I anſwer, the grace of a child of God can never be taken away, not for any goodneſs in himſelf, but through the goodneſs of God.

For firſt, there is the ſeed of God remaining ſtill in him, 1 *John* 3. 9. *a godly man cannot commit ſin*, ſaith the Apoſtle, *for the ſeed of God remaineth in him*; that is, he cannot commit ſin as the wicked commit it, he can never grow to be a wicked man again, to do as the wicked do; why? the ſeed of God remaineth in him; you know ſeed is a little thing, there is a little thing left ſtill in that man, that ſhall ſtill difference him from ungodly men, that he cannot commit ſin with that fulneſs of ſway as the wicked do; now by this ſeed the Scripture means regeneration; regeneration is immortal, it is *that ſeed which remaineth for ever*, 1 *Pet.* 1. the laſt.

Secondly, As there is a ſeed of God remaining in him, ſo there be ſupernatural habits; and the difference between this ſeed, and theſe ſupernatural habits is this; this ſeed is immediately in the ſoul, though it runs through all the powers of it; but theſe ſupernatural habits are immediately in the powers and faculties of the ſoul; now theſe habits are ſuch, whereby they have heavenly inclinations to good, and inclinations againſt evil, and theſe ſhall never be quite extinguiſhed, though they be not like to moral and natural habits; for they do actually incline but ſupernatural habits do never actually incline that way, but upon concurrence of ſpecial grace; though they be in the ſoul yet they do not actually incline but upon concurrence of grace; now theſe habits can never be taken from a child of God, as *David* ſaith, *Pſal.* 37. 24. *though the righteous fall, yet he ſhall not utterly be caſt down*; he may fall upon his hands and knees, but he ſhall not quite fall; he ſhall have ſomething or other to moderate and break the fall.

Thirdly, A child of God ever hath *an anointing*, 1 *John* 2. 27. that is, a gift and grace of God, whereby he doth enlighten his eyes by the ſpirit of revelation, whereby he looks upon God, and all ſin and iniquity, and the ordinances of God, with an heavenly eye; now I ſay, this eye can never be taken away; let a child of God be at the loweſt ebbe, he looks upon ſin, and Gods wayes after another faſhion then other men; he looks upon corruption after another manner then any other man; ſo he looks upon Gods holineſs, and righteouſneſs, and graciouſneſs, he looks upon theſe ſo as no natural man doth; if a man do but talk with him, he will ſee that he hath anointing at the loweſt ebbe; he will not talk of the wayes of God as a natural man; he will diſcover that he hath ſomething of God, ſomething of this oyntment left in him ſtill.

Fourthly, There is a *little ſtrength* in his heart, as the Lord ſaith, *Rev.* 3. 8. A child of God, take him at the loweſt ebbe, yet he hath a little ſtrength; I ſpeak not here of actual grace, for a child of God may have no actual grace ſtirring, it may be quite in a ſwound; as *David*; I hardly think there was any grace ſtirring in his heart when he lay with *Bathſheba*; but I ſpeak of the frame of a child of God; when he is grown dead in his general bent, frame, and inclination, he hath yet a little ſtrength; he doth a little fear God, though it be much born down; he hath ſome good deſires, though but weak and in a great meaſure ineffectual; he hath a little endeavour to pleaſe God, though the pleaſing of his fleſh and corruptions be ſo much, that his grace doth ſcarce appear.

The firſt uſe is this; Is it ſo, that a child of God may thus far grow dead? Uſe. let us know, this is not to encourage any man in ſin, that any man ſhould conclude, well then it is no great matter though I ſin now and then, and

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lie and ſwear now and then; in many things we offend all, and we are all ſinners; the Miniſter told us to day how dead a man may be, and yet be a child of God for all this; this is a damned uſe of this doctrine; there is no doctrine, no example recorded in all the whole Bible, to encourage men to ſin; therefore when we look into the lives of *Noah*, of *Abraham*, of *Lot*, *&c.* and read of their great falls, this is not to encourage any man to ſin, but rather to ſtir up a man ſo much the more to labour againſt ſin; for if the children of God that have his favour, and have got into his covenant, and have got power in grace, and have traded in Religion, and have waded far in mortification and newneſs of life, and have gone many degrees towards Gods Kingdom; if theſe men give way never ſo little, may be dead, if ſin may get dominion over theſe; how ſhould others quake and tremble, and reaſon thus, Did *David* and *Peter* fall? how then ſhall I ſtand? how careful ſhould I be? *David* had a thouſand times more grace then I, and was more mortified then I, and had a better heart then I; if he were ſo weak to overcome ſin, when he had given way to it; if he could not preſerve his affections from being deaded; and if he could not preſerve his ſoul from being a block in Gods ſervice; if he had ſo many advantages beyond me, and yet giving way to idleneſs and drowſineſs, were born down in that faſhion; oh how ſhould I take heed then?

Uſe. 2. Secondly, If a child of God may be thus dead, then let the beſt of Gods Saints and children that are now moſt zealous and lively, take heed; let them follow hard after the mark, let them ſtand upon their guard, let them fight againſt idleneſs and drowſineſs of ſpirit, let them not be carnally confident to truſt in their own hearts; take heed, thou knoweſt not how thy heavenly father may deal with thee; for this is certain, no child of God can get up again (though he had the moſt grace that ever man had, beſides the Lord Jeſus Chriſt, if he give way to ſin) except the Lord help him; we are like to a little babe; if it falls, there it lies till the parent help it up; ſo when a child of God falls, there he lieth in woful diſtreſs all this while, and cannot get up for his life; and if he had a thouſand ſouls, and they were all to be damned, he could not ſave one of them, unleſs God aſſiſt him, *Lam.* 5. 21. turn us O Lord, and we ſhall be turned; therefore art thou never ſo full of life? take heed, deſpiſe not; nor heſying, deſpiſe not preaching, deſpiſe not prayer, deſpiſe not any ordinance of God, deſpiſe none of theſe things, never grow ſecure; if thou doſt, woe unto thee; may be God will help thee up again, but who can tell? the covenant of grace is certain for nothing but for eternal life; if a man take heed, and ſtand upon his watch, he may the better build upon God, that he ſhall not fall, *Pro.* 28. 4. therefore take heed that you paſs the time of your ſojourning here in fear, 1 *Pet.* 1. 17. and having theſe promiſes, let us cleanſe our ſelves from all filthineſs of fleſh and ſpirit, &c. 2 *Cor.* 7. 1. as who ſhould ſay, let us labour to have this holy fear in our heart, ever to conſider how weak and impotent we are; if we grow drowſie and careleſs at any time, we give advantage to the Divel; we let him in, and God knows when we ſhall get him out again; therefore let this work fear and trembling.

Uſe. 3. Thirdly, This may be for comfort to thoſe people of God, that have been fooliſh, and have deceived their own ſouls, and have given way to Satan, and let in this cruel and damned enemy that hath done a world of miſchief, that they are now come to deſpair almoſt; they are afraid they ſhall never get up again; never were any of Gods ſervants ſo dead and dull as I am; Gods children can never be thus; I ſay, is there ſuch a one among you? let this doctrine be a thred let down from heaven to help him up again; as the Apoſtle ſaith, all things are written for our learning, *Rom.* 15. 4. ſo theſe Scriptures that ſpeak of the falls of Gods Saints, are written

for

for such peoples learning, that they may take comfort in the Scripture, that they may not be altogether out of heart, but have something to lay hold on: as *Paul* speaks of his sins of being a persecutor, and a blasphemer, he saith, it is recorded, that I afterwards may be an help to them that shall believe; and as the sins of Gods elect before conversion are recorded, that this may be a means to perswade Gods elected (not yet converted) that they may find grace, though they be never so vile sinners; for God hath left a pattern and pledge, he hath been merciful to hainous sinners; so the fall of Gods Saints and children after conversion, are recorded to this end; and I can tell you in time of temptation, when conscience shall be awakned, and the wrath of God shall stick in a mans soul, a man cannot spare any one sweet proposition in Scripture, nor any one example in Scripture, nor any tittle of comfort; it will be little enough to bear up the soul from despair and from being overwhelmed; all will be little enough to assure the soul of Gods favour, and that he can and will pardon such transgressors; therefore I say look upon this doctrine, it is for those that are dejected with their dead hearts, that they may yet receive some comfort to their souls. 1 Tim. 1.

The last day I shewed you how far forth a child of God might be dead; but some may say, I cannot believe a child of God may come to this; and thou art confident thou shall not come to this; therefore I will speak a little further of it. The deadness of a child of God amplified.

And first, Let me tell you, there is not the fowlest, haynousest, abominablest, the most notorious, scandalous sin in the world, but the most devout, godly mortified man upon the face of the earth may fall into it, if he take not heed, (except the sin against the holy Ghost) I will instance in some particulars. A child of God may fall into very foul sins.

First, For Idolatry, gross Idolatry; will you think that ever a child of God, that believes in his name, and is acquainted with his word, and his goodness and mercy, and his jealousie against this sin and iniquity, should fall into it, should fall down and worship a stock, a stone, a creature? you will never believe it; yet you shall see the wisest man that ever was, and one that was beloved of God, did fall into this sin in a great degree, 1 *Kings* 11.4. Solomons *wives drew his heart away from God*; they drew away his heart from God in an high degree; and they did not nakedly draw away his heart from God, but *they drew his heart after other gods*. If a man should say, I hope I shall never fall into this sin; I say let us hope so still, and go on in using the means; if we be so confident, let us take heed that none of us come to bowe to the creature; let our own hating and abominating of it, be a watch-word to us to take heed.

Secondly, What say you to apostacy? nay, almost total apostacy, that a child of God should grow to be an apostate, which of you would think it; that he should come to curse and bann himself, if ever he knew Jesus Christ, or loved him, or ever did countenance him? yet you may see a child of God, and a notable one too, fell in this fashion; *Peter*, he *did curse and ban himself, that he never knew the man*, *Mark* 14. 71. this is very far.

Thirdly, What say you to persecution? to persecute a man that is godly: dost think that a man that hath the image of God in him, that hath the knowledge of the Scripture, that hath the fear of God before his eyes, and a sympathy with all the Saints of God in the world, that this man should ever persecute one that is godly, and for his godliness too? would you think this? yet directly thus it is; *Asa*, a godly man, for a fit, as long as the time lasted, when the Prophet reproved him for his sins, and dealt roundly with him, what was this but gracious dealing? yet the man did not only not submit to the Prophets reproof, but his very heart rose up against

againſt him, and he caſt him into priſon, he was a perſecutor of him 2 *Chro.* 16. 10. in one word, what enormous flagitious ſin in the world is there, but a child of God (if he look not to himſelf) may actually fall into (but the ſin unto death?) *Noah* a Preacher of righteouſneſs, the holieſt man upon the earth, the world had not his fellow, yet he fell to be once drunk; *David* a man after Gods own heart, a man of admirable experience, a man that traded as far in mortification, in holineſs and righteouſneſs, and walking with God, and acquaintance with him and his Laws and promiſes as ever any Saint in the Old Teſtament; yet he fell into the ſin of murther and adultery, yea, to make a man drunk, and that otherwiſe a good man too, one of the worthieſt of all the Kingdom; you ſee this is clear, there is no ſin ſo deſperate (the ſin againſt the holy Ghoſt excepted) but a child of God may fall into it; therefore he had not need to be carnally confident.

2. A child of God may be hardned in ſin.

Secondly, When a child of God hath fallen thus into ſome fowl ſin, he may be much hardened, wofully deaded and benummed, and grow blockiſh and untoward to call upon God, and go on in any of his waies, become marvelouſly unfitted and indiſpoſed to the uſe of Gods ordinances; nay, he may be grown to that paſs that he ſhould never riſe up more, but that for the infinite goodneſs of God that doth bring him again home, and lift him up again by renewing his faith, and his repentance; you may ſee when 2 Chro. 19. *Jehoſhaphat* had ſtruck with *Ahab*, and helped the ungodly, and loved him that hated the Lord, though he were ſmitten in the field, and were like to have loſt his life, and ſaw what danger he was in for joyning with *Ahab*, yet all this did not humble him; the Lord ſent after him by hue and cry, rouſing up his conſcience by his Prophets; if he had not done thus, God knows how long he might have lain thus; ſo *David* he found a deadneſs in all goodneſs, when he had committed thoſe foul ſins, he found no working of Gods bleſſed ſpirit, his own ſpirit grew dull, his own heart grew dead, he was as if he had never known what grace meant; *create in me O Lord a new heart, Pſal.* 51.10. his ſin was like to a ſweeping rain that leaves nothing; like to a conſumption that waſtes all; it was even like a Thief, that breaks into a mans ware-houſe in the night, and a man knows not what he hath loſt, till he caſts up his accounts, and then he ſeeth he hath loſt almoſt all his eſtate; ſo it is with the beſt of Gods ſervants; if they give way to ſin, contrary to evangelical obedience, God knows what a Thief they let into their ſoul; they know not what they have loſt, till God give them an heart to caſt up their accounts, and then they may ſee that they have loſt almoſt all that they have; who knows what God may do? it is a fearful thing; you ſee a child of God may not only fall into foul and fearful ſins, but he may lie in them.

3. A child of God may be long in ſin.

Then Thirdly, To go further, when a child of God is come hither, then you will ſay, certainly this man muſt riſe up again quickly, grace will not let him lie dead; 'tis true, God will not for ever let him lie dead; but for how long he ſhall lie dead, no man nor Angel can tell; as the Church ſpeaks concerning her miſery, *there is never a Prophet*, never an ordinance of God, all is gone to wrack, *and there is none among us can tell us how long*, *Pſal.* 74. 9. ſo when a man hath fallen into ſin, and hath pulled diſtempers into his ſoul, there is none among us can tell us how long; 'tis true, *Peter* got up again within a few hours; but *David* got not up again till after ten months; and may be another not till after ten years, may be twenty, forty, nay, who can tell how long? grace is free; therefore no man can preſcribe any time, John 3. *the wind blows where it liſteth*, and how long it liſteth, and how long it will be ere it blow again who knoweth?

Reaſons of the point.

1. Reaſ. The Reaſons of this, firſt in regard of Satan, he fights moſt of all againſt the

the children of God, his fingers itch to be at them, and at them most; his greatest spight is against them, the very bowels of the enmity is between him and them; the children of God come to take his place that he once had in heaven; the children of God are set up against Satan, as *David* was put in the room of *Saul*; therefore I say, all the strength of hell is still a working against the Church of God, and the Saints of God, and every one of them, from that very moment that the woman was delivered of a man child, he sought to destroy it: *Simon, Simon,* (saith Christ) *Satan desires to winnow thee, &c. Luke* 22.31. he is the god of this world, and his temptations are welcome enough with any body but the children of God; none resist his dominion but they; he is the Gaoler, and hath all the world in close prison, but only them; they are the only ones that have broken loose, that have gotten away out of the power of Satan; therefore all his malice, and all the gates of hell, they are up to send hue and cry after them, to hook them in again if they can; he is just like a Pyrate; a Pyrate will rather set upon one rich ship, then upon a thousand beggarly barks, because there he may have a rich prize; so the Divel knows he can advantage his Kingdom, if but one fall that is a Saint, more then by the falls and the notoriousest falls of millions of others; therefore no wonder that a child of God should grow remiss and careless at any time, that he may have a mischief; for it is all the Divels business, he hath nothing else to do but do mischief, to be busie to get a child of God down, and if he have him down, to hold him down if he can. Rev. 12. 6.

Secondly, Another reason is, in regard of the children of God themselves; they carry flesh about them as well as other men, they have a Traitor in their own bosomes, that lies in scout every moment to work them woe; as *Paul* saith, *I find another law in my members, &c. Rom.*7.23. though a child of God hath wounded all his lusts, nay, though he hath given them their deaths wound, yet there is never a one but may revive and make head again, if he take not heed, and that in a woful degree; as the Lord saith of the *Caldeans, Jer.*37. (I quote it only for a similitude) *ver.* 10. *though you had smitten all the whole army of the* Caldeans, *yet they shall come and fire the City*; when *Judah* had provoked God, though they had wounded all the *Caldeans*, yet those wounded men should come and fire the City; so let a man take heed he doth not give way to sin; for though his lusts be mortified, and he hath given them their deaths wound, yet these wounded *Caldeans* may come and fire all his soul, if he take not heed. 2. Reas.

Thirdly, In regard of God himself; God is pleased to try his people, to withdraw himself now and then from them, to leave them to themselves, and the grace they have received; to let them alone with that; and when he doth thus, no wonder though they fall; for every man hath some vileness and rottenness in his heart; the wholest simplest heart in the world hath a deal of rottenness in it; I say, the Lord doth sometimes leave his children to themselves, as he did *Hezekiah* in the business of the Ambassadors, 2 *Chro.* 32.31. as the Church saith, *Cant.* 5.6. *my beloved had withdrawn himself*; the lovingest mothers may sometimes let their little child go alone, though they know he will fall; they provide may be a rouler about his head, that whither they fall backward or forward, or any way, they may not break their skull, and do themselves a mischief, to undo themselves; but when they have done thus, they will sometimes leave them to themselves to go, though they know they will fall; so the Lord doth put a rouler upon his people, that when they fall, they may not fall totally and finally, as the wicked men do; they shall never strike into a wicked course, as the ungodly of the earth do; that he takes order for; but he doth many times leave them, not out of any ill will to them, but he leaves them 3. Reas.

to themſelves, though he knows they will fall; and that for divers reaſons.

Firſt, That they might be patterns to others of Gods people, that if they ſhould fall (as they may do) when they are down, they may have wherewithal to get up again; I ſay, the Lord leaves the eminenteſt of his people to themſelves, to fall into lamentable miſcarriages, that they may help inferiour people, and they may have ſomething to encourage them that God will recover them, and relieve them again, and that God will not caſt them off for ever; as *Paul* ſhews 1 *Tim.* 1. 16. ſaith he, *for this cauſe I obtained mercy, that in me firſt, Jeſus Chriſt might ſhew forth all long ſuffering, for a pattern to them who ſhall hereafter believe*; as who ſhould ſay, there may be a perſecutor, a blaſphemer ſmitten, a vile wretch, a fighter againſt God and Jeſus Chriſt, ſuch a one may be ſmitten, and come to ſee his damned eſtate; a thouſand to one, but this man will be overwhelmed and drowned in deſpair; but ſaith he, The Lord, though I was one of his elect, yet he let me fall to this paſs, that I might be a pattern to them which ſhall afterwards believe; ſo we may ſay of Gods children after converſion; *David* may ſay, For this cauſe among the reſt the Lord left me to my ſelf; the Lord let me fall ſo fouly, and lifted me up again, that I might be a pattern to many poor people to the end of the world, that they may ſee the loving kindneſs of the Lord, and the infinite compaſſions, and bowels of mercy that is in the father of mercy towards them that truſt in his name; we ſhould never believe the mercy of God, the freeneſs of his grace, the goodneſs of his nature towards his beloved, towards thoſe whom he hath effectually called, were it not for ſuch examples.

Secondly, The Lord doth this for to puniſh the careleſſeneſs of his people, and their ſecurity many times; what ſin is there that is more apt to grow upon them then ſecurity? it is a ſtealing ſin, it is a ſecret and cunning ſin, that comes cloſely and ſlightly upon a man, before he is aware, if he look not to himſelf; now when a man grows to be ſecure, the Lord takes this courſe many times to eat it out, to puniſh the ſecurity of his people; *Peter* when he had gotten faith in Chriſt, and affection to Chriſt, when he felt that his bowels did yearn after Chriſt, and his heart was enlarged towards
Mat. 26. him, he grew ſecure upon it; *though all forſake thee, yet will not I*; he was confident, but it was carnal confidence; for though the thing a man truſts in be the grace of God, yet as long as it is grace received, it is truſting in a mans ſelf; he therefore was carnally confident; now he would venture himſelf into the high Prieſts hall; thought he thus, affections will never be drowned; he might go any whither; well, he comes into the high Prieſts hall, and there comes into the very mouth of temptations and dangers; he doth not dream how eaſily his heart may be cauſed to deny Chriſt, he did not dream what a tickliſh heart he carried in his boſome, he grew to be bold and venturous; now the Lord to heal this ſecurity, let him fall in a deſperate manner, he let him get a knock almoſt to beat out his brains, even
Mat. 26. 74. to curſe and ban himſelf; not only to deny Chriſt, but with abjuration; the Lord ſeeth it is needful to do thus when people grow ſecure; we ought alwaies to carry a covenant about our eyes, to take heed where we look; and when we are in company, to have a bridle in our mouth, to take heed what we ſpeak; now if we grow careleſs and negligent, and this bridle is gone, and this covenant is gone, and our watch is taken away, no marvel though the Lord be provoked againſt us, to puniſh us, and that ſoundly, and let many of his people get a knock; and who knows how great a one? and how hard to heal again?

Thirdly, the Lord ſometimes leaves his people to themſelves, that ſo they may ſee they ſtand meerly by grace; I doe not mean by grace received,

ved, though they had all faith, though they had never ſo much knowledge, never ſo much experience and intereſt in God, never ſo much ſenſe and feeling of him, never ſo much life, and zeal, and quickening, whatſoever it be, all the enlargements that ever any man had, I doe not mean this; for a man never ſtands by this, but by the free favour of God, that is the grace a man ſtands by, the free good will and love that God doth bear unto him. Now when a childe of God ſhall have received a great deal of grace, a great deal of knowledge and faith, &c. he is apt to be remiſſe in ſeeking of God to direct him in that thing he knowes; he thinks he can direct himſelfe: we ſee, let a man have very good parts and knowledge, and be able to preach, how apt is he to be the leſſe in prayer to God to help him to Preach, and guide him to deliver the Word? So let another man have a great deal of knowledge, may be the man will be the leſs ſenſible of his own wretchednеſſe and ignorance, and aptneſs to miſtake and erre, and goe aſide, and ſo to be leſſe eager and earneſt with God for his continual aid, and teaching, and aſſiſting of him every moment: So let a man have a great deal of zeal, and life, and quickening, he is apt to diſcern the leſſe proneneſſe to coole again: And ſuppoſe a man hath mortified a luſt, nay, all his luſts, he can hardly feel he hath any deſire after ſuch a ſin; hardly any motions or ſtirrings in his heart: I tell you this man, if he take not heed, will be a venturing; oh he thinks he is cock-ſure! he is ſo taken off from the luſts of the fleſh, that he can never catch hurt, and he may be ſometimes will admit of occaſions, and admit of drawing ſomething neer the pits brink; he is ſo mortified, he fears nothing. Now the Lord in his infinite goodneſſe to his people, leaves them to themſelves; are you ſo mortified? come, let us ſee how mortified you are, and ſo leave him to himſelfe, to ſee what the man can doe with all his knowledge, and zeal, and mortification; and now this man falls: Look how far God leaves a man, ſo far he falls; he will have his people ſee that they ſtand not by grace received, but by the free grace and favour of God: *It is not in him that willeth, nor in him that runneth, but in God that ſheweth mercy.* No, though a man have never ſo many gracious endowments, and heavenly vertues, it is not in him that willeth, but in God that ſheweth mercy; it is in the fountain of mercy and loving kindneſſe in God. Let a man keep cloſe to God, let a man ſtill obſerve the pleating of God, that there may be a continual fountain open, running down upon him from day to day; for if he grow ſecure, and look not to himſelfe, he expoſeth himſelf to woful dangers. Rom. 9.

Fourthly, The Lord leaves his people ſometimes thus fearfully to themſelves, that he might teach us to be ſenſible towards our brethren; to be mild, and meek, and pitieous, and full of bowels and compaſſion towards the weakeſt and meaneſt of all the Saints of God; if we ſee but any thing of God, nay, but any likelihood that a man is of God, to be tender, for fear we ſhould wrong a childe of God; the Lord doth this of purpoſe to breed bowels, and meekneſſe, and gentleneſſe towards his people: As God lets men fall horribly before converſion, that they may carry themſelves meekly towards thoſe that are unconverted, for fear any of them ſhould be of the Elect of God; ſo he lets them fall after converſion, that they may carry themſelves ſo towards them that are converted; I ſay the Lord lets his people fall horribly into woful evils, that though they ſee a man fall never ſo much, yet they may not omit any thing to doe him good, that they may not be taken off from their bowels and compaſſion; who knowes but this man may be of God? for I was as wretched as he once, as *Paul* would have the *Cretians* take notice of this, they were horrible ſinners before converſion, lyars, ſlow-bellies; now ſaith he, *Tit.* 3.2. *Speak to them that they ſhew all meekneſſe to all men.* Mark

his reason, *ver.* 3. *We our selves also were sometimes foolish, disobedient, &c.* We our selves were thus, therefore let us shew meeknesse to all whatsoever, and let us be kinde, and full of bowels and compassion towards them, studying how to doe them good, and prevent all manner of evil, and labour to win them, if it be possible, with all meeknesse and condiscending; who knows but they may be of God? for we our selves have been malicious and spightful, ignorant, haters, and have served divers lusts and pleasures for a time with people after conversion; the Lord lets them fall into horrible sinnes, and distempers, that so they may be gentle, and that they may have the spirit of meeknesse towards all men; a man is apt to be severe, and rude, and rigid towards others, if he hath gotten any thing himselfe; if he hath gotten a little knowledge, a little zeal, a little faith, a little humility, a little ability to please God, he is apt to think it such a deal, and he is apt to cry down every one that is not as he is, You are so proud, and so this and thus; and to take off his heart from doing those duties which he owes towards him; a man is apt to be very insolent in the Church of God: many are thus, till God doth take them down; therefore the Lord by this means doth teach his people gentlenesse and meeknesse; indeed God teacheth people many wayes besides this; if they will take warning by his Word, or some other course, they save him a labour; but if that will not doe, God takes this course with a man, to make him see his pride, and conceitednesse, and his want of mercy, and unlikenesse to Christ, in bowels, and pity, and compassion towards his brethren.

Fifthly, The Lord leaves his own children to themselves sometimes to fall so foulely, that he may humble them, and bring them down low, that he may make them see yet further into the corruptions of their own hearts, that so he may make them capable of more grace; for *he gives grace to the humble.* James 4. Now when he would give more grace to a man, may be he lets him fall into some horrible sinne, that he may be the more humbled, and see the naughtinesse of his own heart, that he may be driven to God, and may be deeper in mortification; may be he thought he could goe no further; he did please himself in his prayers; as I have heard of one that said, when he had prayed, he could hardly see any sinne in his prayer. Now when the Lord is pleased to bestow upon them more grace, he doth shew them the corruptions. You know how often God let his people fall in the Wildernesse, and that horribly, by murmuring, and repining, and infidelity; though they were his own chosen, yet he let them fall at the waters of strife, and at the red Sea he let them fall; he let them fall concerning Manna: why was this? the text saith, *The Lord thy God he proved thee, he led thee up and down in all this barren wildernesse, where were Scorpions and fiery Serpents, that he might humble thee, and doe thee good in thy latter end,* Deut. 8. 15,16. Meaning, the Lord let them fall into those horrible evils, that he might humble them, that they might see the wickednesse of their own hearts, and the infinite need they had of grace, and the fear of God, and standing upon their guard; this did he to humble them, and do them good in the latter end.

Use. The first Use may seem to condemn those speeches that commonly go up & down in Christians mouths, let me tell you they are wicked speeches; O say they, grace will not let a man have such pride and vanity in him: grace will not let a man do thus and thus, I say these speeches are not good they savour of a world of ignorance of the grace of God: Indeed in three cases these are admirable speeches.

First, Certainly grace will bring a man home to God that belongs to him; it will put him into Jesus Christ: it will certainly make him a new creature, and bring him out of the estate of sinne; he shall not live in the

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estate of sin; grace will do that, and God in the covenant of grace doth set down that it is a fundamental promise, he will do this *for every one*; as the Apostle saith, *Eph.* 4. 7. this grace will surely undertake that a man shall be a believer (if he belong to God) and he shall be justified and sanctified in some measure, he shall hate sin, and love goodness in some measure, and delight in Gods ordinances in some measure; he shall be in the estate of grace, and not in the estate of sin; grace will do this; this we may boldly say, if a man have grace he, must do this, for God will teach him to do it.

Secondly, Grace will undertake that a man shall not fall finally away; that is certain, that we may boldly say, if a man be of God, grace will teach him that he shall not fall away finally, grace will uphold a man and maintain him: when we see a man fall away finally, we may conclude he had no true grace; Gods children shall never fall finally away, God will preserve and keep them; *whom he loves he loves, to the end: of all those that my father hath given me I have lost none*, saith Christ, *Joh.* 17. *neither life, nor death, things present, nor things to come, shall ever be able to separate us from the love of God in Christ Jesus*, saith *Paul*, *Rom.* 8. *ult.* that is most certain, *holy and happy is he that hath his part in the first resurrection, for over such the second death hath no power*, *Rev.* 20. 6. that is, such a man can never come to be damned, he can never fall finally away, or perish everlastingly; *there is no condemnation to them that are in Christ, that walk not after the flesh, but after the spirit*, *Rom.* 8. 1. & *v.* 30. *whom God hath predestinated, them he hath also called, &c.* there is an individual necture of all the links of the chain of predestination; in all the several buckles of it, there is an indivisible connexion; if a man be called, he shall be justified, and if he be justified, he shall be sanctified; and if he be sanctified, he shall be glorified; so that grace will undertake this, that a man shall not fall finally away.

Thirdly, We may say that grace will not suffer any man that is of God to fall totally away; as not finally for ever, so not totally; he shall not be altogether without grace, from that moment he began to have it for ever and ever; *he that drinketh of this water shall never thirst, &c. Joh.* 4. 14. that is, he shall never thirst with total indigency again, he shall never thirst with total want; he shall ever have some grace, and some of the image of God, and some of the fear of God, and some of the love of his truth, and some desire to his name, and some hatred of sin, though in a poor degree, yet he shall have something of God in him; there *shall be the seed of God remaining in him at all times*, 1 *Joh.* 3. 9. *my feet were almost gone* (saith *David*) *Psal.* 73. 2. they were but almost gone, they were not quite gone; as it is said of the Church of *Philadelphia*, *she had a little strength*; so let a child of God be at the loweſt ebbe, yet there shall be a little water of life, it shall not be quite exhaust; *though he fall he shall not be utterly cast down, for the Lord will uphold him*, *Psal.* 37. 24. so that all this you may boldly say, for in these things it is not conditionally Gods covenant, but absolutely for God will give thee strength and power, and faith, and direction, and assistance; he will not only give thee the thing, but the condition also here, that a man shall be a believer, and a new creature; and if a man be once a new creature, he shall never be an old creature again altogether; the covenant of grace is so, which is an everlasting covenant; God will forgive their sins, and remember them no more: but now for particular passages; for a man to say that a man cannot be proud and distempred, but grace will heal him; a man cannot have an hard heart, but grace will soften it; these are ill speeches, men know not what they say when they say thus; for in particular passages the children of God have no promise, but only upon condition that they

Joh. 10. 28.

Rev. 3. 8.

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ſtand upon their guard; but to be defended from particular evils, and to be ſaved from particular diſtempers, and horrible diſtempers, without ſtanding upon their guard, and taking heed, and cleaving unto God, without carefulneſs, and watchfulneſs, and having a diligent eye to their wayes, they have no promiſe for this; as the Prophet told *Aſa*; you know *Aſa* was a good man, it ſeems he was of this mind, grace will teach a man and ſo forth; but ſee what the Prophet told him, 2 *Chron.* 15. 2. *the Lord is with you, while you are with him, &c.* he doth not mean that the Lord would forſake *Aſa* and all his people in regard of eternal life, that they ſhould not have eternal life that forſake him, that they ſhould be altogether without grace, but he ſpeaks here of particular paſſages of this or that ſin, or this or that danger, this or that miſchief either in ſoul or body; ſaith he, *the Lord is with you, as long as you are with him; and if you ſeek him, he will be found of you; but if you forſake him, he will forſake you*: this is moſt certain; 'tis true, God doth not do thus alwayes but when he doth not do thus, it is more then we can expect; for if we be careleſs and negligent, we can look for nothing at Gods hand; we may look up to him that he would not undo us, and caſt us off for ever, but we cannot look that he ſhould free us from this ſin, or this diſtemper, from this dulneſs and untowardneſs in going on: we cannot look that God ſhould free us from theſe ſins, unleſs we draw near to him, and cleave to him, and keep by him; if we forſake him, he will forſake us; as for inſtance, ſuppoſe the Sacrament of the Lords Supper were to be adminiſtred; now a true believer may comfortably look to have peace and comfort, to have the promiſe ſealed to his ſoul, and to have his faith ſtrengthned, and his ſpirit revived, and his graces enlarged by the Sacrament, for there be promiſes made to him for this purpoſe: but how are they made? not ſimply and abſolutely, that howſoever he comes it ſhall be ſo, but let him prepare himſelf for the Sacrament, let him examine himſelf, let him whet his heart, and be humble of his wants and neceſſities, let him be earneſt with God to be with him in his ordinance: but if a man do neglect this, when he hath been at the Sacrament, he ſhall not have peace and comfort, nor the promiſe of God ſealed to him, but he ſhall be more doubting then he was before, and more with the wrath of God in his ſoul, and ſhall have more diſtempers and overwhelmings then he had formerly; ſaith the Apoſtle, 1 *Cor.* 11. 31. ſpeaking of the Sacrament of the Lords Supper, *we muſt judge our ſelves, and then we ſhall not be judged of the Lord*; the Lord will bleſs us, we ſhall eat and drink ſalvation to our ſelves, we ſhall eat and drink to our own peace and comfort, and glory, and to our increaſe in grace; but if we do not judge our ſelves, we ſhall be judged of the Lord; here is a condition; ſo for the preaching of the word, we have the miniſtry of the word among us up and down; we hear it day after day, line upon line, precept upon precept; this is very good, there is a promiſe for the children of God to grow up in knowledge, and that they ſhall thrive under theſe bleſſed ordinances, and be ſtrengthned by them, for temptations, miſeries, and woful times, they ſhall be well ſtored with a great deal of knowledge and experience: 'tis true, if you be careful while you have the word, and receive it with thankfulneſs and good affections, and ſtir up your ſelves to prize the word of God, and ſtir up in your ſelves an eager and earneſt hunger and thirſting after it, and will not ſuffer in your ſouls *awkneſs*, and untowardneſs, and formality to creep upon you; but if you hear Gods word, and do not apply it aright, God knows what woful miſeries you may fall into, if you look not to theſe things; in all theſe things the Lord looks his people ſhould ſtand upon their guard.

Why Gods people are to ſtand upon their guard. 1 Reaſ.

The firſt reaſon is, becauſe grace looks for this; 'tis true, Gods covenant

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is everlasting; but for particulars, grace must be stirred up: if thou hast any faith, thou must provoke thy faith; if thou hast any promise belonging to thee, thou must make use of that promise; if thou hast any fear of God, thou must look to cherish it, and nourish it, and look that it doth not die and decay; for grace is of that nature, it must be stirred up, 2 *Tim.* 1.6. as it is with a bowle, though the bowle be made never so right, and fit to run this way, and that way, yet if a man doe bowle it on the ground overgrowne with grasse, it will have an hundred rubs, and will not goe; so if thou let thy heart be overgrown with lusts and corruptions, grace will move dully, unlesse you make way for it, and stir it up, it will gather rust, and a rusty key will not readily open the door; a rusty grace, a neglected grace will never work kindly: Take faith, or knowledge, or experience, or any other grace, if you neglect it, if you stir it not up, it works but poorly, not as though a mans stirring did the thing; no, it is grace that doth all.

Secondly, Another reason is, because there is no promise in all the Bible for the keeping of the children of God from this or that sin absolutely, but only upon condition; there is no hold that a soul can have upon God to bear him up, if he be careleſse; 'tis certain that God in his infinite wisedome hath not left the conversion of people, and their standing in grace in this fashion, that in case they will be converted, so; if not, let them die and perish; no, but he will convert them, and he will give them a will to yield; he will make them of unwilling to be willing, and will turn them home unto him; and when they are converted, he doth not say, this man I will bring to my kingdome and Glory, if he stand upon his guard, and be carefull if not, he shall perish; no, God is absolutely minded he shall be saved, and though he hath played the undutiful beast, *He will chasten him with rods, but his loving kindnesse he will not take away for ever*; nay, *he will give him an heart to leave to him for ever*, that he shall not goe quite away from him; and this is the infinite goodnesse of God, that he doth not hang their eternal life upon their own wills, if he did, no flesh would be saved; here is the goodnesse of God: but now for particular passages, they have no such hold of God, but they are turned to the use of the meanes; a man is turned to the use of the means in the other too; a man cannot think to stand in grace to hold out at all, but he must look to the use of the meanes; but in case men have neglected, God will not take his people upon the lurch; but here he may take them, and for ought we know he will take them upon the lurch, if they grow careleſse; when we meet with a temptation, we venture upon it, suppose it be to be earthly, and vain, and omit good duties, take heed; who knowes what God may doe? how he may break our hearts, and rend us, and teare in pieces; who knowes what may fall for dulnesse, and deadnesse, and untowardnesse, and want of peace of conscience, for irksomenesse and awknesse, that a man hath an hellish life from day to day; we may fall into this; the best of all Gods people, if they stand not upon their guard, nay, watchfulnesse is the thing that is commended to us. God hath shewed us when we may have all grace, and be kept from all deadnesse; and when we may have life, and comfort, and quickening, and when he will be found of us, namely, when we seek him with all our hearts; but let a man be careleſse of seeking of God, he will be careleſse of him; and if a man doe not stir up the grace of God, let him know he falls into the hands of a consuming fire; he is not only so to the Reprobate, but even to his Saints and children, if they grow careleſse; therefore when *Paul* was about to leave the world, he gives *Timothy* this charge, *O Timothy, preach in season and out of season, &c.* what followes? *watch thou in all things*; as who should say, may be you shall meet with many temptations and discouragements, and therefore *watch in all things*, 2 *Tim.*

2 *Reason.*

2 Sam. 7. Jer. 32.

Tim. 4, 5. as Chriſt ſaith, *What I ſay to you, I ſay to all, Watch*, Mark 13. 37.

Becauſe we ſee this by experience in the Saints of God in all ages, that ſometimes God leaves his people; and when he doth leave them, they fall into grievous ſinnes; this cannot be denied; for experience proves it in every generation: You ſee *Jacob* himſelfe, how grievouſly he ſinned, he yielded to his Mother to tell a lye, thinking to get a bleſſing by an untruth, by ſaying he was *Eſau*, when he was not; and you ſee what miſery he brought upon himſelfe by it; even twenty years bondage that one ſinne did coſt that poor man; he thought to get the bleſſing; for it was Gods promiſe; but by his unlawful going about it, God kept him from it in a terrible manner, and brought him a wide way about; and ſo we might inſtance in many other Saints of God; for this is moſt certain, let a man be the deareſt of Gods ſervants, yet if ſinne be yielded unto, it will diſuſe a man of Gods Ordinances, and make a man untoward to good duties; it will make a breach between God and the ſoul; it will drive him, and carry him into thickets and buſhes, as *Adam*; the Spirit of God will turn away the gale of his breath, and then how uncomfortable a man ſhall be in good duties, we may think with our ſelves, and reaſon the caſe in our own ſouls; it will be ſo, for God is an holy God; for though he love his people that rejoyce in his name, yet he hath ſaid, that all *their wayes ſhould be with trembling*, Pſal. 2. 11.

Queſt. But you will ſay, Is grace indifferent in regard of particular paſſages? grace will work, a man ſhall be converted, and ſhall not fall totally and finally away; but in particular paſſages is grace indifferent, to let a man doe what he liſt? *God forbid*; that man hath no grace that hath ſuch thoughts.

Anſw. For firſt grace when it comes into the ſoul, it ſets up an univerſal principle to ſerve God, not only in the main courſe of his life, but in every particular, to hate all ſinne, and in every particular, to love all good duties: and every particular, to be careful at home and abroad, and in his callings: in company and alone; in health and ſickneſſe; in all eſtates; whether he be rich or poor; whether he be perſecuted or not perſecuted; in all conditions of life to hate all ſin, and follow all goodneſſe; grace ſets up this principle whereſoever it is; but yet a man may fall into a thouſand ſinnes, if he be not watchful; but if there be not ſuch a principle in thy heart, thou art not a child of God, and a believer. *Pſal.* 119. 3. The people of God are deſcribed by this, *They doe no iniquity, they walk in his wayes.* He ſpeaks of this principle, not that they may not fall, but if they doe, it is meerly againſt the principle; if a man hath true grace, he hath a principle to love and fear God, not only for the main, but in every particular paſſage.

Secondly, It is plain that cannot be the meaning of it, that grace is indifferent, becauſe that if grace be truly in any man, it doth ſet up a watch in the ſoul to preſerve it, that the man ſhall be eager not to ſin in any particular, and deſirous in ſome meaſure, and careful in ſome degree, to doe all manner of good; if a man give way to the luſts of the fleſh, his care may be brought to a low ebb; but grace ſets up a watch in the ſoule, and breeds care, and deſire, and purpoſes, and reſolutions, and revenge upon his own luſts, and abundance of things, as you may ſee 2 *Cor.* 7. 11. So that grace will not let a man be indifferent; therefore when we ſay for particulars, God doth not undertake this or that; the meaning is not as if grace would only convert a man, and keep him from falling totally and finally away; but for particulars it is indifferent; this is to blaſpheme the grace of God; but the meaning is, though a man be the childe of God and never ſo much mortified, if this man ſhould grow careleſſe, and remiſſe.

miss, and secure, and give way to sin, grace doth not undertake to keep a man from the fearfullest falls that can be, nor from the fearfullest distempers. Indeed when a man hath play'd the beast, God may preserve him, but a man cannot look for this at the hands of God; who knows how God will deal with him, if he be unthankful to God for his grace and goodness, and mercy vouchsafed unto him?

The second Use: Is is so that a child of God may be left to himselfe to fall foully, then let every one that hopes he hath any grace, learn the words of Saint *Paul*, *Work out your salvation with fear and trembling*, Phil. 2 12. Hath any man gotten quickening? goe on with fear and trembling; hath any got softness of heart? in the fear of God goe on with a trembling heart, and consider how brittle your hearts are; they are like glass, you had need goe charily and tenderly up and down; grace is a fine delicate thing; if it be cherished and preserved, and stirred up, what a deal of good may a man attain unto? if God hath been good to any of us, to give us any saving grace, we are very fooles if we look not to it; it is a dainty and delicate thing; it cannot enter indeed into a mans heart to conceive what a great mercy God hath vouchsafed unto him, if he hath bestowed any grace upon him; therefore be chary of it, and remember *Lots* Wife; remember those fearful examples; remember how *David* brake his bones; remember the miserable, distressed, uncomfortable condition thou mayst bring thy soul into, if thou dost not take heed to thy selfe? and if thou beest in such a condition, consider what gracious promises there are to help thee up again, and what gracious examples, to make thee think with thy selfe, there is yet grace, and mercy, and quickening for me; and if I seek God, he will assuredly be found of me. *Use 2.*

The third Use. Is it so, that a childe of God may fall so foulely? Then let not any man stumble at this Doctrine; let not any think a childe of God cannot fall to be so dead; I say, doe not stumble at it, but rather see if it be not thy case, if thou art not fallen down into this depth of misery; for what have I said? did not I say that a childe of God might lose his zeal? Look abroad what zeal is up and down, what yearnings when the Church is in misery; nay, what need we look abroad? who hath zeal against his own sins and corruptions? Again, did I not say that a childe of God may lose his affections? what affections are now a dayes? we heare Sermons, but what affections are stirred up, either in hearing, or speaking the Word of God? So for prayer, what affections are there in prayer? So for sin, what griefe is there for our sins? There is no affection or sorrow at all in us. Where is that same anguish of heart that should be in us for our corruptions? they are even lost; I speak not of wicked men only, but even of good people, though they be sensible of their deadnesse, and hardnesse of heart, though they see it, yet they are not able to relent at it; Then for desires, where are they? Did I say a childe of God may have hardly any desire almost, not be able to wrestle with God for grace, and tug for it; and is not this our case? What frozen prayers? what cold devotions are sent up from day to day? So, did I say a childe of God may be senselesse of sin? How far hath this distemper grown upon us now a dayes? our hearts might even ake to be privy to that backwardnesse, and untowardnesse, and unfruitfulnesse; I say, it might make us to be at our wits end, until we were delivered, and yet no man complaines; there is complaining in a dull manner, but no mans heart bursts almost. Again, did I say a childe of God may grow palpably vain, and proud, and worldly, that a man that hath but halfe an eye may see it, and take notice of it? is not it thus among us? how do we discover our shame whersoever we come? those that have but half an eye see how worldly we are, and how we have *Use 3.*

no mind to God, and the things of eternal life; is not this our converſation from day to day? nay, the very world ſees it, they ſee how heartleſs good people are grown.

The laſt uſe may be to rap all mens fingers off, that think to comfort themſelves with this that hath been ſaid; there are theſe things will anſwer theſe conceits; firſt, all this is nothing to thee, unleſs thou wert once a godly, holy, zealous man; for all theſe examples are of men that were once zealous and forward for God and goodneſs; they were once changed from the eſtate of nature to the eſtate of grace: And again, when they were fallen, they gat up again, and were the more wary and watchful afterwards, but it is not ſo with thee.

Cauſes of deadneſs. 1. Gener.

Now we come in the next place to ſhew what are the cauſes of this deadneſs of mens hearts, in theſe times wherein God hath revealed himſelf more fully and clearly; the general reaſon of this is the giving way to ſin, and not looking to themſelves to abſtain from ſin, and have a care of the commandments of God, and walking before him as they ought to do, which thing is an horrible deader of the heart; as *Solomon* ſpeaks concerning the adulterer, *he knows not that the dead are there*; when a man gives way to ſin, to worldlineſs, or paſſion, or any other corruption, he doth even go where the dead are, and there where the gueſts of hell are; if a man gives way to pleaſure, to be carried away with ſinful delights, this will dead a mans heart; as the Apoſtle ſheweth of the Widows that lived in pleaſure, *1 Tim. 5. 6. they were dead while they were alive*; as ſoon as ever *David* gave way to his ſinful corruptions, his heart was deaded preſently upon it, as may appear by the prayer he had afterwards, when he came to himſelf, and to look out for quickning, *uphold me with thy free ſpirit*, *Pſal.* 51. 12. as who ſhould ſay, I feel a baſe dull ſlaviſh ſpirit come upon me, that former livelineſs that was in me it is wofully decayed; ſin had made a mighty breach in his ſoul, it had knockt off his wheels and made him dull, and therefore he is fain to pray that God would give him a free ſpirit again; ſo it was with *Peter*, as ſoon as ever he had given way to his curioſity, and ſecurity, and preſumption, he would needs go and ſee ſights, he would go into the high Prieſts hall, and ſee how the buſineſs went; he did not ſee the proneneſs of his heart to be carried into ſin; now you may ſee how wofully it deaded his heart in a moment, as ſoon as the damſel ſpake, *thou alſo wert with Jeſus of Galilee*; a man would wonder how no life at all almoſt appeared in that mans heart; if he had had any life, would he have carried himſelf in that faſhion? his life was ſo gone, that *he curſed and ſware that he never knew the man*; if he had any life in him, he would rather have ſaid, what if I were with Jeſus of *Galilee?* I was with him, and I am with him, and I will be with him, I am ready to dye with him, I profeſs my ſelf to be his Diſciple; he had no heart in the world to ſtand for Jeſus Chriſt; he had no heart to appear in pleading for him, and expoſe himſelf to danger for him; he was now called to it, but he had no heart at all; ſin it is even like aſhes caſt upon the fire, the fire cannot then ſend forth its heat; ſo ſin doth even caſt aſhes upon the ſoul, that it cannot expreſs ſuch life as otherwiſe it would.

Prov. 9. 13.

Mat. 26. 47.

The firſt reaſon is, becauſe ſin is a ſoul killing thing; it is like *Mare Mortuum*, the fiſhes dye as ſoon as ever they come there; ſo when the Divel hooks a man into ſin, he hooks him into the dead ſea; as the Apoſtle ſaith of the *Epheſians*, *you were dead in ſins*; if the Divel can but hook a man into ſin, he is preſently in the dead ſea; *Hoſ.* 13. 12. it is ſaid of *Ephraim*, *when he offended in* Baal *he died*, &c. before, when their affections were up, and they trembled before God, they were lively; but when they gave way to ſin and iniquity, the Church preſently died, they withered away more and more till they came to nothing; therefore the Apoſtle calls the Law of ſin, the

Eph. 2.

the Law of death; *the Law of the spirit of Christ hath freed us from the Law of sin, and of death*, Rom. 8. 2. sin doth even bring a man to deaths door; it doth weaken all the powers and faculties of the soul, that a man cannot stir to any duty; it makes a man like a snake that is frozen with the cold, it cannot stir; so it is with a man when he gives way to sin and iniquity, it freezeth all the powers that are in him, and leadeneth all the powers of Gods spirit; it is even like a *weight*, as the Apostle calls it, *Heb.* 12. 1. If a man should have a great weight upon his back, fetters upon his legs, how can that man go? he must needs go very dully: so it is with sin and iniquity: when a man gives way to it, it is like plumets of lead, like great weights and burthens that clog a mans heart and affections, it makes them dull and lumpish and heavy to any thing that is good; as Christ speaks of the cares of this life, if a man give way to them, *they will overcharge the heart*; they will lie heavy that the heart cannot stir, *Luke* 21. 34. sin poysons all the soul, it poysons the mind, that a man cannot look upon things as he did; it poysons a mans heart, though his heart were deeply affected towards God; it is strange, if a man give way to sin how it will take off the affections from God, it separates between God and the soul, and comes between God the fountain of life and the soul, and therefore must needs be a killing and deading thing.

Secondly, Sin is a deading thing, because it doth grieve the holy spirit of God that dwels in a man; you know all the quickning of a Christian consists in the gracious assistance of Gods spirit; as long as Gods spirit is pleased to go along with us, and work our works for us, then we can pray and deny our selves, then we are fitted to every good word and work; but if the spirit of God retire, if it withdraw and suspend his actions, and forbear his operations, what can a man do? a man is even a block without the spirit of God; now though the spirit of God delight never so much in doing good to the Saints, and delight in accompanying of them, and assisting of them, and enlarging of them in all their wayes; yet if they give way to sin directly, he will be grieved, and sent sad back again to heaven, as it were; and when the spirit of God is grieved, all must needs go sad and heavy with the child of God; suppose a child of God give way to vain talk and discourse; you shall see what the Apostle saith, this will grieve the spirit of God; *grieve not the spirit of God, whereby ye are sealed to the day of redemption*, Eph. 4. 13. he speaks of that very sin, if a man give way to it, the spirit of God will be grieved; though formerly he was pleased mightily to help, yet now he will withdraw: and then how dully shall a man go on? so if we should give way to the suffering of our hearts not to be affected with God and his truth, not to see God in all his wayes, in all his goodness, and dealings, that we should not be thankful, this will quench the spirit of God, it will quench its motions; as if a man should pour pail-fuls of water upon the fire, so this will *quench the spirit of God*, 1 Thes. 5 18, 19. there is a manifest dependence between all those exhortations; and this is certain, let a man once not be affected with God, let him not see Gods goodness in all his wayes, let him not be affected with Gods mercy and loving kindness, it will quench the spirit of God; and then consider what a lamentable case a man shall be in.

Thirdly, Sin must needs dead a mans heart, because it doth put a most woful bitter hard task upon the soul to go through; for you know hard tasks stir up reluctancy against them; when a man hath an hard task to go through, the very thought of it dulls him; it is like a stone upon his heart; now let a man sin against grace and the goodness of God, and Gods gracious dealing, let a man sin against these, it doth put a man to a most hard task to go through, to go and humble himself before Almighty God; and the

ſoul ſhall find a world of conflicts, that he is loth to come to it, loth to deal about this bitter buſineſs, to go about to renew his repentance with bitter remorſe for his ſins; it is like a deſperate debtor that hath run himſelf over head and ears in debt; the very thought of coming to a reckoning is death to him, he cannot abide to think of it; it is like a boy that hath made falſe Latine; if his Maſter ſhould call him to conſtrue and pearſe it, and give a rule for every word, he knows it is not according to rule, he hath not looked after rule, and every thing is falſe: now he cannot abide to come to conſtrue and pearſe it; ſo when a man hath provoked God by his ſins, and hath broken his covenant, and ſlighted his ordinances, when God calls him to conſtrue and pearſe, what do you make of ſuch an action, and ſuch a word, and ſuch a thought? the heart is even afraid of theſe things, as a dog is of a whip, it is an hard task to be brought to this; as *David*, when he had yielded to his ſecurity, and idleneſs, and unwatchfulneſs, and ſo had given way to Satan, you may ſee what an hard task he brought upon his ſoul, and how his ſoul was ever afraid to go about humiliation: how many frowning looks doth a man caſt upon the pykes he muſt go through, if he mean to obtain mercy; it even deads him as a dagger at his heart; *David* was loth to come to this, to come to a reckoning, to come to be humbled; when *Bathſheba* ſent him word that ſhe was with child, then God called him to a reckoning to be humbled; God told him to his face it is high time to be humbled, and aſhamed; God hath been laying rods in brine for thee, and to bring thee upon the ſtage, and to make thee odious and vile in the ſight of the world; yet he was loth to come to a reckoning, he ſhun'd it, and ſhut his eyes from ſeeing it, he deviſed tricks to ſend *Uriah* home to his Wife; and when this would not be, but *Uriah* carried himſelf conſtantly, with feeling of the caſe of the Church that then lay in the field againſt their enemies; this could not but call for humbling, yet he ſhunned it ſtill, and inſtead of humbling himſelf, he went further into the briars, and made *Uriah* drunk, thinking then he would go home; it is impoſſible but he ſhould ſee the hand of God in all this, that he gave him a warning to down on his knees; but he ſhunned it again, and inſtead of humbling himſelf, he deviſed the death of *Uriah*, and when news came *Uriah* is dead, which one would think ſhould have been as an hammer to have knockt him down, he puts this off, *the ſword kills one as well as another*; and till the Lord was pleaſed to ſet it on, he could not be brought to humble himſelf; thus it is, ſin puts an hard task upon a man; a man may eaſily ſlip into ſin, it is a merry way unto it; but when a man is once in, he cannot get out again, without tearing and rending, and abaſing, and caſting himſelf down before God; this is an hard task, and the ſoul ſhall find abundance of reluctancies, and the very thought of it deads the ſoul, unleſs the Lord be the more merciful.

A fourth reaſon why ſin deads a man, is, becauſe ſin defiles the conſcience, for ſin is a dead work, and it goes into the conſcience and defiles it, until *it be purged by the blood of Chriſt*. *Heb.* 9 14. ſin is a dead work, and the winding ſheet of it is the conſcience; preſently as ſoon as a man doth iniquity, this dead work runs into the conſcience: and catcheth hold, and this defiles the conſcience, and puts guilt into it; and nothing in the world more deads a man then a guilty conſcience; why becauſe it knocks a mans fingers off from that which ſhould enliven and quicken him, it makes him ſee that he doth defile Gods promiſes if he medle with them, *Iſa.* 38. 16. the promiſes of God are the *things by which men live*; now when the conſcience is guilty, it doth even knock a mans fingers off from the promiſes, it tells him this guilt muſt out firſt, before he can apply the promiſes, nay, the very hearing of the promiſes deads his heart, and this is the reaſon why good

people

people, as long as they have not clear consciences, rather call for Sermons of judgement then of mercy; and their consciences say the promises doe not belong to me: I know God is an holy God, and his promises holy, and it is no meddling with them without holinesse; therefore when a man gives way to sin, he must needs dead his heart, because he defiles his own conscience; and therefore no wonder that there is so much deadnesse up and downe, when there is hardly a clear conscience in the Country; nay, good people, how slightly doe they deal in this case, and hinder their own life and quickning, because they have not a care to come before God with a cleare conscience!

The fifth Reason is, Because sin doth either utterly destroy, or mightily weaken all assurance of welcome with God; and therefore no marvel if it dead the heart; for if a man cannot look for comfort and entertainment with God when he goeth to him, it takes man off from that willingnes to come into Gods presence, it makes a man shie of God, and of Jesus Christ, and his Ordinances; it makes a man that he hath no desire to pray almost, nay, sometimes he hath no heart at all; nay, sometimes he totally omits the duty, he is so afraid, he cannot goe to God without carnal feares and misgivings, and horrours; and this takes the heart quite off for a time, that he cannot pray at all; it is like a childe when he hath committed some villany that he knows his father knowes, he is shy of coming into his fathers presence, he is afraid to come where his father is, he knowes he shall be chid, and hear of his doings; so it is in this case; it is not thus with wicked and ungodly men; for they can look God in the face; but Gods own people, when they sin against God; it must needs take off that cheerful willingnes to goe before God, that delight to be in his presence, that comfort in prayer; sinne makes it an irksome thing; sinne makes a man to have little heart to deal with God; for the heart doth not love to be caught by God in Satans company, or of any lust; as a servant cannot abide that his Master should take him in any villany or unfaithfulnesse; if he hath been unfaithful, it would kill his heart that his Master should take him in it; so it is with Gods children, let them sinne against God; it doth dull and dead their hearts, in regard of the throne of grace, it makes them have small heart to come before it: See it in *Jonah*; when he had fled away from God, and had put off Gods charge, and was gone downe to *Joppa*, and was shipped into the Sea, see whether he had any minde to pray, or call upon God or no; he had none in the earth; nay, he was afraid of God, and shy of his presence, he knew he should be upbraided; indeed when God laid it upon his conscience, then *Jonah* prayed; but he did not pray before that, if he did, it was as good as nothing: So it is noted of *David*, when he had committed his sins, he confesseth he roared to God, but we can hear of no prayer; but when God sent *Nathan*, then he could pray; it is the title of the 51. *Psalm*, *A Psalm of David when Nathan came to him*; then he could pray; but all the while sinne lay upon his soul, he could not pray: or if he did, he did but roar, he came before God with horror, and unbelief, and dismay, and had no comfort: Now when a man is privy to sin, what man that hath the knowledge of God, how ill God likes these courses, how ill he likes a mans pride and security, and neglect of worship and service; how can it chuse but the thought of these things should gall his heart? And thus we see for the general, that it is sinne that deads mens hearts, when they give way to it. Jonah 3.

Now for particulars, What are those sins that cause this deadnesse up and down? First, the niggardlines of people in Gods service, they will do no more for him then they must needs doe, whereas a quickened heart that loves quickning, will rather overdoe then underdoe, and will rather superabound, 2 Partic. 1.

a bound, then be wanting; there are many duties in Religion that we have no expresse text of Scripture for, for such a quantity, or such a measure, or such a time, or how often; as how often we should pray in secret every day, how often we should meditate, and how long at a time, how much we should give out of almes, how much we should doe thus and thus; the duty is commanded, but the quantity for time or frequency is not expressed in Scripture; there be a thousand things of this nature. Now a man that loves his own quickning, will rather overdoe in this case then underdoe; as it was with *Philemon*, Phil. 21. *Paul* you know was to entreat him to doe an act of kindnes to receive *Onesimus*; now, saith he, *I know thou wilt doe more then I ask of thee, &c.* He would rather overdoe then underdoe: So it was with the *Israelites*, when God would have them offer to the building of the Tabernacle; he did not tell them how much, but they would rather overdoe then underdoe, *Exod.* 36. 5. They brought so much, that the Lord was fain to say *there was enough, and too much*: So it was with the *Macedonians*, 2 *Cor.* 8. 3. *Paul* asked a little, they gave more: So it is with a man that loves quickning; if God bid him pray twice a day, rather then fail he will pray thrice a day; if God hath required some time in his service, he will rather give him more time then afford him smaller time, as Christ saith, If a man will have thy coat, let him have thy cloak also; as who should say, rather overdo then underdoe, if thou beest called to doe any thing for the glory of God, and the good of thine own soul, or the good of others; we should imitate God in this; God gives his people above that which they ask; so we should doe more then is asked. I doe not mean as if we could do more then God bids us; for God requires *all the heart, and all the minde, and all the* Matth. 22. *strength*; but I speak of a frank and free heart; when he doth not know what measure God sets down in his Word, he will rather doe more then lesse; he will rather be with the forwardest then with the backwardest, if he love his own quickning; but when a man growes niggardly in Gods service, and will doe no more then needs must, and takes advantage that he may doe as little as may be, this deads the heart; because there is no expresse place in Scripture for prayer in this kinde, he will take any advantage in the world, for his own security, and worldlinesse, and listlenes in Gods service, he lieth at catch; in this case this man sets open his heart to all deadnes; therefore no marvel he hath no life; where is a man in town or country, that is like to *Philemon*, that a Minister may say, *I know thou wilt doe more then I say?* It were well if we could say, thou wilt do as much as I say; nay, it is come to this pass, we may say, I know you will doe nothing at all; I may bid thee doe this and that, but thou wilt do nothing at all; people will hardly regard the Communion of Saints at all, they will hardly regard secret prayer at all, they will heartily regard any of those duties upon which life and quickning so much depends; and this is one cause of the horrible deadnes that is everywhere.

Secondly, Another cause is unwatchfulnes; people doe not watch over their soules, and over their wayes, they doe not ponder their paths, they have not an eye to their wayes; this is a great cause of deadnes of heart: therefore here when Christ chargeth the Church of *Sardis* with deadnes, *I know thou hast a name to live, but art dead*: In the next words he gives a remedy, *Be watchful therfore*; as who should say, here is the cause of thy deadnes, thou hast not been watchful; if thou hadst been watchful, thou hadst escaped all this deadnes; if thou hadst stoop upon thy guard, and looked well to thy wayes, this had never been; if a man be quickened at any time, the Devil lieth at catch; and if he doe not watch, he will be deaded again, as the Apostle saith, 1 *Pet.* 5. 8. A man had need be watchful, else he can never preserve himselfe from the temptations of Satan;

when a City is beleaguered with the enemy, there are ever some Watchers and Scouts that lie in wait, that so if any danger be towards, they may give warning, lest it be surprized on the sudden; so when God doth good to our hearts, how should we keep watch over our soules; for we are beleaguered on every side, sometimes with presumption, and sometimes with despair; we are every way in danger, therefore we had need to watch; no sooner had *Eve* gone apart from her husband, and looked here and there, but the Devil took her presently; no sooner had *Noah* begun to taste the liquor of the grape he had planted, and delighted in it, but presently the Devil hooked him in, which he might have prevented if he had been watchful; the Devil is that *Nimrod*, that greedy hunter, that goeth up and down, and makes pits, and layes snares to catch souls, and if we doe not watch, we fall into them, 1 *Cor.* 2.13. *Paul* saith, *I was among you with much feare*; he knew what danger he was in, therefore he was in much fear; if we did love our own quickning, and the cherishing of whatsoever grace we have received, we would watch over our selves; but where is this? generally all the world is fast asleep, even good men and all; the Devil may sow what tares he will, there is no watching in prayer and in hearing of the Word, and doing good duties; no watching in observing the Sabbath; no watching in company; no watching alone; what may not the Devil doe, when we are all as sleepy dogs, and love to snoar? and dulnesse, and deadnesse, and blockishnesse, and worldlinesse, and unsetlednesse grows upon us to the utmost; there is no body watching against temptations, they may come flowing in like violent waters, there is no withstanding of them; people are like to *Saul*, that was marvellous finely quickned at one time, he would not goe on in his envy against *David*, he should not die by any meanes; no, his heart was so enlarged, that he bound his soul by a covenant, that he would be as good as his word, *As the Lord lives he shall not die*. *Jonathan* had used many arguments, and they so wrought upon him, that he could give the right hand to *David*, and all his malice was out, and *David* was a great man at Court again, 1 *Sam.* 19. 6, 7, 8. But for want of watchfulnesse, within a little while the evil spirit came into him, and he would have murthered him again; so *Jonah*, when he had run from God, and God had humbled him, now he would never follow lying vanities any more; now he would goe to *Nineveh* and preach, let what danger would come; but by and by, not looking to himselfe, he is as much out of tune again as ever he was, as if he had never had these shinings, he was overgrown with passions, *I doe well to be angry, even to the death*; I cannot tell which was the fouler distemper. Jonah. 4

A third Cause of our general deadnes, is the lowness of Religion, which men generally content themselves withal; a low kinde of Religion, that will never reach half way to Heaven, that will never attain to any quickning; Religion, it is a very high thing, *Prov.* 15. 24. it is a thing *alone*, a man must raise himself aloft, when he means to come into the way of eternal life; it is an *high calling*, *Phil* 3. 14. It is said of *Jehosaphat*, that *his heart was lifted up in the wayes of God*; *Jerusalem*, that is *above*; all godly souls that have true Religion indeed, are men *above*: Now people generally content themselves with a low kinde of serving of God, that doth not come out of the suburbs of Hell and condemnation; the suburbs of hell reach a great way, a man may goe even to heaven-gates, and yet be in the suburbs of hell; but to get into heaven, and escape hell beneath, is an *high pitch*; but men seek out a low way by the valleys, they think to come to heaven this way, it would choak most people to say, that *their conversation is in heaven*, as the Apostles was; that they are *strangers upon earth*, as the Patriarchs were, that they hate every sinne, as all godly men doe, that 2 Chron. 17. Gal. 4. Phil. 3.

they

they go mourning all the day long under their corruptions and failings, and that it is the greateſt grief of their hearts that they walk not according to Gods goodneſs, and that they uſe all means to get rid of their ſins: that they delight in every ordinance, that they delight in Gods Sabbaths, and hunger and thirſt after righteouſneſs; it is the greateſt deſire of their ſouls and hearts to do thus; it would choak them to ſay this, no they never attain it; this is the way of life that is above, but it is too high for fooles; therefore no wonder that men never come to quickning, for they are not in the way of life, for *the way of life is above*, and they grope after the things below, and have not their converſation above; now how can we look for quickning, when we do not go in the way of life which is above?

Pro. 15.

Fourthly, Another reaſon is the vanity of mens minds; this is the cauſe of horrible deadneſs, *Pſal.* 119.37. vanity when a man gives way to it, it doth horribly dead the heart; vain thoughts, vain ſpeeches, vain expences of time, vain meetings together without benefit, theſe are deaders, they lock up mens hearts, and exhauſt all the good, and all the ſap of any goodneſs in them; 'tis true, the children of God may talk how things go in a far country in the Church of God and other places, and they may talk of their buſineſs in the world, and this may be like bottle-beer; when it is firſt poured out into the cup it ſeems to be all froth, but by and by it turns to good liquor again; ſo though theſe diſcourſes about worldly affairs, and how things go are froth, if they go no further; yet if they turn to good ſubſtance, and are ſanctified, and brought home to the heart, to edifie and awaken, and bring a man nearer to God, now they are good where there is a good uſe made of them; but otherwiſe they are horrible inſtruments of death, and ſoul-murther among men.

Fifthly, Mutual example; we do even dead one another; for people are apt to look upon one another; Miniſters upon people, and people upon Miniſters, and Miniſters one upon another, and if we be not much caſt behind one another, we hope all is well with us; this is that which deads peoples hearts; whereas people ſhould follow Gods light, Gods dealing with them, and not look upon others; and if we look upon others, we ſhould look upon thoſe that are quickned, *Luke* 7. 44. *ſeeſt thou this woman*, &c. there was a woman was quickned indeed, her bowels melted, her eyes were fountains of tears, her very ſoul was affected, ſhe was quickned indeed; *ſeeſt thou this woman?* ſo if we will look upon others, upon the Saints of God, *ſeeſt thou this woman?* look upon thoſe that are moſt quickned; but when we look upon others, and ſay, ſuch a one doth ſo and ſo, and why may not I? I may do as well as he; when we do thus, this is apt to dead our hearts.

The ſixth cauſe of deadneſs, is covetouſneſs and worldlineſs; Chriſtians that have been weaned from the world, ſo long as they keep their minds off from the world, and ſet them upon better things, they are full of life and quickning, and are able to pray and confer ſweetly; but when as once they come to let in the world again, this doth mightily dead and damp their hearts, this doth wonderfully lay bolts and fetters upon their ſoul, that it cannot go on as formerly, as the Apoſtle ſhews, 1 *Tim.* 6. 10. as ſoon as ever a man gives way to look after the world, preſently, if he had any faith he erres from it, if he had any quickning before, he is now deaded; this deaded *Demas* his heart; for a time he was ſo full of life, that he was able to hold company with St. *Paul*, but when this came once to take poſſeſſion of him, *Demas hath forſaken me*, he was gone, he was able to hold company with *Paul* no longer; worldlineſs will quickly take off all the affections, and all the quickning that was in the ſoul, it will preſently fail, and die, and decay; therefore you ſhall ſee when the Lord would ſet down how

2 Tim. 4.

how dull *Ezekiels* hearers were, and how heartless, he lets down this as a reason of it, *their heart is gone after their covetousness*, Ezek. 33. no marvel then they went not after *Ezekiels* Sermons; for their hearts could not go after both at once; so long as their hearts were after the world and profits, they must needs be dead and untoward to the word of God; therefore the Apostle saith, *Eph.* 5. 3. *let not covetousness be named among you, as becometh Saints*; as who should say, it will utterly dead and kill all your Saint-qualities and dispositions that are in you, if you suffer your hearts to grow earthly; the damps of the earth as one saith, doth not more quench a candle and put it out, then the love of the world doth damp grace, and put it out presently; and this is the cause of that deadness that is grown among us; we are grown worldly, and the world carries us away; we are all for the world, so that all our words, thoughts, affections, carriages, they are all little else but worldly; most people have many businesses abroad in the world, riding abroad into the world; but who takes that short journey into his own heart? people can tend businesse with every body else but themselves; they know what is done beyond sea, and the countries round about, and yet hardly any one marks how things go in his own soul, whither he goes backward, or forward; whither he gets, or loseth; every body can ask how others do, but no man looks how his own soul doth; people are grown at great distance from themselves; I speak not of drunkards or prophane persons, such as are absolutely dead in sins and trespasses, but I speak of Christians in whom we should look for life; we are grown strangers to our selves, we are out of our own reach, we are grown to a mighty distance from looking to our own estates and conditions as we ought to do; our minds are scattered up and down about other things; therefore no marvel we are so heartlesse towards God.

Seventhly, The next cause is idleness and spiritual sloth, when men let their minds go as a boat without a guide; the boat goeth uncertainly when it hath no body to guide and steer it; so people let their thoughts, and hearts, and minds run at all adventures; people do not take pains with their own hearts, and hold them to that which is good; we let our hearts be like the field of the sluggard, any thing may grow in them for all us; we do not look to our hearts, that we may have good things grow in them, and that we may fence our hearts from those things which may make us untoward in the wayes of God; if we have any stirrings at any time, we are like idle huswives; when the liquor hath done working they forget to stop up the bunghole; so when men have any stirrings, then they are in motion and action; but when they are gone, they let their hearts get a vent and they are deaded again, as if they had nothing at all; as *Solomon* shews, *Prov.* 19. 15. though a man hath enough for the present, yet if he grow idle, when that is spent he will famish and starve, and die; *the idle soul shall suffer hunger*; may be he hath something now, but if he be idle and sluggish, that may be all spent, and then for want of supply he may famish; so it is with the soul; though it hath something for the present, yet if it be idle, and sluggish, and slothful, and take not pains from day to day, it must needs go to wrack; when God gives us knowledge of sin, we should improve that knowledge to root out sin; when God gives us insight into graces, we should employ it, that we may get those graces; if God give us his ordinances, if he give us a Sermon at any time, we should presently work with it. As it is with a graft that a man cuts off to plant and set, if he lets it lie till it be dead, it will never grow, but if he presently plant it, it will take in the ground and prosper; so if a man would presently take a good motion when it comes, if he would presently take hold of a reproof or counsel given him out of the word of God, while it hath life in it, and works upon his heart,

the heart might receive much benefit; but when people are blockiſh and dull they are not willing to take any pains, no wonder though they go down as they do, *Eccleſ.* 10. 18. *by much ſlothfulneſs the building decayeth*, &c. it is ſo in the ſpiritual building; if people be ſlothful, all gracious things muſt needs vaniſh away, and go out more and more; and this is a moſt grievous thing; it is generally among all people, nay, among the better ſort; for wicked men that live palpably in ſin, they are ſtruck dead in ſin, and never had any colour of life; but I ſpeak of thoſe that have had ſome kind of quickning, yet notwithſtanding ſuffer themſelves to be deaded through idleneſs; when we go to prayer, we do not put forth our ſelves in prayer, our prayers are dead; when we go to the word, we do not put forth our minds, and therefore our hearing is dead; our hearts are like to a ſieve; when it is in the water it is full, but when it is once taken out again, not a jot remains; ſo it is while people are at a Sermon, may be they ſeem to drink in ſomething, and their hearts are affected (yet theſe people are rare too) but when they are gone, all is gone, all leaks out again for want of ſtopping, for want of obſerving the things they have heard; this is the reaſon there is no more life among Chriſtians, becauſe they are ſo idle and ſluggiſh; *thou evil and ſlothful ſervant* ſaith Chriſt; when a man is a ſlothful ſervant, he muſt needs be an evil ſervant; Chriſtians will confeſs may be now and then of grace, but with ſuch looſe thoughts that there is no edification or quickning; nay, their hearts grow dull and ſleepy under the ſame; how is it poſſible a man ſhould get any quickning, or keep it without labour and pains? men muſt labour for it, as the Apoſtle ſaith, *give all diligence to make their ſure*; it is ſaid of *Paul*, that *he followed hard after the mark*; there is nothing can be done in this thing without labour; as it is with our outward callings if a man will have a living in the world, he muſt labour for it; the earth will bring forth no fruit unleſs he till it, and take pains about it; ſo it is here much more; a mans heart by reaſon of ſin, is curſed as the earth is, and it will bring forth nothing but weeds, vanities, fooleries, and vile paſſions, and inordinate affections, unleſs a man be ſtill husbanding of it; therefore unleſs a man be diligent in this work, he can never be quickned.

Matth. 25.

2 Pet. 1.
Phil. 3.

Eighthly, In the next place, the neglect of ſecret duties is the cauſe of the deadneſs of our hearts in all duties of Religion; ſecret duties are the beſt quickners; when a man goeth alone, and ſerveth God alone, as it is ſpoken of *Peter*, when his heart was dead and untoward in the high Prieſts hall, if he had had any life, he would have ſtood for Chriſt; What if I be one of them? what ſay you to that? I am one, and I confeſs it, and if that be my fault, it ſhall be my fault ſtill; but he was dead and had no life; now what courſe did he take? *he went out* (and went by himſelf) *and wept bitterly*; he went to a private and ſecret duty, to humble his ſoul before Almighty God: when a man is ſick and would recover his health, he goes and betakes himſelf to a chamber, and ſhuts the windows, and will not let the air come in; ſo if a man would recover life and quickning, the ſaving health of his ſoul, he muſt take himſelf to his chamber, and privately deal with God concerning his own ſoul, as the Prophet ſpeaks, *Zech.* 12. *every family apart, the houſe of* David *apart, and the houſe of* Nathan *apart*; when *Jeremiah* would humble himſelf before God, *Jer.* 15. 17. *I ſate alone*, ſaith he; ſo even go and ſit alone.

Matth. 26.

But you will ſay, are not publique duties better then private? 'tis true: they are ſo, when we may have publique duties as on the Sabbath day, or any other day, when we may go to publique ordinances, then to go to private duties, to private prayer, &c. this is to deſpiſe Gods publique worſhip; but if we be not diligent in ſecret duties, in private calling upon God, if we be not

frequent

frequent in theſe, all outward duties of Gods worſhip will do us no good; the preaching of the Word will do us no good, except we preach to our ſelves; the prayers in the congregation will do us no good, if we pray not in our cloſets; now when men neglect private prayer, and ſeeking of God; when a good motion comes into their mind to ſeek God in ſecret, they put it off, they will do it anon, they ſhall have more lieſure another time, and if they do it, they do it lothly and hoverly, even ſo, ſo, they do not do it roundly and throughly as they ought to do; this deads their hearts, *Lam.* 3. 28. the Church *ſate alone*; that is the way to be quickned; if a man did love quickning, he would plot and ſtudy to be alone, nay, he would ſearch all the corners of his houſe for privacy; if he did love his own quickning, he would do thus, he would be frequent with God in ſecret; it is noted that the greateſt work that ever *Jacob* did, it was in private, *Gen.* 32. 24. he had ſent all his company away, and diſpatched them over the brook, he *was left alone, and ſo went to tug with God all alone, and there wreſtled ſo hard, that he would not let the Angel go until he had bleſſed him*: ſo this were the way for people to take God aſide, and go between him and them, and there afflict their ſouls and acknowledge all their vileneſs, there to be inſtant with him, and look up to him and bleſs him; as it is noted of our Saviour Chriſt, he would ſhift out of the way many times, and go and pray alone, *Mat.* 14. 23. We may do that when we are alone, that we cannot do in any company; we may ſpeak that in private, which is not fit for the Wife, or the brother to hear; a man may do that alone, which he is not able to do when he is in company; how many ſecret arguments hath a man to move God in private? many ſecret buſineſſes that only God and his own ſoul knows off; ſo that if he would be diligent in private duties, he knows not what good he might do to his own ſoul: Now the neglect of this bleſſed Ordinance of God, of ſeeking of him in ſecret, is the cauſe of this deadneſs; nay, the want of this duty is the cauſe why publique Ordinances do us no more good.

Ninthly, The next cauſe of deadneſs is the not looking after inward duties in a mans own breſt; ſpiritual life and quickning is an inward thing, and it is inward duties that muſt cheriſh it; and the omitting of theſe duties doth moſt deſtroy it and let it die. I ſay inward duties; outward duties it is more eaſie doing of them; as for a man to pray, and hear, and receive the Sacrament, and externally to obſerve the Sabbath, or outwardly to confer and ſing Pſalms, and read a Chapter; theſe outward duties a man may do them with more eaſe; nay, hypocrites may do them, and do do them, and yet never come to life and quickning; they do them after their manner; but there is no man can do them aright, but they that are quickned up to God; but I ſay men may do this, and never be quickned; but now there be inward duties, and theſe are the main quickners of the heart, and the careleſneſs of theſe is a great cauſe of deadneſſe; but what are theſe?

It is the ſetting of God before a mans eyes, thinking when he goeth up and down of God, of his holineſs, of his precepts, of the danger of being under his diſpleaſure, and of the happineſs of being in his favour; it is for a man to be ſtriving againſt temptations, and oppoſing his own wickedneſs; if ſin riſe up at any time, to beat it down; theſe be inward duties, which no man can ſee; if a man were in the market croſs, he might do theſe duties and no man ſee him; no man can tell what a man thinks, what he is doing in his boſome; now I ſay, if a man would be careful of theſe inward duties, what a deal of good might he gain? theſe inward duties are they that raiſe up quickning, *Mal.* 2. 15. *take heed to the ſpirit*; many take heed to their lips, they will not ſpeak; and to the outward man, they will not do evil; but *take heed to your ſpirit*, *Eph.* 5. 19. *ſpeak to your ſelves*, ſaith the

Apoſtle, we ſpeak, may be, to others about God; this is an outward duty; but we ſhould ſpeak to our ſelves; if a man loved quickning, he would reaſon the caſe with his own ſoul, and ſpeak to himſelf, and ever and anon upon occaſion retire into his own boſome, and recoile upon his own heart, and commune with himſelfe; this is it, to be inwardly reſiſting the Devil, and cheriſhing of good motions; this is an excellent thing, and nothing deads a Chriſtian ſo much as the neglect of theſe duties. It is obſerved of *Nehemiah*, when he was ſpeaking to the King, he was doing of an inward duty at the ſame time, *Neh.* 2. 4. At the ſame time that he ſpake to the King, he was careful of the inward duty *to ſpeak to God* to bleſſe him, and to be with him: So when *Moſes* was exhorting all *Iſrael* to believe in God, *Exod.* 14. 13,14. At the ſame time when no body knew what *Moſes* did, he was doing of an inward duty, he was crying to God; as the Lord ſaith, *ver.* 15. *Moſes, why crieſt thou unto me?* This was when he was converſing with *Iſrael*, and talking with them; theſe inward duties may ſtand with any duty; they run along in prayer, and hearing of the Word: they run along when a man is in company, and when he is alone; when he is at home, and when he is abroad; when he is eating and drinking; theſe inward duties, if men would make much of them, it would make a man to have a gracious living heart. Now what ſhould ayle us but that we may doe theſe duties? we have no excuſe for the not doing of them; when we are in company, what ſhould ayle us but we may think thus? I will take heed now, I will not ſpeak words that my heart may reproach me for afterwards, I will behave my ſelfe as I ought; though a perſecutor of Religion were in company, can he know theſe thoughts? No man can perſecute or mock him for any of theſe; a man may think as good thoughts as he will, if he hath an heart to them; and this will keep up a mans quickning; when a man goeth abroad, what ſhould hinder but he may be imployed in inward duties, conſidering ſeriouſly, and thinking ſolemnly, how it ſtands between God and his ſoule? what ſhall hinder a man from theſe duties? Now the neglect of theſe is the cauſe of the deadneſſe of mens hearts; people come to Church, and hear Sermons; but what do ye do within? do you ſet up Gods Ordinances in your boſomes? do you ſet up a Chriſtian watch in your boſomes? and prayer in your boſoms? how do you go up and down all day long? is heaven in your boſoms? is the fear of God in your boſoms, preſerving and keeping of you? This is that which will quicken you; and a man can never be quickned, if he make not conſcience of this.

Laſtly, Another cauſe of deadneſſe, is peoples contenting themſelves with what they have attained unto; if they have gotten any thing, they are apt to ſet up their ſtaves there, and content themſelves as if all were well; this is the cauſe of the deadneſſe of peoples hearts, becauſe every little ſufficeth them; if they have but any hope that they are of God, and fear his name; if they finde they have any thing in them, they are apt to be ſecure, and not to be earneſt to grow in grace from day to day. Now when this gets into a mans heart, it will dead him preſently; therefore the Apoſtle, when he perceived many of the *Hebrews* deaded their hearts this way, he ſhakes them up, *Heb.* 6.1. *Leaving the principles of the doctrine of Chriſt, let us go on unto perfection:* As who ſhould ſay, Let us on, on, for ſhame unto perfection, let us proceed further, let us not ever be learning and never come to the knowledge of the truth; let us not be ever laying a foundation, and never building thereupon; let us not be ever going about repentance, and faith, and the firſt principles of the Oracles of God, and never come to perfection: This is the effect of the Epiſtles of *Peter*, that people ſhould not content themſelves with what they have, but that they

they may grow and goe forward; *Desire the sincere milk of the Word, that you may grow thereby*, 1 Pet. 2. 2. *and grow in grace*, 2 Pet. 3. 18. He is beating upon this, that no man should content himselfe with any measure already attained; if he do, his heart will be deaded, and made dull and blockish to all goodnesse; and this is another cause of the deadnes of peoples hearts, they are at a stay, they are at a stand; every man (may be) would be a good Christian, and a childe of God; and if he can get but any hope that he is a childe of God, now he is safe, and now he goeth dully and blockishly on, if he can but hold there; and if he hath any fears that he is not right, then may be he begins to stir himselfe a little; but as soon as ever he gets any hopes again that he is right, he goeth on in a blockish manner, and passeth over holy things otherwise then he ought to doe; and then if any spurs come into his conscience, and awaken him, may be he stirs again, till he gets up a little hope that his condition is good, and then he falls off, and grows as secure again as he was before; and this deads the hearts of people.

I come now to the meanes how a man may be quickened, and the first is this. If we would be quickened, we must believe in the Lord Jesus Christ, we must goe to him (I speak now to good people) if you would be quickned, you must goe and fetch it from the Lord Jesus Christ; he is a fountain of life opened unto all that come unto him; *I am come* (saith Christ) *that they might have life, and that they might have it more abundantly*, John 10. 10. Christ is not only come to quicken the dead, and raise them up that they may be alive towards God, barely, and nakedly; but he came to make all his people lively, that they should have more life and quickning, and be more enlarged in grace; he came not onely to work the thing, but to work a growth and increase of it more and more: Now if you would know how to come by this life in Christ Jesus, the only way is to believe in Christ, *John* 7.38 *He that believeth in me, out of his belly shall flow Rivers of living water*; there shall be rivers of spiritual life in that man, that shall never be drawn dry; so then, doe any of us stand sticking at this, how shall we be quickned, and shake off this deadnes that is in us? I say, look up to Christ, and labour truly and unfainedly to desire him, and hunger and thirst after him; if we did search after Christ, wee should be quickned presently; there is no man is dead, but he that hath no care to look after Christ, and desire him; if we would have Christ, if our hearts be open to him, if we doe but desire him, and long for him, if we have but these groanes, and outgoings in our souls, oh that I had but Christ shed abroad in my heart! if I had him, I should have life and quickning; if I had him, I should have right and title to all Gods heavenly comforts; if our hearts did but goe up and down longing after Christ, this is the way to attain to quickning. *Isa.* 55.1. *Ho every one that thirsteth, come ye to the waters, &c.* Come, and ye shall have waters that shall never be dried up; the want of faith is the cause of hardnes of heart, and of deadnesse; as our Saviour Christ, when he saw they were dead, *Matth.* 16. he did upbraid them *with unbeliefe*; if a man did but once believe, if a man did but truly cast his soul upon God, if he had but once his eyes opened to see the vanity of all other things, to see the danger of sinne and iniquity, the misery of all unregenerate people, and to see the worth of Christ, and the infinite goodnesse of God in Christ, what an admirable pearl it is to enjoy him; how it is better then life it selfe, better then the whole world, yea, then thousands of worlds; if a man did but see this, and had his heart affected with this, to be drawn to Christ, and to have his heart and minde run after him, to be possessed of him, this is faith; you that would know whether you have faith or no, if you had all the faiths in the world, you are Infidels;

Means of quickning. 1. Means.

infidels without this faith; but if you have this faith, you have true faith; if you have a heart running after Chriſt, minding him, and longing for him, and caſting your ſoules upon him for all good, accounting this your principal, and total, and main good, and accordingly affecting this, these are the works of faith; and if you have theſe works, you may be ſatisfied; believe in the Lord Jeſus Chriſt, ſet your hearts upon him, and ſeek after him, and you ſhall have all manner of good, even like it ſelf.

Second means The ſecond meanes is, a careful learning of the Word of God preached. When the *Corinthians* were marvellouſly blocked up in their minds and hearts, and were ſtraightned in good things, 2 *Cor.* 6 12. mark what the Apoſtle ſaith *v.* 11. *Our mouth is open to you. &c.* as who ſhould ſay, In our Miniſtery there is abundance of grace, abundance of life, and largeneſſe of heart, abundance of gracious things; all manner of good things we bring with us in our Miniſtery; peace, and comfort, and hope, and all the promiſes of God, and all the rich treaſures of Jeſus Chriſt; we come with our armes full; *you are not ſtraightned* here, *but you are ſtraightned in your own bowels*; as who ſhould ſay, you may be enlarged ſweetly by our Miniſtery; we deliver unto you abundance of grace and mercy, and abundance of ſupply; all thoſe deadneſſes, and lockings up of heart in you, would be healed by the Miniſtery of the Word; ſo may, I ſay, if your hearts are locked up, certainly it is for not taking what the Word offers; if you would come hungerly and greedily to the Word of God, with an heart deſirous to be edified and inſtructed, and to apply what the Word ſpeaks to your ſoules, certainly you ſhall here meet with abundance of grace and life; for the Word is the Word of life, and the Miniſtery of the Word is the Miniſtery of the Spirit of God and life, ſo that the deadneſs of all people is meerly from their own bowels; *you are not ſtraighined in us*, ſaith the Apoſtle; no, in the Miniſtery of the Word is abundance of life.

The third meanes is, A careful ſhunning of all thoſe cauſes of deadneſs which we named formerly; we muſt take heed of ſin; for if we give way to ſinne, it will dead the heart, it will make a make a man ſhy of God, and put a man to wofull tasks, and breed lothneſs to goe about duties; it will make a man to have a guilty conſcience, and dead a man that way; it will grieve the ſpirit of God, and quench all the operations, and ſweet influences, and gracious motions of the Spirit, that the ſweet livelineſſe of his workings will be gone away, if a man give way to ſinne; if he give way to the world, or ſlackning in a godly courſe; if a man give way to pride or vanity, or any ſin; this will dead the heart, a mans heart will preſently be deaded, if he give way to the Devil, and to his temptations. In particular, you muſt take heed of niggardlineſſe in Religion: they that love quickning, muſt labour for a frank and free ſpirit, that will rather overdoe in Gods ſervice then underdoe; as long as a man hath a free heart he ſhall have a quickened heart; therefore labour to preſerve it; do as *Philemon, I know thou wilt doe more then I ſay.* *Paul* knew he had a free ſpirit, that if he commanded him a little, he would doe more; he would rather overdoe then underdoe; our Saviour Chriſt calls for this free ſpirit: *If a man take thy coat, give him thy cloak alſo*; rather overdoe then underdoe in any good thing; have a free heart; if God bid thee pray, pray three times, five times a day, rather then not often enough; there be many duties that God doth not ſet down how often, and how frequently, and how long; now labour for a free ſpirit; rather do twice as much, then underdo.

Again, Take heed of lowneſſe of Religion, of taking up a low, base, and mean kinde of Religion, that will not reach the Kingdome of

God; there is a low kinde of Chriſtianity, that wil not be able to attain to ſalvation; a low faith, that doth not make a man to have his converſation in heaven; a low repentance, that reacheth not to mortification; a low profeſſion of Religion, that comes not to the power of Godlineſs, *Prov.* 15. 24. *The way of life is above*; it is an high thing, therefore take heed of low Religion; for people think that any kinde of righteouſneſs will ſerve turn: if they have but a little Reformation and Religion, they preſently think this is godlineſs; but let us take heed of this low Religion, that will never do the deed.

Again, We muſt take heed of want of Watchfulneſſe; we muſt ſet up a gracious and Chriſtian watch in our hearts from day to day; when the Lord had found fault with the Church of *Sardis* for being dead, in the next words he bids them *be watchful*; as who ſhould ſay, the want of this watchfulneſs, and looking to your ſelves, and having a care over your thoughts and affections, leſt you ſhould be drawn aſide, the neglect of this is the cauſe of all deadneſs.

Again, We muſt take heed of vanity; as *David* ſaith, *Pſal.* 119. 37. *Turn away mine eyes from beholding vanity, and quicken me O Lord.*

Again, We muſt take heed of covetouſneſs; for we ſhall never have any gracious work upon us, if we give way to it.

Again, We ſhould take heed of ſlacking and abating private duties; we ſhould carefully call upon God every day in ſecret, when there is no body by but God and our own ſouls; if we finde backwardneſs to this duty, know it comes from the Devil, that would drown us in perdition if he could; therefore we muſt reſiſt him, and goe about it; for certainly otherwiſe we cannot be quickned.

Again, We ſhould take heed of ſlighting inward duties, the holy ordinances of God in our boſoms, holy meditations, gracious ſtrivings againſt corruptions when they ariſe, ſetting the Lord before us, ſeeking Gods preſence in all places; we muſt have a care we have gracious purpoſes, and endeavours, and ſtrivings inwardly in our boſomes.

Laſtly, Let us take heed of contenting our ſelves with any pitch we have attained; but ſtill labour to grow in grace, leſt we fall ſhort, and never enter into Gods reſt.

The next meanes is to be earneſt with God to quicken our hearts; to pray to God for his grace, that God would be pleaſed to put life into us; we ſhould make *Elijahs* prayer, that prayed to heaven for fire to come downe upon the ſacrifice; ſo pray earneſtly to God to ſend down his celeſtial fire into thy heart, to warm thee, and heat thee, and ſtir thee up to that which is good; as the Church doth, *Pſal.* 80. 18. *Quicken us, and we will call*, &c. Of all Petitions under heaven, we ſhould pray moſt of all for life, next unto the glory of God, and the ſalvation of our ſouls (nay indeed, as the very meanes for both) we ſhould pray that God would quicken us; into all our prayers let us put in this Petition, that God would quicken us; evermore to have it as the ſtanding deſire of our ſouls, and the daily requeſt and ſuit we have at the throne of grace that God would quicken us; there is no grace we have more need of then this; and indeed it is that which ſets all other Graces awork; if we did know how ready God would be to welcome ſuch a ſuit, we would be more ready to pray to God for it; there is no man ſo tenderly welcome to God, as he that prayes for quickning; the more he is weary of deadneſs and common profeſſing of God, the more welcome to God; he would fain fear God indeed, and pleaſe God indeed; when a man is poſſeſſed with deep ſtudies how to attain to this, this man is a welcome man to the throne of grace; therefore let us ſtir up our ſelves to this; there is no mercy better then this, that God ſhould quicken us, *Pſalm* 119. 156. The fourth meanes.

119. 156. *Great are thy tender mercies, quicken me, O Lord!* He takes here quickning for all Gods gracious mercies and tender compaſſions; he takes the quickning of his heart as a gracious effect of Gods infinite mercy to his ſoul; if we had but this, how welcome would good duties and opportunities of doing and receiving good be unto us?

5. Meanes. The fifth meanes is to be diligent, and to take earneſt and effectual pains in this work, and in all Chriſtian duties, in all the worſhip of God; there is a ſecret bleſſing of God upon thoſe that take pains, even in the meaneſt calling; you ſhall have poor Widows that have four or five ſmall children to keep; yet being painful, it is a wonderful thing what a bleſſing of God is upon them, that they make a ſhift to live, and never come to trouble the Pariſh; ſuch a bleſſing of God there is upon the diligent, as *Solomon* ſaith, *The hand of the diligent maketh rich*, Prov. 10. 4. So it is in regard of ſpiritual life; there is a ſecret bleſſing of God upon the men and women that labour, and are diligent about the meanes of grace, and are careful to take paines to have them made profitable to their ſouls; upon thoſe that are diligent in prayer, and ſtriving againſt ſin, diligent in hearing of the Word, diligent in partaking of the Sacrament when it comes, and diligent about the Sabbath, that they may not loſe the benefit of it; it is a wonderful bleſſing that ſhall accompany ſuch men; they ſhall thrive in grace, when as others ſhall be like *Pharaohs* lean kine, that devoured all their fellows, and yet were lean and ill-favoured ſtill; it is not the greatneſs of a mans comings in that makes a man rich, but the well-managing of it; there is many a rich Heir comes to poverty, when as another that was never born to a foot of Land, yet with pains, and labour, and induſtry, is well able to live, and give more to any good uſe, then twenty baſe idle fellows; let a man hold but a little ground, twenty acres, he may grow more rich upon it, being a good husband, then another man that holds twenty times as much, and is a ſpendthrift, and lazy, and careleſs, and never looks how buſineſs goes forward; there is a bleſſing of God upon labour and induſtry, as *Solomon* ſaith, *Prov.* 13.11. *He that gathers by labour ſhall increaſe.* So it is here; it is not he that lives under the beſt Miniſtery, that is moſt quickned, but he that lives under a poor Miniſtery, and is diligent, he is better then hundreds that live under the powerfull Preaching of the Word, and never are carefull to improve it. It is noted of *Johns* hearers, that many of them had more life, then they that ſate under Chriſts Miniſtery: It is noted of *Job*, though he dwelt in *Midian*, where was no meanes of grace, yet he had more grace and life in his heart then almoſt all the Church of God that dwelt in *Zion*; there was hardly a man in all *Iſrael* like *Job*; *Paul*, though he came into the Vineyard after all the Apoſtles, yet by his labour and diligence he gat before moſt of them all; ſo a man that ſits under the Miniſtery, and takes pains with his heart, that the Sermons he heares may do him good, that he may be the better for them; if a man labours to get good by the Sacrament, to get good by conference; if he labour to have every Ordinance of God made profitable to him; this man, with a little grace, ſhall grow more then thouſands that goe on idly, and yet have more helps then he; therefore if we deſire to be quickned, let us be diligent, and take pains, and not go with our hands in our boſomes, like *Solomons* ſluggard.

6. Means. Sixthly, Another means is to exerciſe that grace we have; there is never a man in this Congregation hath ſo little grace, but if he did exerciſe it, ſo far as it would goe, who knows how much quickning he might quickly have? which of you do not know that there is a God? and that there is a Heaven, and an Hell, and the Principles of Religion? if you would but make conſcience to make uſe of all the checks of conſcience, and the know-

knowledge you have, if you would but make uſe of the relentings you have now and then, and the motions you have now and then, if you would but make uſe of them, and exerciſe them, this is the way to quicken you; let a man have but a little knowledge, and let him exerciſe it and improve it, and frame his life an ' converſation accordingly, knowledge ſhall be multiplied to this man; and ſo again, let a man have any relentings, any meltings now and then at a Sermon and exerciſe theſe, ſtrike while the iron is hot, and put them to the utmoſt, this is the way to be quickned; as it is the ſaying of one, Every thing is increaſed with the exerciſe of its own kind; as it was with the bread in the Diſciples hands, while they were diſtributing of it, it increaſed; ſo it is with the graces of Gods ſpirit, peculiar and ſaving graces, and common graces; let a man exerciſe the graces of Gods ſpirit, this is the way to abound in them, and to have them quickned and ſtrengthned, and made more and more operative in a man; therefore let us exerciſe all the graces of Gods ſpirit, and improve them all; grace is like a ſnow-ball, the more it is rouled up and down, the bigger it grows; ſo let a man but go and improve all the graces of Gods ſpirit that he hath beſtowed upon him, there will be addition to every one of them; by repenting a man may learn to repent; and by relenting, a man may learn to relent; and by ſtriving againſt ſin, he may learn to ſtrive againſt ſin more and more.

The laſt means is to conſider the examples of the worthies in all ages, and ſuch as are even in our dayes, we ſhould conſider theſe, and theſe will quicken us up to be more forward; when St. *James* would quicken up the Chriſtians to whom he writes, to waite with patience the coming of the Lord, he quickens them by the example of *Job* and *the Prophets*; ſo when he would quicken them up to prayer, he preſſeth them by the example of *Elias, he was a man as well as we*, ſaith he, *and had the like paſſions, yet he prayed when the heavens had been ſhut three years and ſix months*, &c. Conſider this; the zeal of others may provoke us; ſpecially if we ſet it before our eyes, we ſhould think with our ſelves, What he ſo believing, and I ſo full of doubting? he ſo lively, and I ſo dull and blockiſh? he ſo affected, and I ſo untoward? this ſhould ſhame us, and provoke us to ſtir up our ſelves by looking upon ſuch, eſpecially upon thoſe that have taken up the profeſſion ſince we did, and yet have gone beyond us; it ſhould awaken us; this is an excellent means to quicken us; as our Saviour Chriſt, when he would exhort his Diſciples to ſuffer perſecution, ſaith he, conſider the *Prophets that were perſecuted before* you,; ſo if we would be quickned up, we ſhould look upon the Saints that have been quickned before us, that we may have their grace and comfort. 7. Means. James 5. Matth. 5.

We come now to the laſt thing, and that is to perſwade you by ſome Motives to ſhake off this deadneſs; Motives are ſpecial things to quicken up a man; the Apoſtle when he would quicken up the *Corinthians* to love, he uſeth divers Motives unto them; the firſt is taken from the collation of love, with all the extraordinary gifts of Gods ſpirit; he ſhews, without love they are all nothing, *though a man had all knowledge, and all faith, ſo that he could remove mountains, and had not love, it were nothing*; ſo that you ſee love is an excellent grace, 1 *Cor.* 13. 1, 2, 3. Another Motive he takes from the effects and adjuncts of love, *love ſuffereth long*, &c. from the fourth to the ſeventh *verſe*. Thirdly, He uſeth another Motive to ſhew how love doth generally ſurpaſs moſt graces in the endurance of it; *Propheſies they ſhall ceaſe, knowledge that ſhall ceaſe and be done away, but love that ſhall never be done away*; love never faileth. Laſtly, He compares it with the cardinal vertues, with the principal graces, namely, faith and hope, and ſhews how love is beyond them; hope edifies a mans ſelf, but love edifies the whole Church Motives.

of God; faith and hope muſt vaniſh, and will not go into the Kingdom of heaven with us, but love it doth alwayes accompany us; ſo that you ſee the Apoſtle is careful to uſe motives to quicken up people to that which he exhorts them unto; the Scripture as it doth bid us do a duty, ſo it uſeth motives to quicken us up to the doing of it.

And again, When it forbids any ſin, it uſeth motives to take off our hearts from that ſin; as when the Apoſtle would diſwade from the unworthy receiving of the Sacrament, what abundance of motives doth he heap one upon another to terrifie us from it? 1 *Cor.* 11. 23. *&c.* the firſt is from the inſtitution of the Lord Jeſus Chriſt, *I have received of the Lord that which alſo I delivered unto you, that the Lord Jeſus, &c.* as who ſhould ſay, what will you prophane his inſtitution. Secondly, From the time when he inſtituted it, *the ſame night he was betrayed*; in his agony and in the midſt of his ſorrows he thought of your good; & will you prophane ſuch a mercy & kindneſs? Thirdly, From the nature of the Sacrament, *it is the Sacrament of the body and blood of the Lord Jeſus Chriſt*; and will you not reverence that? Another is from the end of the Sacrament, it is *to ſhow forth the Lords death till he comes*: therefore how ſhould we have a care of this? that we may come to the Sacrament in a gracious and reverent manner, duly meditating what it is, having a lively apprehenſion of the Lord Jeſus Chriſt, and to keep a conſtant memory of what he hath done for us. Another is from the greatneſs of the ſin of unworthy receiving, *he ſhall be guilty of the body and blood of Chriſt*; again, from the danger of it, *whoſoever eats and drinks unworthily, eats and drinks damnation to himſelf*; again, from the particular judgements that God had inflicted upon that town, *for this cauſe many are ſick among you, and many ſleep*; and queſtionleſs it is for this cauſe, for your unworthy receiving of the Sacrament; you ſee what abundance of motives he brings for this; now I ſay if Motives be good in any point, look whatſoever we exhort people unto if it be good to uſe Motives to ſtir them up to it, then much more in this point: in the point of deadneſs to ſhake it off, in the point of quickning that they would labour to get it; and indeed when a man uſeth Motives to faith and repentance, it is not only to get that, but to quicken them up to faith and repentance; when a man ſpurs a horſe, it is not only to make him go, but to quicken him up to go; we are all dull and careleſs and blockiſh; now Motives ſerve to ſtir us up, *Eccleſ.* 12. *the words of the wiſe are as goads* to provoke and ſtir up people.

1. Motive. Well then, The firſt motive ſhall be this, to conſider the woful ingredients of this ſin of deadneſs, the horrible ſins that are contained in it, what a compound of ſpiritual diſeaſes are in this ſin.

Firſt, There is a dulneſſe and blockiſhneſſe of mind, dull and heavy to learn any thing that is good; as it is ſaid of the Jews, *Acts* 28. 27. when a man hath an unteachable mind, though he be never ſo long under the word of God, it cannot ſtrike into his heart, and enter into his underſtanding, his mind cannot feel the weight of divine truths: take outward truths of profit and pleaſure, a man may lead him up and down with theſe truths, he feels weight in theſe; but for the word of God he hath no underſtanding in that, may be he can tell what the Miniſters ſay, and talk of it; but for the weight of divine reaſon, the mind is blockiſh to this; men are like to a blockiſh ſcholler that hath gone ſeven years to ſchool, and yet is not beyond the primmer; ſo when a man ſhall ſit ſo long under the Miniſtry of the word and yet be a ſtranger to it, as if he had never heard of it; he hears diſcourſes of faith, and can ſpeak of it, and talk of it, of the letter of it as well as the beſt believer, and yet is as blockiſh to go about it as can be; what an horrible thing is this? that the truth ſhould come to a mans mind, and a man ſhould be dull to conceive it.

Secondly,

Secondly, Another evil is awkneſs and averſeneſs of heart, liſtleſneſs to the wayes of Jeſus Chriſt; as Chriſt ſaith of the Jews, *Mat.*15.8. their hearts cannot be pulled to that which is good, their hearts are untoward, and have no liſt or diſpoſition that way; even as if a man ſhould go about a thing that he hath no heart to, ſo people go about prayer and the hearing of the word, as if they had no heart to it; they have no heart to prayer, they have no heart to think ſoundly of God, and of their latter end; they come to duties, but their hearts are a thouſand miles off.

Thirdly, There is ſenſeleſneſs of conſcience, it is not tender of little ſins, it feels them not at all; and as for great ſins, it feels them but a little; may be peoples conſciences find fault with them from day to day for doing what they do, and tells them they ought not to do it, but yet they will not leave their ſins; it tells them thus and thus they ought to do, but it hath no power to make them do it; may be it accuſeth them, but they are never the better, peoples conſciences are dull and blunt and have no force at all.

Fourthly, For coldneſs and lukewarmneſs of affections; the affections of a man are not ſet upon God; they pray without affections, and hear without affections, the doctrine of eternal life doth not affect their hearts; hatred of evil is cold, and love of God and goodneſs is cold, as Chriſt ſaith, *the love of many ſhall waxe cold*, and ſo their deſires are cold and languiſh and come to nothing; we can find tears for other matters, but not for our ſins: we can have our affections ſoon ſtirred when our ſelves and our own wills are croſſed, but God may be diſhonoured a thouſand wayes, and we never grieved or moved at it; ſo when we hear a fine ſtory, and carnal news, this delights; but when we hear the word of God, the truth of God that concerns our eternal well doing, we are not moved, or affected at all with that. Matth. 24.

Fifthly, Another ingredient of this ſin is the weakneſs and faintneſs of endeavours; if people have any endeavours, any kinde of putting themſelves forth to that which is good, it is with faintneſs, as if they cared not whither they went about it yea or no; as *Solomon* ſaith, *Prov.* 13.4. people deſire mercy and pardon, and would have hope and ſalvation, and the Kingdom of God, but will not be at the coſt and charges they ought to be at for theſe things; this is nothing but the deadneſſe of our hearts.

Laſtly, That ſame dulneſs and drowſineſs of the whole man; though men be careful enough of outward things, yet how careleſs are they of their ſouls? were our hearts broken and contrite under theſe things, we ſhould be ſoon quickned; as the Lord ſaith, *Iſa.* 57.15. *I revive the ſpirit of the contrite one*; ſo God would revive us if we were ſenſible of theſe diſtempers of ours; if we would humble our ſelves before God, and plead to him for help, he would help us; but when we do not lay theſe diſtempers to heart, and ſeek out to God for redreſs, no marvel though we are dead and dull ſtill; well then, is it ſo? that there are ſo many horrible ingredients in this ſin of deadneſs, then how ſhould we labour to fling it away, and uſe all means to be quickned? the Apoſtle being to diſſwade from following the will of the Gentiles, he uſeth this very argument, the abundance of the vile ingredients that is in the will of the Gentiles, 1 *Pet.* 4.3. ſo you may ſee how the wiſe man diſſwades, *Prov.*26.25. *when he ſpeaketh fair, believe him not*; *for there are ſeven abominations in his heart*: ſo let us think there is ſeven abominations, yea ſeventy times ſeven abominations in this ſin of deadneſs; therefore let us look out that God may help us and quicken us, and revive us in all our wayes.

The ſecond motive is to conſider that as long as we are dead we cannot 2. Motive.

pray, *Psal.* 80. 18. *Lord, quicken us and we will call upon thy name*; as who should say, Lord, we are not fit to pray and call upon thy name except thou quicken us; therefore quicken us, that we may call upon thee: So Ministers cannot preach unless they be quickned; as Dr. *Ames* tells a story of a godly man of *France*, there was such cold preaching that he was fain to go out of the Town to sit under a powerful Ministry; therefore we cannot preach if we be dead; the Scribes and Pharisees preached without Authority and life, they were dead, and therefore had no authority in their preaching, but Christ preached with Authority; if we were quickned we should be the better able to preach: So again, you are not able to hear unless you be quickned; a dead heart may hear a thousand Sermons, but what doth it work upon them? even as good as nothing; if *Paul* or *Apollos*, or an Angel from heaven should preach to us, unless God quicken us, all is nothing; nay, Christ tells us, that his own Ministry, and *Johns* Ministry, there were not two such in all the world again, yet how dead and fruitless were they? *whereunto shall I liken this generation? &c. Mat.* 11. 16. *&c.* the meaning is this, *John* the Baptist he came mourning and in a doleful manner, fasting and afflicting himself, and crying out Repent; he mourned but none would relent; Christ he came piping, he came in another manner, he came eating and drinking, and he preached gracious things, the Kingdom of God and the acceptable year of our Lord; now saith he, *you have not dannced*, all these things have not affected your hearts a jot, you are as blockish as if you had no Ministry at all; as Christ saith, *Mat.* 8. 22. *let the dead bury their dead*; what doth he mean by that? he means those that are dead in their souls; those that are dead in their spirits and souls, they are fit for dead imployments and nothing else; the coherence was this, there was a man came to Christ, and was willing it seems to be the Disciple of Christ; but oh saith he, *first I pray thee, let me go and bury my father*; bury thy father? saith he, any man may serve for that, *let the dead bury their dead*, those that are fit for nothing else may do that; but if thy heart be alive, thou art fit for me, thou art fit for spiritual employments; but when a man hath a dead heart he is fit for nothing; as Christ, he gave the bag to *Judas*, he was the fittest man for that; so let a man be in office, if he be dead, he hath no heart to punish sin, no not so much as to use his faithful endeavour to root it out; nay, he will pull down the guilt of the sins of the parish upon his own soul, rather then he will stickle a little for God, *Judg.* 4. 8. how backward was *Barak* to go against the enemies of the Lord? *if you will go, I will go*, saith he to *Deborah*, otherwise he had no heart to go; so *Esther*, how dull was she to stand for the Church of God? she would let the Church be ruinated rather then she would go and speak to the King in the behalf thereof, but that *Mordecai* stirred her up soundly; now is not this a sufficient motive to stir us up to labour for quickning? how can we do the things God calls for from day to day? we should stand for him, and call upon him, and set up his worship in our families; we should fear his name, and set him before our eyes, and fight against sin, and labour to please him in all our wayes; now without being quickned we are fit for none of these things; now what a woful thing is it when we shall not be furnished to every good work as we should, and fitted to do that which God requires of us; therefore let us shake off this dulness and blockishness of spirit.

3. Motive. Thirdly, Another motive is this, we can have no true sign at all to our souls, that we have any true grace at all as long as we are dead: when Christ is said to give a man grace, he is said *to quicken* a man, *Joh.* 5. 21. conversion is called the life of the dead; a mans repentance is no better then the repentance of a reprobate, unless it be repentance from dead works, and repentance unto life; if a man hath faith, it is not the faith of Gods elect if it

doth

doth not quicken him, *I live by faith*, saith *Paul*, *Gal.* 2. 20. justification is communicated only to a man that is quickned; God together with justification doth quicken a man, he doth revive him and make him alive towards God; nay, we have no argument that we have our sins forgiven us, unless God hath quickned us, *Col.* 2. 13. *he hath quickned them, having forgiven them all trespasses*; when God forgives the trespasses of his people, he doth quicken them, he takes away the dulness of their hearts, and the blockishness of their minds, and the senselesness of their consciences, and their awkness and untowardness to that which is good; he doth quicken them up; every man hath life, for we see how lively men are in seeking after their profits and pleasures, people have life enough, but it is upon things here below; and they have affections enough, love enough, and hope enough, and joy and delight enough in the world, but they are set upon carnal things; but if grace comes into the heart, it is the vigour of the heart; now as long as we are dead and dull, what sign of grace can we have? if we have grace, yet we cannot have any proof and comfort of it as long as we are drowzy and dull; 'tis true, no man can have any grace but he hath some life; but if he doth not quicken up himself, he hinders himself of the peace and comfort that otherwise he might have; hence it is that the conscience is troubled, and people are unsetled, and are so full of fears to dye; hence it is that people are so like to the sea, the waves whereof cannot rest; their minds are unquiet and unsetled; it is for want of quickning, if we were quickned we should have great peace come into our souls.

Fourthly, We cannot grow in grace unless we are quickned; as long as we are thus dull and heavy and lumpish to the things that are good, we cannot grow in grace. *Hos.* 14. 7. *they shall revive as the corn, and grow as the vine*; first they shall revive, and then grow; first God quickens a man, and then he makes him grow; the *Philippians* love was dead to *Paul*, afterwards it quickned again; now saith he, *your love flourisheth*, *Phil.* 4. 10. now their hearts were quickned, it began to grow; but when a man hath a dead heart, how can he grow? as he said, *Joh.* 15. 4. *can the branch bear fruit without the vine?* so may I say, can a mans heart grow in goodness without life? it is only a living creature that can grow; if a plant be once dead, it withers away and cannot grow; if a man have a dead heart, though he should hear lectures and sermons every day, he would never grow, he would be never the more holy, never the more godly; if he should have family prayer, closet prayer, yet if he should be dead, he should have never the more ability against his temptations; though the ordinances of God be admirable helps to growing, yet if a man be dead and dull, they will never help him to grow in grace; though grace be of a growing nature, yet a dead heart starves all the graces that a man hath. 4 Motive.

Fifthly, Another motive is this, as long as we are dead, we shall be so far from growing, that we shall be hardly able to keep our own, *Rev.* 3. 2. *strengthen the things that remain, that are ready to dye*; as who should say, thou art so far from growing, that the good things that are in thee are even ready to dye; thou wilt lose that very good that is in thee if thou dost not shake off this deadness and carelesness, and heartlesness to that which is good; as it is with a man that hath a consumption upon his body, he is so far from growing that he rather pines away, he waxeth more and more faint, and groweth deader, and waxeth neerer to his end, he pines away; so when a man is dead, (though not quite dead) his heart is deaded, he *doth pine away*; as the Prophet saith, *Ezek.* 33. 10. if we pine away, how shall we do? yet thus it is, if a man hath a dead heart he doth pine away; I, and again, how is it possible for a man whose heart is dead to prayer, and he hath no affections to that which is good? if there be any opportunity to that 5. Motive.

which

which is good, he hangs off; how can this man doe otherwiſe but wax worſe and worſe? for he wants that which ſhould work out ſin; if it be a ſpringing water, it will work out the mud; but if it be a ſtanding water, it will grow thicker and thicker, and will be noyſome; ſo if the body be alive, though it be never ſo full of ill humours, if it be lively, nature will work them out; but if the pangs of death be upon a man, every diſeaſe and diſtemper gets the victory, his nature cannot work it out now; ſo it is with a man that hath a dead heart, he cannot work out the corruption that daily bubbles up in his heart; as *Eli*, though he had never ſo many corruptions, he had no heart to root them out; 'tis true, he reproved his ſons, but it was to no purpoſe: as good never a whit as never the better; ſo when *Solomon* was grown dead, and had loſt his former life of grace, afterwards when corruption grew in his heart, he could not work it out; for when God had choſen *Jeroboam* to be put in his room, though *Solomon* knew that it was of God, and he ſet him up to be King, yet he could not work out this corruption, but his heart to his dying day roſe up againſt *Jeroboam*, and he ſought to kill him; he wanted the life of grace he had before, and ſin got up, and he could not work it out ſoundly to his dying day. Now is not this a moſt grievous thing? the very conſideration of this, how ſhould it provoke us to ſhake off this deadneſs? Can that body do well that hath loſt his expulſive faculty? when diſtempers ariſe it cannot expell them, it muſt needs be the deſtruction of the body; ſo when the life of the ſoul is either in part or wholly taken away, how can he work out his corruptions and diſtempers that daily ariſe in him? we have need of grace, and life, and quickning; we are tempted every day, and the corruptions that dwell in us, are ever boyling up. Now if we have not the expulſive faculty to purge them out, the heart muſt needs be in a woful condition.

6. Motive. Sixthly, This ſin of deadneſs, in ſome ſenſe, is worſe then any other ſin, and that in ſix reſpects.

Firſt, Other ſins, for the moſt part, are in one part of a man; as drunkenneſs is in the appetite, and covetouſneſs is in the concupiſcible faculty, and pride and oſtentation is in the heart, and ignorance is in the minde; but deadneſs is in all the whole man; as it is with a languiſhing diſeaſe; other diſeaſes, one may be in the head, another in the neck, another in the back; but a Conſumption runs over all the whole man; So it is with deadneſs; as it was with the Church of *Laodicea*; when they were grown dead and careleſs, he chargeth them that they were dead all over; *Thou art poor,* Rev. 3. *and blind, and miſerable, and naked*; this heaps all miſeries upon a man; ſuch a man is like unto *Judah*, *From the crown of the head, to the ſole of the foot, there was no ſound part*, Iſa. 1. 6. It is a general diſeaſe; it is like the deluge that drowned the whole world, it drowns the whole man; I confeſſe drunkenneſs, and adultery, and ſuch particular ſinnes, may kill and damn a man; but I ſay by accident, deadneſs is worſe then they; 'tis true, drunkenneſſe, and adultery, and prophaneſſe are worſe; but why are they worſe but becauſe they have this deadneſſe too? but if they could be taken alone, and a man might have a living heart towards God otherwiſe, they ſhould not be worſe then deadneſs.

Secondly, Other ſins are againſt one commandement of God, or two, or ſo; but this deadneſſe is againſt all the commandements of God; it is a ſin againſt prayer, for we ſhould pray with life; it is a ſin againſt hearing, for we ſhould hear with life; it is a ſin againſt the Sabbath, for we ſhould keep it with delight; it is a ſin againſt all the Ordinances of God, for we ſhould come to them all with life and affection. Suppoſe a ſervant, his Maſter ſhould bid him do a thing; he bids him goe to one place, he goes

to another he goes & drinks, and ſwills; another ſervant he goes about that his Mr. bids him, but whatſoever his Mr. bids him do, he goes about it ſlothfully, and by halfs; this ſervant is a worſe ſervant then the other why? becauſe this ſervant offends in all the buſineſs he hath to do whatſoever his Mr. ſets him about, he marrs it, and doth it to halfs: So deadneſs of heart it diſ'bles a man to every duty, to whatſoever God requires of a man: and this is one of the reaſons why he that breaks one of the commandements of God, is ſaid to break them all, *Jam.* 2 10, 11. Why? becauſe he deads his heart, a man that gives way to ſin againſt any one commandement, deads his heart to all; and ſo by reaſon of that deadneſs, he becoms guiltty of all.

Thirdly, Other ſins are not ſo deep in the ſoul: but this deadneſs is deeper then all; a man will be willinger to lay down any ſin then deadneſs, and to take up any duty then quickning; a man had rather do any thing, if he may do it without life: if the bare hearing, praying, and profeſſion will ſerve turn, may be he will do that; but to do all with life, this the heart is loth to come to; when it comes to lay out all the ſtrength and vigour of the whole man upon God, the heart cannot abide this. *Judah* was content to turn to God; but to do it with life, this they would not do, *Jer.* 3 10 *Treacherous Judah hath not turned to me with the whole heart, &c.* He do'h not deny but they turned unto him; but they would not do it with their whole heart, with life, with all their power and ſtrength; thus they did not turn unto him. As it was with the Ruler in the Goſpel, he was content to obſerve the commandements of God, not to murther, not to commit adultery, not to ſteal, not to ſwear; *All theſe have I obſerved from my youth*, ſaith he; but when Chriſt came to call for life, that he ſhould *ſell all, forſake all, and follow him*; that is the life of a man, the ſoule and heart of a man muſt be put forth; he *was ſad at that ſaying*: So *Laodicea* was content to do any thing; the ſpirit of God layeth nothing to her charge, he chargeth her with no particular ſin, but lukewarmneſſe onely; ſhe would do any thing; but to be fervent and zealous in it, to lay out her ſtrength for God, that ſhe would not do; ſo that we had need to take heed of deadneſs of all other ſins; it is a deep ſin, and is the harder to be gotten out; and the harder it is to be gotten out, the more paines is to be taken. Matth. 19.

Fourthly, other ſins may be but acts; as a man may be drunk, but he may not have the habit of drunkenneſs: as *Noah* was drunk, but he was not a drunkard; we ſee *David* committed adultery, but he had not the habit of adultery: but deadneſs is an habit, *Eph.* 2. 1. Now when a man leaves ſin in a dead manner, he leaves it, but his affections are not crucified to it; he doth good duties, but he is dead to them; this man comes neer to the eſtate of ſin: now an eſtate of ſin is worſe then any particular act of ſin.

Fifthly, Other ſins are the firſt death of the ſoul; we are all under treſpaſſes and ſins, *Rom.* 5. *Death paſſed upon all men, for that all have ſinned.* We are all by nature the children of wrath: we were all once dead, but now, if after we are Chriſtians, we grow dead again, we grow twice dead: of all ſins we ſhould take heed of deadneſſe, for that cauſeth the ſecond death; not the ſecond death of damnation, but of being dead after a man hath been quickned; as Saint *Jude* ſpeaks ver. 12. *twice dead*; ſo we are twice dead. Now other ſins do make a man but once dead; but after the Goſpel hath come among us, and hath ſtirred up our hearts, and quickned us in ſome meaſure, if we grow remiſs and dead, and cold again, we are twice dead, or at leaſt grow and tend that way, and ſo our eſtate is more dangerous; therefore how ſhould we take heed of this!

Laſtly, Other ſins, though God threatens hell and damnation againſt them,

them, yet more ſpecially againſt deadneſs; did you ever hear of a more ſpecial threatning then that 2 *Theſſ.* 2. 10, 11, 12. *when men do not receive the truth in the love of it.* He doth not ſay, When they do not receive it: but When they do not receive it with affection, with all their hearts. You may ſee there how terribly God threatens, when we do not receive the truth in the love of it; we do not love Gods Word; we do not love prayer and his ordinances; we do not love the communion of Saints; we do not love obedience to Gods truth; this is a moſt woful thing: though we do not hate it, yet if we do not receive it in the love of it, ſee there what he ſaith; *For this cauſe God ſhall ſend them ſtrong deluſions, that they ſhould believe a lie, that they might all be damned, &c.* So when *Epheſus* left her firſt love, God threatned to remove the candleſtick, *Rev.* 2.4,5. When *Laodicea* was grown cold and careleſs, and of a middle temper, Gods threatnings *to ſpue her out of his mouth*, *Rev.* 3.16. When *Eli* was grown cold and remiſs, and wanted zeal and life to ſtand for him, ſee how terribly God threatens him, *I will doe a thing that whoſoever heares it, both his eares ſhall tingle.* 1 Sam 3. 11. Nay, ſaith he, *I will judge his houſe for ever for this thing*, v. 13. What remains then, but that we ſhould with all our might, and all care and diligence, even ſet to both our ſhoulders for the caſting off this ſin of deadneſs, that if it be poſſible, we may come to be quickned, and ſerve God as we ought to do, and follow his heavenly Kingdome with eagerneſs, that none of theſe things we have ſpoken may befall us.

Conſider firſt, we have life, and why may not God have it? He hath breathed into our ſouls the breath of life; in him we live, move, and have our being; he hath given unto us all life and breath; and if we have life, why may not God have it? if he hath given us affections, why ſhould they not be given to him again? if he hath given us thoughts, why ſhould we not beſtow them upon him? if he hath given us diſpoſitions and inclinations, why ſhould they not be ſet upon him? The Rivers that come from the ſea, return to the ſea again. It is ſaid of the *Macedonians*, *that they did yield themſelves to the Lord*, 2 Cor. 8.5. So we ſhould yield our ſelves to the Lord; if God did ask any thing that were not in us, it were another matter; if we had no thoughts and affections; if we had no heart and inclinations; then no wonder though we did not give him them; but when we have them, why ſhould not he have them? all things are of him; therefore let all things be to him; ſhall our luſts have our thoughts, and not God? ſhall the world carry away our minds, and not God? that is againſt reaſon.

Secondly, Conſider that all the world is alive in their own courſes; let Chriſtians be alive in theirs; as the Prophet ſpeaks, *Micah* 4.5. *Every man walks in the name of his god, let us walk in the name of our God.* So I ſay, every man follows his god; thoſe that have their belly for their god, all their minde and affections run that way; thoſe that have their pleaſure for their god, and their profit for their god, how eager are they after their things? as one ſaith, the world is like the Ant; poor little creatures, they goe carrying of ſtraws after their manner, and are ſo buſie; ſo it is with the world; what a deal of drudging up and down, and going this way and that way is there in the world? one for one thing, another for another; one for his Mammon, another for the luſts of his fleſh, and the pride of life: men are buſy and ſtirring, every one is ſetting forward; why ſhould not we be as forward in our way? if we be Chriſtians, and the ſervants of God, why ſhould not we beſtir our ſelves for him? the Devil himſelfe is a ſpirit, and is working and buſie, as himſelf ſaith, *Job* 2.2. Then let us walk up and down, and beſtir our ſelves this way, and that way, and every way for God, and be as active and agile for him; let us conſider how the poor priſoners in *Ludgate* beg for a token, what eagerneſs they uſe, that though a man

had

had no minde, yet their importunity will make him give them something; and shall not we beg earnestly of God to pardon our sins, and quicken us, and humble us for our deadness, and for the time to come, to make us earnest for the Kingdom to come: if men be so earnest for babies, how earnest should we be for these precious jewels?

Thirdly, Consider the worth of these things, the worth of the Kingdome of Heaven, the worth of eternal life, the worth of the Gospel, the worth of prayer and all Gods holy Ordinances; are they such poor beggarly trifles, that we follow them with such a slender pursuit? are they such beggarly commodities that they are not worth the looking after? Certainly Heaven may justly challenge our best desires, our best affections, our best pains and endeavours, and the best and flower of all our parts and learning, as the Church saith, *Cant.* 7. 9. *My beloved is sweet*; so our beloved is sweet; sweet things goe down pleasantly: so how should the word be, and prayer be? how sweet should all the things of our beloved be: they should goe sweetly down, nothing should delight us more. When *Solomon* set up his Throne, it is said that he laid out the best gold upon it: so if we would have the crown of life, we must lay out our best parts, and affections, and endeavours upon it: how sweet should the calling upon God, and the going to Gods house be? what a shame is it, that when such heavenly things, such precious jewels are to be had, people will not come to them, whereas these things should be the sweetest things in the world? if we were carefull of the good of our soules, and were affected with Heaven and heavenly things as we ought to be, we should be tender of this: how should we take heed of pride, and covetousnes, and any thing that should hinder us of so great salvation?

Fourthly, Consider, if we be quickned, nothing will be hard; all the difficulty of Religion is over, if a man be quickned: for nothing is hard to a willing minde, when a mans heart and soule is set upon it: nothing is hard, as the Apostle saith, to him that loves God, *His commandements are not grievous*. all the difficulty, that we cannot pray, and hold our hearts to the Word, and overcome our corruptions, all lieth in the deadnesse of our hearts; if we would have mastery over our corruptions; if our hearts be dead, we must look for the more toyle, as *Solomon* saith, *If the iron be blunt, if a man doth not sharpen the edge, he had need put the more strength to it*, Eccles. 10. 10. So when a mans heart is dull and dead, there is the more difficulty in the overcoming of any lust, in the doing of any good duty, every thing comes hardly off. Now when a mans heart is quickned, it is like oyle to the wheele, it makes it goe easie, when a mans heart is quickned up towards God, what is it but that man can do? 1 John 5. 3.

Fifthly, Consider, If we be quickned, we shall have a great deale of peace, and joy, and comfort. I may say as the Church in another case, *Revive us again, O Lord, and we shall rejoyce in thee*, Psal. 85. 6. So I say, if we were revived, if God did quicken our hearts, if we were earnest with him to do it, and we could once attain unto it, we should rejoyce in God; those that follow God with an earnest heart, they have those joyes, which no other can intermeddle with; God gives them unknown comfort, unknown peace, and unknown support; the more a man follows after God, the more he shall partake of God, a man shall have joy unspeakable and glorious.

Sixthly, We should make all heaven to rejoyce; when the Father had his prodigal Son come to him, that was before dead, and was now alive, saith he, *It is meet we should be glad*, Luke 15. 32. So when any poor creature that was dead before to all goodness, is now made alive, and is quickned up in all the wayes of God, it is even meet that there should be mirth in Heaven, that the Angels in Heaven should rejoyce; whereas if a man go on in Gods

ſervice dully and blockiſhly, it is as vinegar to the teeth, and ſmoak to the eys, and the heavens are ſad over us.

Seventhly, If we were quickned, we ſhould not only do our ſelves good, but we ſhould do others good too; we ſhould be earneſt to do it; there is an excellent place for this in the ſtory of *David*; *David* being marvellouſly quickned, juſt as he came from *Gath*, there met him 400 poor deſtitute and afflicted men, and preſently he made the 34 *Pſalm*, wherein he ſaith, *O come and taſte and ſee how good the Lord is; bleſſed are they that truſt in the Lord*: preſently he calls upon them to be quickned alſo. So *Paul*, when he was quickned up himſelf, though he were before the Judge, and went upon life and death, yet he regarded not that, but he laboured to quicken *Agrippa* too, inſomuch that he made him to cry out, *Thou perſwadeſt me almoſt to become a Chriſtian*; and he would not leave him there, but ſaith he, *I would not that thou only, but that all that do hear me this day, were not only almoſt, but altogether ſuch as I am, excepting theſe bonds*: O, thought he, that all this company were but acquainted with that I feel and finde; a quickned heart will labour and ſtrive to do good unto others.

Acts 26.

Rev. 3. 2.

REV. 3. 2.

Watch therefore and strengthen the things that remain, that are ready to die, &c.

WE told you this Epistle contained three things. First, a Reproof of the most of them in that Church for their grievous sins. Secondly, a Remedy to cure them of those sins. Thirdly, A Commendation of certain vertues in those persons that were not carried away with the iniquities of those times. The Reproof we have spoken of already; and now we are come to the second part, and that is the Remedy; for when Christ doth reprove them, he doth it not for ill will, but for their good: and therefore he gives them good directions. The remedies he gives this Church are five.

Five Remedies given the Church.

The first is *Be watchful*: as who should say, This is the reason you goe down the wind and want life, and are dead and dull in Religion, because you are not watchful.

The second Direction is, *Strengthen the things that remain*: as who should say, if you would be careful to fortifie those good things that are in you, you may stand out against these temptations; a little grace will go a great way if it be well managed. Now he doth urge this direction three wayes. First, because these things they have are but *remainders*; they had a great deal more once. *Strengthen the things that do remain*; as who should say, all is even almost quite gone; you had a great deal more zeal and forwardnesse; but what you have now, is but the remainders and the leavings; therefore it is high time to look about you.

Secondly, Because even those remainders were almost gone too, *Strengthen the things that remain, that are ready to die*; as who should say, they will be gone too, if you bestir not your selves, and look well to your estates and conditions.

Thirdly, Because *thy works are not perfect*; they are nothing else almost but hypocriticall and unsound, *I have not found thy works perfect before God.*

The third Remedy is, *Remember how thou hast received and heard*, &c. as who should say, consider how thou hast been formerly; consider how the Word hath been delivered, and how thou hast received it. Verse 3.

The fourth Remedy is, *Hold fast*; as who should say, labour to get up again, and hold fast, that the Devil, and the world, and the temptations to sin, may not get away the good things that are in thee, that they may not spoil thee of the good things of God, and of the hope of eternal life.

The fifth Remedy is, *Repent*; that is, bewail thy selfe, and lament thy unfruitfulnesse, and unwatchfulnesse, and carelesnesse this way, and humble thy selfe before Almighty God; thou mayst yet have mercy; when *a man duly confesses his sins, God is just to forgive them*, and is ready to vouchsafe mercy and quickning, and comfort; therefore *repent*, saith he. 1 John 1. 9.

Well then, the first remedy is to be watchful; to watch, is to be attentive, to be considerative, to look what may doe a man good and what may doe

a man hurt, that he may thereafter carry himſelfe; it is for a man to have his eyes in his head, to have his wits about him for ſpiritual things: This is the ſubject of it, it is properly in the minde, and in the heart: it is a Metaphor taken from the body; for the body when it is aſleep, the ſenſes are lockt up; the eye cannot ſee, the eare cannot hear, they are all wrapt up, they are not lively and operative; but when the body is awake, the ſenſes are all open, the eye can ſee, and the eare hear, and the ſenſes are ready for every Object; from hence it is derived to the ſoules of men, they may be ſaid to ſleep or watch; for when the ſoul is careleſs and negligent towards a thing, may be dangers are towards a man, and he doth not fear them, nor ſtudy to prevent them: may be there is a great deal of good coming towards the ſoule, and he goes drowſily about it the ſoule now is ſaid to be aſleep; but when the ſoule looks ſeriouſly and conſideratively about things, then it is ſaid to watch: ſo that there is a ſleep of the ſoule, and a watch of the ſoule, as the Apoſtle ſpeaks, 1 *Theſ.* 5 6. So that this watchfulneſſe is nothing elſe but the active prudence of the ſoule, whereby it ſtirs up all the faculties to look about, that if any good be towards it, it may get it; if any danger be towards it, it may abhor it: this is the watchfulneſs here ſpoken of; for this drowſineſſe and ſleepineſſe is a part of the corruption of our natures, whereby we are many times careleſs of God and eternal life, that though we be in the gall of bitterneſs, and by nature the children of wrath, yet this is the corruption of our nature to look ſleepily upon this, that danger may be upon us, and we never obſerve it; and though there be eternal life to be had, yet we are as it were aſleep we doe not ſtudy how to attain it; though there be miſery inſupportable, and unſpeakable, and ſure and certain to fall upon us, unleſſe we be delivered; yet we doe not think of theſe things, we have no fear at all, or elſe our hearts are drowſie, and are content to make any thing ſerve the turn. Now when the ſoule is rowzed up, and made to have a due conſideration of theſe things, now is is awakened, now it is watchful.

Obſervation. The Point we obſerve from hence it this, That it is an excellent & ſoveraign thing for a Chriſtian to watch; and therefore Chriſt commends it to his diſciples, and commends it to all people to the end of the world. *Mark* 13 37 *That which I ſay unto you, I ſay unto all, watch.* Now it is good to watch in five reſpects.

1. Reaſon. First, In regard of our ſelves; for our own ſelves are falſe unto our ſelves; if we be godly men and women, we are two ſelves; we have a bad ſelfe, whereby we are apt to be proud, and carnal, and ungodly in all our waies, and to forget God: and we have a good ſelfe, that is better minded. Now it is an excellent thing, when this good ſelfe ſhall watch over this bad ſelfe, and have an eye to it; as if a man had a pilfering ſervant in his family, would he not watch him, and eye him? would he not watch him what money he had in his houſe, and obſerve what is in his houſe from day to day? So we having ſuch a deceitful ſelfe about us, we had need to watch continually, as the Apoſtle ſpeaks, 2 *John* 8 *Look to theſe, that we loſe not theſe things, &c.* As who ſhould ſay, you will loſe the benefit of all the good things that are in you, if you doe not look to them? there is a thief in thy boſome, a deceiver that will ſteale and coſen thee of all, if thou look not to it.

And here firſt we ſhould watch our own hearts: for our own hearts are deceitful, as the Prophet ſpeaks, *The heart is deceitful above all things*, Jerem. 17.9. It is very ſly; and how eaſily doth it deceive us, and carry us aside? therefore we had need watch over it, as the wiſe man ſaith, *Prov.* 4 23. *Keep thy heart with all diligence.* If a man were to ride upon a wilde horſe, would he not have a care to keep the bridle? would he let the bridle goe? then he

he would run away and he ſhould hardly catch him again his buſineſs will be hindered and his time ſpent; ſo it is here, a mans heart is like a wild Colt, like an untamed Heifer, if a man let it go, a man had need alwayes to have the bridle in his hand: if a man do not watch it and obſerve it, and hold it in, it will run away, and a man cannot catch it again; as a man that is ringing a bell, if he let the rope go, he cannot readily get hold of it again; ſo a mans heart is ſlippery, therefore a man had need ever to be watching of it.

Secondly, We had need watch our thoughts? what ſlippery things are our thoughts if they be upon that which is good? will they be long there? they are now there, now gone again; therefore how careful ſhould we be to hold our thoughts to that which is good? the thoughts are ſo looſe and fickle, and unconſtant, and uncertain, that though they be on good things for a minute of an hour, they will be ten times as long upon vain things; there is no truſting of our thoughts, we need not ſay as *David* of the men of *Keilah*, *will they deliver me to Saul?* will the luſts of my heart deliver me to Satan? nay, they will deliver us, if we watch not over our ſelves. 1 Sam. 23. 11

Thirdly, We ſhould watch over our affections; they are admirable things, if we ſet them upon the things that are above, and be watchful to keep them there; what admirable advantages are they? they are the wings of the ſoul to help us in prayer and any good duty we go about; they will wipe away the difficulties of the wayes of God; but they are marvelous uncertain things, that if we be not alwayes looking to our ſelves, though our joys and delights, &c. be upon heaven and heavenly things, they will run upon the world again and loſe themſelves there, ſo that our affections had need to be looked unto.

Fourthly, The Conſcience had need to be looked unto; for though the Conſcience be the beſt part of a man, yet it will flatter us and ſpeak peace to us if we look not to it, where is no peace, and will check us very carelelly, and will not hold forth our duties nakedly, if we do not watch over it.

Fifthly, So again, We ſhould ſet a watch over our tongues, over our very words that we ſpeak; as *David* ſaith, *I will ſet a watch before the door of my lips*, Pſ. 41. 3. when a man ſpeaks his words, it is as if he ſhould bend his bow to ſhoot; now when a man bends his bow to ſhoot, he had need level well, or elſe he will not hit the mark; ſo if we be not watchful over the words we ſpeak, we ſhall ſpeak vainly, and to Gods diſhonour; therefore ſaith *Solomon*, *he that keeps his mouth, keeps his own ſoul*; he that watcheth over his lips that he may not offend, watcheth over his own ſoul. Prov. 13. 3.

Secondly, It is good to watch in regard of the world, for the world will get in, and undo us if we take not heed, when we are about our callings, when as we let our eyes look upon our wares, and commodities, upon our barns or our Cattel, or the like; whatſoever comes into our eye is apt to poyſon us, and whatſoever we ſee or touch, or handle is apt to do us miſchief; how many thouſands are carried away by their eyes, by what comes into their ſenſes? as *Amaziah* cryed out, 2 *Chron.* 25. 9. *What ſhall I do for the hundred talents?* he could not loſe an hundred talents, but his eyes were marvellous eager after them, they were a ſtumbling block to him, he could not go ſo freely about the commandments of God for fear he ſhould loſe them: *Demetrius* having commings in by his calling, when the word of God ſhewed what an unwarrantable calling he had, he had rather put off the word of God then his calling. O ſaith he, *by this calling we have our gain*: So powerful is the world over men, that it can keep men in unwarrantable courſes; the world windes into men and makes their affections earthly; how many thouſands are there that can hardly find any competent 2 Reaſon. Acts 19. 25.

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time to ſerve God? they are ſo taken up with the world when they come to the Ordinances of God; their hearts are ſo ſpent upon the world, that the Ordinances cannot work upon them; therefore had not a man need to watch over himſelf? as a man that eats fiſh may choak himſelf if he take not heed; Mark 4.19. ſo our Saviour tells us, that the *cares of this world are choaking things*; a man had need be careful how he ſpeaks of the world, and thinks of the world, for fear he be made liſtleſs and heartleſs to the things of God; this is the reaſon why people have no more heart for heaven, becauſe they do not watch againſt the world, the world poyſons and choaks them; let a man have never ſo ſweet diſpoſitions, and be never ſo awakened and ſtartled, yet if he give way to the world, and the things of the world, his heart will be taken off again from theſe things.

Reaſ. 3 Thirdly, It is good to watch in regard of the Divel, in regard of Satan; it is the Apoſtles own exhortation, 1 *Pet.* 5. 8 be vigilant and ſober; for your adverſary the Divel goeth up and down like a roaring Lyon, ſeeking whom he may devour.

Conſider firſt what a ſubtle enemy he is; if a man were to deal with a ſubtle enemy, he would watch and have a care of himſelf, leſt he ſhould have advantage againſt him; he would think with himſelf, There is ſome miſchief intended towards me; he would look to all his wayes, leſt a ſnare ſhould be laid for him; when *David* knew that *Saul* dealt ſubtilly with him, you ſee how he looked to himſelf, he ſcouted everywhere, that *Saul* could come nowhere but *David* looked to himſelf; he was very careful of himſelf, ſo that 1 Sam. 23.22. *Saul* ſaith, *I hear he deals ſubtilly*: So it were good that the Divel heard that we dealt ſubtilly; for he deals ſubtilly with us, and collogues, and colours, and varniſheth; in matters of evil, he ſets the beſt ſide outward; and in matters of good, the worſt ſide outwards; if any good be to be done, he labours to make a man dead in the doing of it; if any thing be ſinful he hides the danger of it, and ſhews a man nothing but the pleaſure and delight and profit of it, and a man ſhall ſee nothing elſe almoſt; the Divel is ſo ſubtle that he knows what we delight in, and where he may have us; he knows what ſins we are prone to, and where he may get us; he knows what will hit our humour beſt, he knows what will like us beſt; there was but one paſſage wherein *Peter* was naked, and the Divel caught him there; if he had taken any other courſe, a hundred to one but he had withſtood him; he ſeeth where the water is low, and there he leaps over; therefore how careful ſhould we be when he is ſo ſubtle?

Secondly, Conſider how diligent he is; he is ever trudging up and down from place to place; as *Saul* hunted *David* up and down Town and Country, ſo the Divel hunts up and down; all places are full of him, the ſtreets, the market, the houſe, the fields, our beds and cloſets, our Pulpits; whereſoever we are, he will be ſure to be there too; he is diligent to follow us everywhere; now if we do not watch we ſhall be caught by him; we may ſay of Satan in ſome ſenſe, as *David* of the ſpirit of God, *whether ſhall I go from thy ſpirit, and whether ſhall I flee from thy preſence?* &c. ſo, whether ſhall we go from Satan? we can go nowhere but he will follow us; he is as buſie as a fly about a bald head; though they be beaten off again and again, yet they will come again; though our Saviour Chriſt beat him off, yet he comes again and again, and hath more and more flings at him; nay, he ſet *Peter* to tempt Chriſt: He rangeth over all the earth, therefore we had need watch.

Thirdly, Conſider his ſtrength; he is a ſtrong enemy, he is the *ſtrong man*, *Mat.* 12. 29. 'tis true, notwithſtanding all his ſtrength, he cannot force us to ſin, he can but ſay as he did to Chriſt, *caſt thy ſelf down*; he can but ſay lye, and covet, &c. he cannot force a man; nay, whatſoever he puts into us, it is not a ſin if we give not way to it; a man may put it out again if he

he will; he did but provoke *David* to number the people, he might have resisted it; he cannot force a man; but yet he is a strong enemy, and comes with *fiery darts*; and he is strong in regard of our lusts and corruptions that are so strong; there lies the Divels strength; he hath that in our own bosomes that is so mightily on his side; therefore we had need to watch. Ephes. 6.

Fourthly, Again, Consider the malice of this enemy; he is the enemy that doth it, as the Apostle *Peter* saith, *your adversary the Divel*; he is an adversary κατ' ἐξοχὴν, his temptations may be overthrown, but his malice can never be overthrown; a man can never make his peace with him, so long as he lives in this world; he is like a frenzy man, as 'tis said, *he is full of wrath*, knowing his time is short. Rev. 12. 12.

Fifthly, Again, Consider the Divel hath nothing else to do; if the enemy had something else to do, a man might be the less careful; as it was a comfort to *David* that *Saul* had something else to do; when *Saul* was on one side of the monntain, *David* on the other, because he had something else to do, the *Philistines* invaded his land, this took him away; but the Divel hath nothing to employ his time about, but only to watch to do mischief; therefore we had need be wondrous watchful over our selves.

Fourthly, It is good to watch in regard of the wicked, the Divels instruments; and where shall we not meet with them? we must go out of the world, if we will go where they are not; they are everywhere: Now if we do not watch, it is impossible for us to walk up and down in the world, but we shall be surprized and learn their works; how many thousands are poysoned with the errours of the wicked for want of watchfulness? the *Galathians*, if they had watched, they had never been drawn from the truth; so for practical errours, how many cursed principles get into mens hearts and appear in their lives? that such kind of Religion is good Religion; that such kind of faith is good faith; they have abundandance of cursed principles: Now if we look not to our selves, *how shall we be carried* away, as the Apostle saith, 2 *Pet.* 3. 17. so may be thou art in a wicked family, as *Lot* in *Sodom*; now I say it is impossible for thee to stand in such a place, but thou shalt be hooked in, in an horrible manner; the Apostle puts a chiefly upon the Saints in *Cæsars* house, *Phil.* 4. 22. *chiefly those that are of* Cæsars *houshold*; it is a wonder of wonders there should be Saints in *Cæsars* house; it is impossible for a man to be among the wicked, to have wicked neighbours and companions, but he shall be drawn away by them, if he be not watchful over his own soul. Reas. 4.

Fifthly, It is good to watch in regard of good things. I speak to the Saints of God. Reas. 5.

First, It is good to watch in regard of our graces; look what grace a man hath, it is as a precious jewel, and thou mayst lose it if thou be not watchful; thou mayst lose a great deal of faith, and quickning, and heavenly mindedness, or any good that is in thee, thou mayst lose a great deal of it, if thou look not well to it: As a sheep that hath a great deal of wool, if she go among briars and thorns, how soon may a great deal of it be torn off? so a poor creature that walks in the world among so many briars and thorns, among so many temptations, he may have all good things rent away if he look not to it; if a man had a great deal of money in his purse, and were among cutpurses & cheaters, would not a man have an eye about him? it is said of a godly one, 1 *John* 5. 18. *he keeps himself*, &c. he looks what he hath and carries about him, that he may not lose it.

Again, We should watch our graces, to encrease our graces, and strengthen them; watchfulness is an excellent thing to strengthen grace; as it is in the Text, *watch, and strengthen the things that remain*; whereas if a man

man do not watch, his graces will dye and decay, every temptation will overcome him; now we have need of more grace, though we be mortified, and lively, and fear God, and regard his name, and are humble, &c. yet we had need be more humble, and more vile in our own eyes: now, how can we have this unleſs we be watchful? the Apoſtle therefore when he had called upon Chriſtians to be watchful, in the next words ſaith he, *grow in grace*, 2 *Pet.* 3.18. for if a man be watchful, it is the way to grow.

Thirdly, We ſhould watch our graces that we may work with them, and exerciſe them, and improve them upon all occaſions. we ſhould watch all opportunities to occupie with our talents; it is ſaid that God will have his people to *ſeek good*, *Amos* 5.14. to ſeek how to do good from day to day; ſo we ſhould watch all opportunities to do good, and to ſtand for God, and glorifie his name, and adorn the Goſpel that we profeſſe: opportunities do not come ſo often, we had need take them when they come, they are precious things; now if we do not watch, God will many times tender us theſe things, and we ſhall have no heart to them.

Secondly, It is good to watch all good duties; What is the reaſon that people pray no better, hear no better, draw neer to Gods table and partake of the Sacrament no better, they get no power againſt ſin, no power againſt corruption? it is becauſe they do theſe things without watchfulneſs, *Mat.* 26. 41. Chriſt ſaith, *watch unto prayer*; we muſt be watchful if we will get good by the Ordinances of God.

Firſt, We ſhould watch before the duty; when we are going to prayer, and going to Gods courts, we ſhould be watchful; *a prudent man looks well to his goings*, *Prov.* 14.15. whereſoever he goeth he looks well about him, that he may obſerve all circumſtances; how many thouſand lets and impediments are there? which if a man take not off aforehand he cannot perform the duty aright; if we had been watchful we might have done the duty better a great deal.

Secondly, We ſhould be watchful in the duty; when we call upon God, we ſhould take heed how we come into his preſence; when we hear the Word, we ſhould be careful that we be not carried away with vile thoughts, nor ſuffer any thing to attempt us when we are about any good duty; the Divel will be about us to interrupt us, therefore we had need be watchful againſt him.

Again, We ſhould watch after the duty, that we may not loſe the fruit and benefit of it; moſt people when they have been at the Ordinances of God, are as if they had not been there; when they have been at prayer, as far from power againſt ſin, and drawing mercy down from heaven, as if they had never been down upon their knees.

See more of this in the Sermons upon 2 *Tim.* 4. 5.

Thirdly, It is good to watch in regard of God.

Firſt, Sometimes God comes with motions, and draws nearer to us then he doth at other times; therefore now we had need take hold of them, *Iſa.* 55. 6. *call ye upon him while he is neer*; as who ſhould ſay, ſometimes God is neerer then at other times; O now have your eyes in your heads, and let not God go, but make uſe of this; if ever God ſpeaks to our ſouls, or open our eyes, let us make uſe of theſe things, and be up and a doing, leſt they ſlip away from us.

Secondly, Sometimes God doth extraordinarily help us, and give us extraordinary favours; let us watch thoſe favours, for then the Divel is moſt buſie; when God doth any notable thing for us, when he gives us peace, or joy, or comforts or power againſt ſin; or whatſoever it be, then Satan is moſt buſie; ſo ſoon as Chriſt had that extraordinary favour from his Father, to be owned from heaven before all the ſtanders by, *This is my beloved ſon &c.* Matth. 3. 17.

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The next newes we hear of, he had a terrible assault by Satan: when God had shewed great favour to Saint *Paul*, in wrapping him up into the third Heaven, the next thing he met with, was Satan to buffet him.

Thirdly, Sometime God doth punish us and afflict us: now how should we watch to get good by our afflictions? This is the reason that afflictions, and crosses, and distresses are so often among us, and do no good; it is for want of watchfulness.

Is it so, that it is good to watch? Then how may we lament the horrible neglect of this duty? I speak not to drunkards and prophane persons, no wonder though they doe not watch; neither doe I speak to the common sort of Christians, that content themselves with civility and faire carriage: but I speak to those that are of the better sort; how horribly is this duty laid aside? this is the reason of the want of grace, and that people go down the wind, and that there are so many Apostates and Decliners; and this is the reason that so many become very unsavoury and unfruitfull in their lives: the reason is because they do not watch: what drowsie thoughts have we to be delivered from the wrath of God? what lumpish, heartlesse care have we to doe good duties? This is the reason of the vanity of our minds, and the hardnesse of our hearts, and that so little good is done by preaching among us, because people doe not watch. When you sow your corn, you set hullers to drive away the fowls: so why doe you not set up hullers, a watch over your own hearts, that so if temptations come to pick away the Word, and the benefit of it, you may resist them? how should we labour to hide the Word in our hearts, that it may do us good? *Use 1.*

The second Use is to exhort us all to take up this duty of watchfulnesse, nay, *to watch in all things*, as the Apostle speaks, 2 *Tim.* 4 5. to watch in our eating and drinking, that we may not eat and drink our bane; to watch in company, that if they be good, we may get good by them; if evill, we may get no hurt from them; we should watch in good duties, for we shall meet with the Devil there too: every one that hath the fear of God before his eyes, whatsoever grace he hath, he should watch over it; whatsoever good work he hath to doe, he should watch, that he may goe on in it; for watchfulnesse is an helpfull duty; *watch and pray*: it is helpful to prayer, and so for all other duties. It is a duty destinated to another duty, so that we can doe no other duty without watchfulnesse; therefore we had need to watch. *Use 2.*

First, Consider the misery of them that doe not watch, they must needs decline, and wax worse and worse: you see the Church of *Sardis* here for want of watchfulness grew dead, nay the very good things in her were ready to die.

Secondly, Consider the good of watchfulnesse; if we watch we shall be satisfied with grace; if we have grace, we shall increase it, *Prov.* 20. 13. *Slothfulnesse keeps a man in poverty, but he that openeth his eye shall be satisfied with bread.* It is true, as in outward things, so in spiritual things; let a man be drowsie and slothful, he shall be a poor man and a beggar, and shall have nothing to shew for eternal life; but if thou wilt open thine eyes, and look about thee, thou shalt be satisfied with bread, with the bread of life, with the image of God, with righteousnesse and holinesse; the more thou watchest, the more abundantly will God bless thee.

Thirdly, Consider that men in their outward callings are watchful; the shepherds watch their flocks, and the husbandman his seasons, when to sow, and when to reap his corne; when to sell it, and when to buy it: how much more should we for the good of our soules?

Fourthly, We should consider the examples of Gods Saints; *David* he watched, *at midnight I will arise and praise thee*; he would rise out of his *Psal. 119.*

bed in the night, and pour out his heart before God, and bleſs God for his goodneſs; he would not doe it in his bed, but he would goe out of his bed and doe it by his bedside upon his knees; how ſhould this stir us up to watchfulneſſe?

2. *Remedy.* Now I come to the ſecond Remedy. and that is *to ſtrengthen the things that remain*, and the rather, becauſe they are but *remainders, and ready to die, and their deeds are not perfect before God.* Theſe words are diverſly interpreted by Divines; ſome underſtand them perſonally, Strengthen thoſe perſons that remain; as if he ſhould ſay to the Angel of the Church, Thy people are generally cold and dead, and drowſie, there is hardly any life in them; now thoſe that do remain, ſtrengthen them, that they may be awakened they are ready to die; there are hardly any of thy hearers that are upright and ſincere before God, therefore ſtrengthen them; thus *Pareus*, and many others interpret it; and this is a very good ſenſe; for a Miniſter is bound to ſtrengthen all his people, if any be drowſie, to awaken them; if any be dead, to quicken them: and the Lord complains againſt Miniſters when they doe not doe thus. *Ezek.* 34. *The diſeaſed have ye not ſtrengthened, &c.*

But then there is another Expoſition of theſe words given by Divines, that underſtand it of things, and not of perſons; and ſo it is in the Original, Strengthen the things that remain; that both Miniſter and people would ſtrengthen the good things that were in them; for the Miniſter was grown weak and remiſs, and the people weak in all good things: Now the Spirit calls upon the Angel of this Church, and in him upon all the Congregation, to ſtrengthen the good things that were in them.

Obſervation. So that the point of Doctrine is this, that it is every Chriſtians duty to labour that he might be ſtrengthened, ſpecially if he hath had more grace formerly then now he hath; it is every Chriſtians duty to ſtrengthen the good things that are in him.

For the opening of this word *ſtrengthen*, it hath an oppoſition to weakneſs. Now there is a double weakneſs.

Firſt, Of thoſe people that are unconverted, that are weak to the reſiſting of ſin, and doing any that is good; they have ſome principles in them to reſiſt ſin, and doe good, but they are weak, as common illuminations, and natural conſcience, and fear of wrath, and hope of Heaven, and ſhame of others, and the good example of others, and living under the means, and reſtraining grace, and the like; theſe things may do a great deal of good, but they are weak, and cannot make them reſiſt ſinne, and doe good ſoundly; thus unconverted people are weak. This is not properly the weakneſs that is oppoſed to ſtrength, that he would have them get out of the weakneſs of unconverted people.

Therefore ſecondly, There is another weakneſs, and that is of the children of God themſelves; they have weakneſs to reſiſt ſinne, and doe good, and this is twofold.

Firſt, There is a weakneſs of Beginning. Secondly, of Declining.

Firſt, In beginning; when a childe of God is a beginner in grace, and is but a babe, *Heb.* 5.12. *When for the time ye ought to be, &c.* Such as are babes have need of milk, they cannot digeſt ſtrong meat, they are too weak for that: as may be a new beginner hath gotten faith, but it is weak, he is not able to apprehend the promiſes of ſalvation, and the aſſurance of Gods goodneſs and mercy towards him; he hath much ado to apprehend Chriſt himſelf, and uphold his heart; ſo a man may have ſome knowledge, but it is weak; and ſome reſolutions and endeavours, but they are weak; corruptions bear him down, and his mortification is weak; he cannot maſter many of his heady and mighty luſts. Now ſuch people as theſe are to be exhorted to ſtrengthen theſe good things that God hath begun in them: Hath God begun any good things in thee? any lively fear of ſhif

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his name, any hatred of evil, any love to goodnes, any longing and thirsting after righteousnes, any endeavour after eternal life, any faith? thou shouldst labour to strengthen these things, that they may abound in thee, and that they may be confirmed and established in thee, that thou mayst be made unblameable against the coming of the Lord Jesus; but this is not the meaning neither.

Secondly therefore, There is a weakness of declining, when a man hath been stronger, and now hath abated of his strength, and is grown weaker; a strong man may grow into a consumption, which may spend him away till he comes to be an Anatomy, and so is grown weak; so many Christians that have been stronger, they are now grown weak, they are grown into a consumption of graces, they are grown to be an Anatomy, to be nothing but even skin and bone; they were wont to have more faith to apprehend a promise, but now they have more doubting; they could pray strongly, but now they are faint and weak; they were powerfull in every good duty, but now they are down the wind; they are like a Jack that wants winding up, they had need be wound up again; they are grown more cholerick, and peevish, and pettish, and have less strength over their corruptions, and are made more ready to be drawn away. Now such persons are exhorted to strengthen these things; and the rather, because they are but remainders; you have had more grace, and have let it die and decay; therefore strengthen that which remains, and is ready to die; so that there are two parts of this Doctrine.

First, That every man should be earnest, and use all manner of holy meanes to strengthen himselfe. 'Tis true, First it is every Ministers duty to labour to get strength into his people, to strengthen their understanding, and knowledge, and judgement, to strengthen them in the promises, to hold forth Jesus Christ nakedly unto them, to expound the free grace of God, that they may be strong in faith: So if a Minister sees they are weak to bear afflictions, he should labour to support and bear them up, and poure some spirit into them, and enable them to bear: So if he finde they are unable to bear temptations, he should use all arguments to piece them up that they may stand against the wiles of the Devill; a Minister hath his own strength given him of purpose to strengthen his brethren, *Isa.* 35.3. the Lord saith, *Strengthen the weak hands, &c.* He would have Ministers call upon people to get strength, and to use all means by preaching and teaching, and exhortations, to get some strength into his people; it is a Ministers duty, not only to gather Saints, but to perfect the Saints; whither should the people come but to the Minister to get strength in grace? *Part* 1.

Secondly, It is every neighbours duty to strengthen his neighbour; Christians should strengthen one another in all manner of good duties, as coals of fire doe warm and heat one another when they are together; but if they are severed, they will be dead; so Christians, when they meet together, should labour to warm, and heat, and quicken one another. Saint *Paul* writes to the *Thessalonians* to mark all the weak and feeble people among them, and *to strengthen the feeble-minded*, 1 Thes. 5.14.

But then thirdly, Every man should doe this duty to himself, to strengthen the good things that are in him; we see all the world labours to be strong in outward things, some to be strong in riches and wealth, some to be strong at the Court, and others to strengthen themselves in their friends and alliance; as *Abner* laboured to be strong for the house of *Saul*, for he knew he should be no body if that went down; if a man have a case to defend, he will make himselfe as strong as he can to defend himselfe; if a man be to fight a battel, he will make himselfe as strong as he can; nay, people will strengthen themselves in their wickedness. Now if it be so, then how much

bed in the night, and pour out his heart before God, and bleſs God for his goodneſs; he would not doe it in his bed, but he would goe out of his bed and doe it by his bedſide upon his knees; how ſhould this ſtir us up to watchfulneſſe?

2. *Remedy.* Now I come to the ſecond Remedy. and that is *to ſtrengthen the things that remain*, and the rather, becauſe they are but *remainders, and ready to die, and their deeds are not perfect before God.* Theſe words are diverſly interpreted by Divines; ſome underſtand them perſonally, Strengthen thoſe perſons that remain; as if he ſhould ſay to the Angel of the Church, Thy people are generally cold and dead, and drowſie, there is hardly any life in them; now thoſe that do remain, ſtrengthen them, that they may be awakened they are ready to die; there are hardly any of thy hearers that are upright and ſincere before God, therefore ſtrengthen them; thus *Pareus*, and many others interpret it; and this is a very good ſenſe; for a Miniſter is bound to ſtrengthen all his people, if any be drowſie, to awaken them; if any be dead, to quicken them: and the Lord complains againſt Miniſters when they doe not doe thus. *Ezek.* 3 4. *The diſeaſed have ye not ſtrengthened, &c.*

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Secondly therefore, There is a weakness of declining, when a man hath been stronger, and now hath abated of his strength, and is grown weaker; a strong man may grow into a consumption, which may spend him away till he comes to be an Anatomy, and so is grown weak; so many Christians that have been stronger, they are now grown weak, they are grown into a consumption of graces, they are grown to be an Anatomy, to be nothing but even skin and bone; they were wont to have more faith to apprehend a promise, but now they have more doubting; they could pray strongly, but now they are faint and weak; they were powerfull in every good duty, but now they are down the wind; they are like a Jack that wants winding up, they had need be wound up again; they are grown more cholerick, and peevish, and pettish, and have less strength over their corruptions, and are made more ready to be drawn away. Now such persons are ex-

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Obſervation. So that the point of Doctrine is this, that it is every Chriſtians duty to labour that he might be ſtrengthened, ſpecially if he hath had more grace formerly then now he hath; it is every Chriſtians duty to ſtrengthen the good things that are in him.

For the opening of this word *ſtrengthen*, it hath an oppoſition to weakneſs. Now there is a double weakneſs.

Firſt, Of thoſe people that are unconverted, that are weak to the reſiſting of ſin, and doing any that is good; they have ſome principles in them to reſiſt ſin, and doe good, but they are weak, as common illuminations, and natural conſcience, and fear of wrath, and hope of Heaven, and ſhame of others, and the good example of others, and living under the means, and reſtraining grace, and the like; theſe things may do a great deal of good, but they are weak, and cannot make them reſiſt ſinne, and doe good ſoundly; thus unconverted people are weak. This is not properly the weakneſs that is oppoſed to ſtrength, that he would have them get out of the weakneſs of unconverted people.

Therefore ſecondly, There is another weakneſs, and that is of the children of God themſelves; they have weakneſs to reſiſt ſinne, and doe good; and this is twofold.

Firſt, There is a weakneſs of Beginning. Secondly, of Declining.

Firſt, In beginning; when a childe of God is a beginner in grace, and is but a babe, *Heb.* 5.12. *When for the time ye ought to be, &c.* Such as are babes have need of milk, they cannot digeſt ſtrong meat, they are too weak for that: as may be a new beginner hath gotten faith, but it is weak, he is not able to apprehend the promiſes of ſalvation, and the aſſurance of Gods goodneſs and mercy towards him; he hath much ado to apprehend Chriſt himſelf, and uphold his heart; ſo a man may have ſome knowledge, but it is weak; and ſome reſolutions and endeavours, but they are weak; corruptions bear him down, and his mortification is weak; he cannot maſter many of his heady and mighty luſts. Now ſuch people as theſe are to be exhorted to ſtrengthen theſe good things that God hath begun in them: Hath God begun any good things in thee? any lively fear of

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First, That every man should be earnest, and use all manner of holy meanes to strengthen himselfe. 'Tis true, First it is every Ministers duty to labour to get strength into his people, to strengthen their understanding, and knowledge, and judgement, to strengthen them in the promises, to hold forth Jesus Christ nakedly unto them, to expound the free grace of God, that they may be strong in faith: So if a Minister sees they are weak to bear afflictions, he should labour to support and bear them up, and poure some spirit into them, and enable them to bear: So if he finde they are unable to bear temptations, he should use all arguments to piece them up that they may stand against the wiles of the Devill; a Minister hath his own strength given him of purpose to strengthen his brethren, *Isa.* 35.3. the Lord saith, *Strengthen the weak hands, &c.* He would have Ministers call upon people to get strength, and to use all means by preaching, and teaching, and exhortations, to get some strength into his people; it is a Ministers duty, not only to gather Saints, but to perfect the Saints; whither should the people come but to the Minister to get strength in grace? *Part* 1.

Secondly, It is every neighbours duty to strengthen his neighbour; Christians should strengthen one another in all manner of good duties, as coals of fire doe warm and heat one another when they are together; but if they are severed, they will be dead; so Christians, when they meet together, should labour to warm, and heat, and quicken one another. Saint *Paul* writes to the *Thessalonians* to mark all the weak and feeble people among them, and *to strengthen the feeble-minded*, 1 Thes. 5. 14.

But then thirdly, Every man should doe this duty to himself, to strengthen the good things that are in him; we see all the world labours to be strong in outward things, some to be strong in riches and wealth, some to be strong at the Court, and others to strengthen themselves in their friends and alliance; as *Abner* laboured to be strong for the house of *Saul*, for he knew he should be no body if that went down; if a man have a case to defend, he will make himselfe as strong as he can to defend himselfe; if a man be to fight a battel, he will make himselfe as strong as he can; nay, people will strengthen themselves in their wickedness. Now if it be so, then how much

more ſhould we labour to be ſtrong in the grace of God? If we have any good things given us of God, we ſhould ſtrengthen them; as *Paul* ſaith to the *Corinthians*, when he ſaw they were babes ſtill, and were weak, and never came to ſtrength, he calls upon them at laſt to *ſtrengthen themſelves*, 1 *Cor.* 16.13.

1. *Reaſ.* Becauſe we can have no comfortable argument to our ſouls that we are true Chriſtians except we get ſtrength; every true Chriſtian is a very able man as *Paul* ſaith, *Phil.* 4.13. *I can doe all things through Chriſt that ſtrengtheth me.* He was a ſtrong man, and able to doe great things; what man of a thouſand can be rich, and not be proud and vain, and let his heart follow after pleaſures and the things of the world? yet a true Chriſtian can be rich, and yet not be thus; ſo what man almoſt can be poor, and not be diſcontented, and repine againſt God, and take unlawfull courſes? yet a true Chriſtian is able to be poor, and yet not deny God, nor diſtruſt God nor fall a carking and caring; ſo likewiſe a true Chriſtian can have a peeviſh nature, and yet not be peeviſh; he can have as crabbed a diſpoſition as any body elſe, and yet not be crabbed; he can have as vile a curſed nature as any man under heaven, and yet have a good diſpoſition; he is able to doe all things, as *Job* ſaith, *Job* 9.19. *If you talk of ſtrength, God is ſtrong.* So it is with a childe of God that hath the image of God in him; if you talk of ſtrength, he is ſtrong; a man cannot have any true argument to his ſoul that he is a true Chriſtian, unleſs he be ſtrengthened to doe the things of God, unleſs he be lifted up of God to doe ſupernaturall things; a true Chriſtian is no weakling; a man ſaith, I cannot doe thus and thus, it is my weakneſs; then thou canſt not ſay thou art a true Chriſtian; for a true Chriſtian is an able man, a mighty man; nay all the graces of Gods ſpirit are ſtrong, that if a man hath any degree of them, he may doe wonders with them, 1 *John* 5.4. *This is our victory that overcometh the world, even our faith.* He doth not ſay great faith, but our faith; a little faith, though but as a grain of muſtardſeed, is able to overcome the world; a true Chriſtian can overcome ſin, and the world, and the Devil, and whatſoever is contrary to him; a natural man may believe in ſome ſenſe, but he can nothing with his faith, it is not of the right ſtamp; but a true Chriſtian he can doe wonders with his faith; he can draw neer to God, and cry Abba Father; he is able to purifie his own heart; all things are poſſible to him that believeth, it is a powerful thing; *Jacob had power with God*, ſaith the Text; he is able to ſet himſelf againſt every luſt, and goe about every duty, and pleaſe God in all his wayes in ſome meaſure; a little faith is ſtrong; ſo love is a ſtrong grace, it is *as ſtrong as death*, Cant. 8. If a man hath but a little true love to God, it will enable him to doe ſtrange things, it will make him ſuffer any thing, doe any thing, leave any thing for God. Now natural people they ſay they love God, but it is a weak love, it cannot make them leave a luſt for God, it cannot make them doe any thing for God, it cannot carry a man beyond nature; but all the graces of Gods ſpirit are marvellous ſtrong things; therefore as ever we deſire to have a ſign and token that we are true Chriſtians, and have the grace of God in truth in any meaſure in us, we ſhould labour to ſtrengthen all the good things that are in us; for if we doe not ſtrengthen them, they are not of the right ſtamp.

Gen. 32. 28.

2. *Reaſ.* Secondly We can never doe any act of new obedience unleſs we be ſtrengthened, as the Lord ſaith to *Joſhua*, *Joſh.* 1 7. *Onely be thou ſtrong, and doe my commandements*, &c. He would have him ſtrong, that he might obſerve all the Law of God; as who ſhould ſay, *Joſhua*, thou canſt never be able to obſerve my Law, there be mighty performances, things that fleſh and blood can never reach unto: therefore unleſs thou haſt ſtrength, and divine ſtrength, thou canſt never be able to doe this; therefore be ſtrong, ſtrengthen thy ſelf,

labour

labour to have all the courage and might that may be. God bids us do nothing but he requires all the ſtrength of the whole man, *Thou ſhalt love the* Mat. 22. 37.
Lord thy God with all thy heart, and all thy ſtrength; it muſt be thus; if the water man be to rowe with the tyde and the wind, he puts forth no ſtrength, the ſtream will carry the veſſel; but if he be to rowe againſt wind and tyde, now he muſt put forth all his ſtrength, elſe the boat cannot go; nay, it will goe the contrary way: ſo if we would pleaſe God, and work the works of God, and attain to his heavenly Kingdom, we muſt rowe againſt wind and tyde, and without ſtriving and hailing, and putting forth a great deal of ſtrength, we ſhall never do it: as ſuppoſe a man be wronged and offered an injury, he cannot be quiet an houre together, but he is abuſed and miſuſed, and mocked and miſuſed now he cannot be patient unleſs he be ſtrong, and have great ſtrength to deny himſelf; as *Col.* 1. 11. *Be ſtrengthned with all might according to his glorious power, to all patience and long ſuffering with joyfulneſs*: As who ſhould ſay, if you would have patience, you muſt be ſtrengthned with all might, ſpecially if you would be patient with joy; many be patient, but then he is ſurly and lumpiſh, and all amort may be he bears, but he is like a block or ſtock, he cannot joy in tribulation, he had need have a great deal of ſtrength to do this; ſo if a man would pray, can he pray without a great deal of ſtrength? it is not a little heave will lift up a mans heart to God: *I lift my heart to thee*; he gave a Pſa. 25. 1.
great lift to his heart; and *Heb.* 5. 7. it is ſaid that Chriſt *prayed with ſtrong cries*; we cannot pray aright unleſſe we come with ſtrong cries and ſtrong deſires: ſo if a man hear the word, if it awaken him and quicken him, he will loſe all again, and be as blockiſh as he was before, unleſs he be ſtrong; 1 John 2. 15.
we can do no good duty without ſtrength, and therefore we had need to labour for ſtrength.

Thirdly, We can never overcome temptations, nor make our part good 3. Reaſ.
againſt temptations without ſtrength; nay, we cannot reſiſt them, or combate with them, or ſtand in the field againſt them, but we ſhall be beaten out, and be overwhelmed if we have not ſtrength; if we would go to heaven we ſhall be ſure to meet with abundance of temptations; and if temptations will put us out of the way, we ſhall have enough of them; if they can ſway us, and make us do this and that, we ſhall not want temptations; if a bowl hath bias, the ſtrength of the arm will take away that, though the bias be never ſo ſtrong; as long as the ſtrength of the arm laſts, the bias goeth according to the ſtrength of the arm; when the ſtrength of the arm is gone, then the bias begins to ſway it: So if a man have ſtrength, it will ſwallow up the bias of temptations; but when a man hath no ſtrength, then the bias of temptations carries him away, then the world bows him, then pleaſure and his natural inclination ſways him this way and that way, whereas if a man had ſtrength he might reſiſt temptations. 1 *Cor.* 15. 58. be ſtedfaſt, and unmoveable, abounding in the work of the Lord; that is, if you were ſtrong, you would be unmoveable, and abound in the work of the Lord; all the world could not withdraw you from the work of the Lord; for all temptations, you would abound in good things; what infinite need have we to reſiſt temptations? none of us can arrive at heaven, unleſs we be able to go through thick and thin, and a world of temptations; bleſſed is the man that endures temptations, he ſhall have enough of them; and happy is the man that can endure them, and overcome them; if we be not ſtrong, if we have not this ſpiritual might, what ſhall become of us? if we have not ſtrong love to the truth, we ſhall be hooked away from it; if we have not ſtrong love to obedience, we ſhall be diſobedient; if we have not ſtrong love to the wayes of God, we ſhall be pulled away from them by force of temptations.

Fourthly

4. *Reaſ.* Fourthly, Without ſtrength, if we ſhould chance to fall, we cannot get
James 3. 2. up again; what man is there that falls not? *in many things we offend all*; how often doth the godly man fall into ſin, through weakneſs and infirmity, and ignorance, and ſometimes in a worſe manner? now if he have ſpiritual ſtrength in him, then he may riſe up again; if he hath a ſtrong relation to God in Jeſus Chriſt that cannot be broken, then he may get up again; as the body, if it hath abundance of ſores, and blains, and divers diſeaſes and diſtempers upon it, yet as long as the ſtrength of nature laſts it may work them out again; if you give this man Phyſick, as long as the ſtrength of nature laſts, Phyſick may do him good, but if the ſtrength of nature be gone, the diſeaſe will overcome him, it will be his death; ſo it is with a Chriſtian, as long as there is any ſpiritual ſtrength in him, it will work out corruption; if a man have ſtrong relation to God, ſtrong intereſt in Chriſt, ſtrong apprehenſion of the evil of ſin, and of the goodneſs of Gods wayes, ſtrong fear of God, and a ſtrong judgement, theſe will work out any ſin and corruption; but if he hath not theſe, he can never get up again, as the Apoſtle ſaith, *Heb.* 12. 12, 13. *lift up the hands that hang down, and the feeble knees; and make ſtrait paths for your feet, &c.* as who ſhould ſay, if you will ſtrengthen your feeble knees, then though they be lame, they will rather be healed then turned out of the way; but if you let your feeble knees be weak ſtill, then if you have any lameneſs or any diſtemper, you will be turned out of the way; but if you ſtrengthen your feeble knees, when you have been lame, and have any diſtemper, you will rather be healed then turned out of the way: You ſhall ſee when Iſrael were without the true God, and were diſtempered, they were Idolators, and all manner of wickedneſs was grown upon them; now when God would have *Aſa* purge out theſe abuſes, ſee how he calls upon him, 2 *Chron.* 15. 7. be ſtrong, &c. now in the words following we may ſee *Aſa* did ſtrengthen himſelf, and reformed all the abuſes, and ſet up the worſhip of God, and went on admirably in that work, now he had gotten ſtrength.

5. *Reaſ.* Laſtly, If we have not ſtrength, we can never do any thing God bids us with eaſe; but if we have ſtrength, we may not only do what God bids us, but do it with eaſe; as when a man hath a ſtrong memory, he can get two or three leaſes by heart with eaſe, he hath it preſently; another that hath a weak memory, will be conning and conning it I know not how long, and as faſt as he remembers one thing, he forgets another; he hath much ado to get it; ſo if a man have a ſtrong judgement and underſtanding, though he meet with an hard word or paſſage, he will underſtand it, and pick out the meaning; whereas one of a weak underſtanding may be ſtudying all the dayes of his life, and yet never apprehend it; ſo when a man hath got ſpiritual ſtrength, he can do what God bids him do; and leave what God bids him leave with eaſe; he may pray, and humble and deny himſelf with eaſe, and lay thoſe luſts aſide, which before he had as live have parted with his blood as parted with them; when a man is ſtrong in his love to God, and ſtrong in the conſideration of Gods goodneſs and mercy, he can
Matth. 11. 30. do theſe things with eaſe; *my yoak is eaſie* (ſaith Chriſt) *and my burthen is light*; whereas to a natural man it is the heavieſt yoak and burthen in the world for a man to be tied to abſtain from all vanity, from all vile paſſions, and inordinate affections, from all ſinful pleaſures, and covetous deſires; it is a burthen intollerable for a natural man, it is becauſe of his weakneſs; but now a gracious heart that hath gotten ſpiritual ſtrength, can do it, and do it with eaſe.

Uſe. 1. The firſt Uſe is to condemn thoſe that have no ſtrength at all, that are not capable of this Exhortation, we cannot ſay ſtrengthen the good things that are in you, becauſe they have no good things in them at all, they have

nothing

nothing of ſaving grace and of the covenant of life wrought in them: they have nothing but the common graces, that may be in a reprobate: as *Paul* ſaith, *Rom.* 8. 7. of the *carnal mind, it is not ſubject to the Law of God, neither indeed can be*; it cannot be ſubject; there is no ſtrength of grace; there is ſtrength enough, but it is let out upon the world; may be they have ſtrong parts and gifts, but there is no ſtrength to this duty; to be ſubject to the Law of God, he is not able to do it; as Chriſt ſaith of the *corrupt tree, it cannot bring forth good fruit*; it hath as much ſtrength to ſuck from the earth, and to bud and bloſſome and bring forth fruit, and as much fruit as a good tree but it cannot bring forth good fruit; ſo a natural man thinks as much, and ſpeaks as much, and eats and drinks, and ſleeps as much as a godly man doth, and goes about the buſineſs of his calling, and hears the word of God may be, and praves as often as a godly man doth but he is not able to bring them to a good end. to do them well, he hath no ſtrength at all as Chriſt ſaith to the Scribes and Phariſees, how can ye eſcape the wrath to come? they had great parts and ſtrength in other matters, but to eſcape hell, and ſhun the wrath to come, they had no ſtrength to do that, they were as weak as water there what a woful thing is this, when a man hath no ſtrength to overcome his ſins, and deny himſelf? *when men have eyes full of Adultery, and cannot ceaſe from ſin*, 2 *Pet.* 2. 14. this is a miſerable condition for a man to be in. Matth. 7. 18.

Secondly, This may condemn thoſe, that though they have ſome good things in them, yet they do not ſtrengthen them that are of the ſtrain of the Church of *Sardis*, that let their graces dye and decay, and go down the wind, and periſh and conſume they ſuffer a conſumption in their graces, rather then watch and ſtrengthen the things that are in them; what a lamentable thing is this? though our faith be never ſo weak, we are hardly able to lay hold upon one promiſe: and when we ſtudy to find ſign of converſion in us, we can hardly find any; and yet notwithſtanding people will not ſtrengthen their faith, and other graces. Let us not deceive our ſelves if we be Chriſtians let us ſhew it by the ſtrength that is in us; for if we be true Chriſtians, we muſt be able Chriſtians to do all the works of God, able to fight againſt our corruptions, able to do good duties, able to obey the Goſpel he that hath the leaſt ſtrength of true ſaving grace is able to be upright in all his wayes, he is able to obſerve all the commandements of God in ſome meaſure, he is able to carry himſelf uprightly againſt every evil way; in one word, he is able to keep all the word of God in ſome meaſure; he that hath but the leaſt ſtrength of grace is able to do this; as the Lord ſaith, *Rev.* 3. 8. of the Church of *Philadelphia*, though *ſhe had but a little ſtrength, yet ſhe kept the very word of God*; a little ſtrength of ſaving grace, will make a man do more then the whole world can do; it is able to make a man reach above all the reach of nature, and all natural parts, and morality and civility, and all the fair carriages that ever were; it is able to go beyond all; there is more wiſedom in the leaſt degree of ſaving grace, then in all the Politicians in the world; and more knowledge in the leaſt fool in Chriſts ſchool, then in all the wiſe men under heaven; I mean true ſaving knowledge; therefore let us not deceive our ſelves, but as we deſire to be able to ſay that we are true Chriſtians, let us labour to ſtrengthen all the good things that are in us, that our faith we think we have to ſhew for heaven may be a ſtrong faith, and that our hope may be a ſtrong hope, that we may purifie our ſelves by it, and that the fear of God may be a ſtrong fear, to make us depart from hell beneath, & ſo that our deſires may be ſtrong to the throne of grace, and our endeavours ſtrong againſt our corruptions, and our care & conſcience ſtrong from day to day to do the works of God.

The ſecond Uſe is an Uſe of direction, what we are to do to ſtrengthen *Uſe 2.*

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the good things that are in us. *Vſe firſt*, Let us labour to have all the powers of our ſouls ſtrengthened by the ſtrengthening the powers of the ſoul. I mean this; you know that divine operations are above nature, above the reach of the powers of our ſouls naturally. Now if we would be ſtrong to doe the works of God, and divine things, we muſt get our hearts to be raiſed and lifted up to an higher ſtrain, to a ſublimer pitch; as it is ſaid of *Jehoſaphat*, 2 *Chron.* 17. *His heart was lifted up in the ways of God.* That is, his heart was ſtrengthened to walk in the wayes of God: and now his heart was lifted up; the Text ſhewes he did great matters: he could reſtore the worſhip of God, and make the Prieſts and Levites doe their duties; he could doe admirable things for the glory of God. Now his heart was lifted up above the reach of nature; ſo we ſhould labour to have all the powers of our ſouls lifted up to God; we are not converted to God, unleſs God hath raiſed up our minds, and wills, and affections;
Judg. 2. 16. as it is ſaid, God raiſed up Judges to deliver *Iſrael* from their enemies: The meaning is, they were no more able to deliver them then other people; but God raiſed up their ſpirits, and lifted them up, that they were able to goe about the function God had ſet them in: So *Jer.* 51. 11. before God had *raiſed up the ſpirits of the* Medes, they were a weak people, they durſt not meddle with *Babylon*; but when God had raiſed up their ſpirits and lifted them up to an higher pitch of courage and ſtrength, they were not only able to goe againſt them, but to overcome them; ſo before God raiſe up our minds to an higher pitch, we are not able to know God aright; we are not able to doe good, and mortifie ſin, and be crucified to the world, we are not not able to goe about theſe things; but when God hath raiſed up our hearts, and the powers of our ſouls, we can then goe about them; as the water is not able to boil the meat of it ſelf; but if the fire come and raiſe the water to an higher pitch, to a ſeething quality, now it is able to boil the meat: ſo it is with a mans heart; therefore we ſhould labour earneſtly with God in the uſe of all good means, that we may get the powers of our ſouls raiſed and lifted up on high, that they may be able to reach the works of God, and attain unto them.

And firſt labour to have ſtrong minds and underſtandings: I do not mean ſtrong literal knowledge: for with a little of that a man may have ſtrong love to God, and zeal to his glory, as we may ſee in the book of Martyrs. *Elizabeth Suckwell*, and *Katharine Hyrſt*, and others, they were marvellous ignorant; when they were asked what a Sacrament was, and how many there were, they could not tell, and yet were admirable Martyrs, and ſeal'd to Gods truth according to that knowledge they had, and laid down their lives for the Goſpel, though they had not this knowledge: therefore I mean not that, though that be very good; and without ſome literal knowledge the mind cannot be good; a man may have literal knowledge without ſpiritual, but not ſpiritual without literal; therefore it is good, but that is not it; therefore we muſt labour to have ſtrong ſpiritual underſtandings, that we may underſtand ſpiritually the things of God, as *David* ſaith, *Pſal.* 119. 34. *Give me underſtanding, and I ſhall keep thy Law*; as who ſhould ſay, if ever any man doth ſin againſt thy Law, it is becauſe he doth not underſtand himſelf; therefore you ſee how eager he is that God would give him underſtanding, that he might underſtand his wayes, and underſtand what his will is, that ſo he might do it, that he might underſtand it ſavingly, powerfully, and deliver his Law into his heart; God delivers his Law into
Pſal. 119. 29. every mans heart; but ſaith he, *grant me thy Law graciouſly*: he prays that God would not only deliver his Law to his underſtanding, but in a gracious manner; a man never ſins againſt God, but his underſtanding is deceived; when we are proud, we are deceived; for we think too well of

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of our selves; when we are worldly, we are deceived; for we think the world is better then it is; so when we are dead to good duties, we are deceived; for we look upon Gods wayes and ordinances, as if they were not such admirable things; it is through the deceitfulnes of our understandings that we give way to sin. Now if our understandings were strengthened, we should be fenced against the deceivablenes of sin, that when the Devil comes with his delusions, and the temptations of the flesh with false colours to put us upon sin, the understanding would be strong, and see the weaknes of all such reasons; every man follows reason; reason is a strong thing, and leads all the world; no man doth any thing, but he hath some reason for it; the worldly man hath some, though not true reason why he is so carnal, he is afraid he shall not know how to live; therefore we should be earnest with God to strengthen our understandings, that we may see the basenes, and beggery, and folly of all such vile reasons as these; if the understanding were sound, it were a marvellous strong thing; *A wise man is strong, yea a man of knowledge encreaseth strongly*, Prov. 24. 5. Therefore I say we should labour to have sound understandings, that God would give us to know his Word as it is, and to look upon things as they are, that the world may not seem to be otherwise then it is, and our names, and credit, or any thing in the world may not seem to be more beautiful then they are, that we may look upon things in their own colours, that we may have light; if we had the light that comes from above, we should be marvellous strong; as *Paul* saith, *Let us put on the Armour of light.* So *Heb.* 10.32. saith he, *After you were enlightned, you endured a great fight of affliction.* When they had true light come into their hearts, that they durst not be impatient, then, though they had mighty afflictions upon them, they endured them, they had light come in, they could not rise up against God; if our knowledge were strong, our corruptions would be weak, our carnal hearts would be weak, we should not be so able to goe against God and his commandements; *I can doe nothing against the truth*, saith *Paul*; why? he had a strong light, he saw so clearly that it was the truth of God, and it was the way to be damned for ever to goe against it, and he saw so clearly what an admirable thing the truth was, that he could do nothing against it; as *Joseph* saith, *How can I commit this great wickednes, &c?* He had such a light, and so saw the nature of the evil, that he durst not do it for a world; the understanding is a very strong thing, see it in that which is in wicked wretches; what a deal of strength hath that little knowledge of God that is in their hearts? when a wicked man knowes that his courses are of the Devil, and he is informed and reads it in the Word of God, he knows his wayes are condemned of God. I tell you this knowledge keeps a great deal of stir in his heart, and makes his conscience afraid, and sometimes qualms come over his heart, and sometimes makes him resolve I will be a drunkard and adulterer no more; it makes him that he cannot goe so freely about his wicked courses, *Mark* 6.20. *When Herod knew John Baptist was a godly man, this made him fear him.* So when *Saul* knew assuredly that *David* should be King, though he went out to destroy him, he let him goe; nay, a very persecutor, if he knows they be the people of God he persecutes, it will make his very heart ake, and will make him give over his persecution, except he be marvellous strong, *Isa.* 11.9. Why? how will God bridle persecutors? *The earth shall be full of the knowledge of the Lord.* There shall be such a deal of knowledge, that they shall not *be able to hurt in my holy mountain*; nay this knowledge may make wicked men mightily to deny themselves. *Balaam*, though he was greedy after riches and preferment, yet when he knew that it was Gods mind that he he should not curse *Israel*, he should provoke God; saith he, *If Balak would give me his house full of*

Rom. 13.12.

2 Cor. 13. 8.

Gen. 39.9.

ſilver and gold, I cannot go beyond the word of the Lord, &c. Nay, knowledge may work Reformation, *After they eſcaped the pollutions of the world through the knowledge of Jeſus Chriſt*, 2 Pet. 2. 20. Now if knowledge be ſuch a thing where it is not rooted ſoundly in the mind, then how ſtrong would it be if we did get our underſtandings ſoundly informed? if we would get knowledge rooted in us, the very knowledge that God hath commanded us, to ſerve him, and fear him, that he hath revealed his wrath from Heaven upon all diſobedience; that Chriſt is the Saviour of the world, it would ſtrengthen us againſt ſin, and to do good; therefore let us labour to have ſtrong minds.

Secondly, Let us labour to have a ſtrong will, as *David* had, *Pſal.* 119. 15, 16. *I will meditate in thy precepts, I will delight my ſelf in thy ſtatutes, I will not forget thy Word.* You ſee how abſolutely he is ſet upon it. I will do thus and thus, and I will not do the contrary; this is a ſtrong Will: and therefore you ſee what admirable things he could do, becauſe his Will was ſtrong; what is the reaſon people are ſo weak? they cannot reſiſt ſin, they cannot give over ſuch a luſt, they cannot get life and quickning in prayer and other duties; if an Enemy come, they cannot put it up; if affliction come, they cannot bear it patiently; if they are called to ſtand for God, they cannot put off carnal fears; this is the weakneſs of our Wills; if our Wills were abſolutely ſet that way, we ſhould be marvellous ſtrong, and break through all oppoſitions; all the ſtrength of a man lies in the Will of a man; if a mans Will be ſet upon a thing, he will go through fire and water, he will do it; therefore we ſhould labour that our Wills may be ſtrong in the works of God, to the pleaſing of God, and hatred of evil, and oppoſing of all the wayes of the fleſh; as *David* ſaith, *Pſalm* 119. 10. *I have ſought thee with my whole heart.* We ſhould do thus; you may ſee this in wicked men, when their hearts are abſolutely ſet to do evil, how do they go through difficulties? nothing ſhall hinder them; how wonderfully did *Saul* perſecute *David*, over hills and dales, and caves of the earth, over rocks and craggy places? if he had not been furious and mad, he could not have followed him in ſuch places; nay, he ſpurned againſt conſcience; God met with him oftentimes, and infatuated his counſels, which could not but be as hedges in his way; but he broke over all: Whence was this? his Will was abſolutely ſet, 1 *Sam.* 23. 23. he was reſolved, if *David* were to be found under the cotes of Heaven, he would have him; ſo if our hearts, our wills were abſolutely ſet to finde God and his grace; if we would ſay, if Chriſt be to be found, we will have him; if he be in Heaven or Earth we will have him; we will run over all Ordinances and duties; what ſin will we not leave? what courſe will we not take? if he be to be found, we will have him. A man might go through any difficulty, if his Will were abſolute; the Will is a ſtrong faculty, it hath the command over the whole man; the mind thinks, and the heart intends, and the affections ſtir, and the tongue ſpeaks, and the foot walks, and the hand works, but the Will ſways all; nay, if a mans appetite be to a thing, yet if he will not do it, he may refrain it; the Will is the ſtrongeſt faculty in a man; as ſoon as we heare the Prodigal had a Will to goe to his Father, the next news we hear, he did go; I will ariſe and go to my Father, and now nothing could ſtay him; if our Wills were ſet earneſtly towards God, that we would ſerve him, and obey him, and would not be carried away with our luſts, what a deal of ſtrength would this help us with? we ſhould be ſtrong to trample Satan under our feet, and mortifie our luſts; and this is the reaſon God accepts the Will above all, if there be a willing mind, God accepts it, nay, not only accepts it, but rewards it alſo, 1 *Cor.* 9. 19. *If I do it willingly, I have my reward.* The will is the ſtrongeſt faculty God knows; if he

he hath a mans will, he hath all that ever a man can do, he hath all his power, nay, he hath more then his power; the will is able to go beyond a mans power; as it is said of the *Macedonians*, 2 *Cor.* 8. 3. *they did to their power, and beyond their power*; the will is a mighty strong thing; therefore if we will be strong in the Lord, let us labour for strong wills.

Thirdly, Let us labour for sound affections, that our affections may be conversant about God and all his holy laws and commandments; which way a mans affections run, so they run mightily; that way a mans strength runs, as the Prophet saith, *Isa.* 63. 15. *look down from heaven; where is thy zeal and thy strength?* that is, when God is zealous for his peoples good, he puts forth his strength for their defence; therefore the Prophet cries, *Lord, where is thy zeal and thy strength?* so we may say, where is our zeal to God, and against sin, where is our zeal for good duties, for heavenly-mindedness, and the spreading of the Gospel, and doing good in our places? if we were but zealous and earnest in our affections, we should not go so dully and faintly in the wayes of God as we do: it would make us strong; we see how strongly men follow after the world, when they are zealous for the world; so if we were earnest after God, we should be strongly carried after him.

Secondly, If we would get strength, let us labour to believe; for when a man hath once gotten faith, now, though he be never so weak, he may say, *God is my strength*, *Psal.* 73. 26. A man that hath gotten this faith, may say as *David*, *Psal.* 71. 16, *I will go in the strength of the Lord*; I will go to prayer, to the word, to the Sacrament, I will go about my calling, when I am put upon my business, I will go in the strength of the Lord to do it; if this man wants strength, he goes and even borrows strength from heaven, *Heb.* 11. 34. *by faith, of weak they became strong*; as the rivers that watered Paradise, their heads and springs were out of Paradise; so though there be streams of mercy and grace, and power, and love communicated to us, yet the heads of these are out of us; Christ is the head from which we must fetch all; *I can do all things* (saith *Paul*) *through Christ that strengtheneth me*, *Phil.* 4. 13. I can do all things; you will say, this is to brag and boast; alas no, I can do nothing, it is Christ that strengtheneth me; like the Ivy that creeps up by the wall, so a Christian creeps up by Christ; there lies all our strength; therefore all our care should be to believe, to get off from our own bottoms; a true Christian is never so weak as when he will be himself, when he goes about actions himself; if he would let Christ do all, and he only take that course Christ bids him, and never go his own way to work, he were a strong man, *Isa.* 30. 7. *It is your strength to sit still*; the children of Israel were so bent to help themselves, they would to *Egypt*, and they should help them; saith God, you shall never have help this way; your strength is to sit still and wait upon God, and trust in him; so I say, then is a true Christian weak, when he departs from Christ, and doth not keep close to him; suppose a man should be in misery, there be but two wayes to help him, the one is by himself, the other is by Christ; now, suppose a man were in such a straight, that he must be delivered in a quarter of an hour, or else he is undone; shall a man go to prayer now, or to his own strength? to prayer if it were for a mans life; now when a man goes to his own strength and parts, this weakens him; we should do every thing better if we would go to Christ, and set our hearts upon him, if we would use the means, but hang upon God, this were our strength.

Thirdly, We should fly all occasions of evil; may be a child can contain it self from the dug (when it is newly weaned) so long as it comes not near it; but when the child seeth the dug, now the fancy runs upon the dug again, and now it cries for the dug again; it is because it is not perfectly weaned; if it were perfectly weaned, though it saw the dug, it would not

look after it; ſo we are not perfectly weaned from ſin; therefore though when we reſiſt occaſions and temptations of ſin, we are able to abſtain and contain our ſelves, yet becauſe we are not perfectly weaned, if we give way to occaſions we loſe all; when we will raſhly venture upon the occaſions of evil, we loſe our ſtrength; therefore ſaith *David*, *Pſal.* 101. 3. *I will ſet no evil thing before mine eyes*; as he would not do it, ſo he would not have it in his ſight; every man is privy to himſelf, and may know what thoughts, what deſires, what appearances, what cuſtoms, what ſpeeches are occaſions of evil to him; he might know what doth occaſion him to ſin; may be he had not committed ſin but for this or that; now when a man ſhall give way to theſe occaſions, and not ſtand upon his guard, this looſeth all a mans ſtrength; as *Saul* he was privy to himſelf how teſty and furious he was, and if he had any inſtrument of fury in his hand, he had no power over himſelf; yet he would ever be with his javelin in his hand, when he was in the field, or in the houſe, ſtill he had his javelin in his hand; now you may ſee what miſchief he expoſed himſelf unto, he flung it twice at *David*, and a third time at his own ſon *Jonathan*; if he had been careful not to have given way to the occaſions of ſin, knowing how weak he was, and that he had not command over himſelf, he might have eſcaped this; a man that is furious had not need alwayes to have a ſword about him; a man had need ſhun all the occaſions of evil; *Joſeph* was a ſtrong man, *how can I do this wickedneſs? &c.* all the temptations of his Miſtriſs could not allure him; what was the cauſe of this? *he would not hearken to his Miſtris, nor be with her*, *Gen.* 39. What made *Achan* to be ſo weak? he muſt needs take the Babyloniſh garment, and the wedge of gold; he gave way to the occaſion, *I looked upon it*, ſaith he; he being privy to his own covetous heart, ſhould
Joſh. 7. 21. have been ſhy of giving any occaſion to the fleſh; but he giving way to the occaſion was weak and not able to ſtand.

Fourthly, We ſhould never go up and down without a conſtant continual purpoſe to pleaſe God; when we firſt riſe in the morning, we ſhould think with our ſelves, well, I purpoſe to take heed of ſin this day; ſo when I am at dinner, I will take heed that I let not the remembrance of God go out of my mind; I will have freſh thoughts of him while I am at board; as it is ſaid of *Daniel*, *he purpoſed not to defile himſelf with the Kings meat*; So
Dan. 1. 8. when we go into the fields, we ſhould think with our ſelves, I purpoſe God willing, to beware that I may not come home with a guilty conſcience, & do thin gs that may be to my ſhame and wounding another day; when we are to come among wicked people, we ſhould reſolve before we come, I will let fall nothing to diſhonour God; thus if we would go armed up and down, we ſhould go ſtrongly; if we would make ſerious reſolutions to cleave to God, and not to do evil, this would ſtrengthen us; now when temptations meet us unreſolved, we are not able to put them off.

Fifthly, We ſhould frequent the Ordinances of God. Firſt, We ſhould be careful of hearing the word of God in a godly manner. *Strength and beauty are in his Sanctuary*, *Pſal.* 96. 6. there is ſtrength to be had in Gods houſe, in Gods courts; his Word and Ordinances are the food of the ſoul, that as bread ſtrengthens a mans body, ſo this ſpiritual bread of life ſtrengthens a mans ſoul. So again, For prayer, to go to God in prayer, that would ſtrengthen us, *Prov.* 18. 10. So the Sacraments, they are a means to ſtrengthen us; to go to the Lords Table with hunger and thirſt, and ſerious conſideration of our own unworthineſs, and of our need, and with true faith unto it; the Lords Supper is a means to ſtrengthen, as it is noted in the primitive Church, *Acts* 2. 42. ſo again for meditations, if we would meditate of the things we hear, of Gods word, and his bleſſings, and judgement, and warning we have from day to day; if we would digeſt theſe

things

things, and chew them from day to day, they would yield a great deal of nourishment unto us; as *David* ſaith, *Bleſſed is the man whoſe meditations are in Gods Law, he ſhall be like a tree planted by the rivers ſide; and his leafe ſhall not wither*, *Pſal.* 1. 2, 3. that man ſhall flouriſh like a green bay tree: So for holy conference, that is a great means to ſtrengthen all good things; as thoſe good people, when the times were bad, mark how they ſtrengthned themſelves, that they might not be infected with evil; *they that feared the Lord ſpake often one to another*, *Mal.* 3. 16.

Sixthly, We ſhould put forth our ſelves to the utmoſt in good duties: it is our lazineſſe and idleneſs that we are not more able to do good, and that we are ſo frail and infirm to do any thing that is of God; if we would take pains and put forth our ſelves, we ſhould be ſtrong; and indeed what is ſtrength but taking of pains when a man puts forth himſelf? as *Eccleſ.* 10. 10. that is, a man muſt take the more pains; the more pains a man takes, the more ſtrength he puts forth: there is no creature that God hath made beſides man, but doth act to its utmoſt ſtrength; the fire burns as much as ever it can; and the light ſhines as much as ever it can; and the ſtone goes down as low as ever it can; every creature works as far as it can; but now man he can limit his ſtrength, becauſe he hath reaſon and will, and according as he ſees a thing more or leſs neceſſary, according as he ſees it eaſier or harder to be attained, accordingly he leſſens or puts forth his ſtrength; and it is great reaſon that God ſhould give man power to limit his ſtrength, for he is to deal with the creature as well as with the Creator; and if he ſhould love and ſeek the creature as much as ever he can, this were Idolatry; therefore the Lord hath given a man power to limit his ſtrength, not to let out all his love or fear upon any thing here below; but yet God doth not give a man that power to limit his ſtrength, and the exerciſe of it towards his Maker, but he ſhould let out all towards God; as *David* ſaith, *let all that is within me, bleſſe the Lord*; he opens his floodgates wide, and lets out all towards God. Pſal. 103.

Seventhly, Conſider that all received ſtrength is worth nothing unleſſe God gives us new ſupply; wherefore are true Chriſtians weak at any time, but becauſe they think thus? I had true grace in the morning, and an hour ago I had the fear of God and the hatred of ſin; and the conſideration of this makes him that he is not ſo careful to keep cloſe to Chriſt, and to take heed of falling; he thinks, I had power the other day, and I was able to reſiſt temptations then; this makes a man weak; he thinks he had grace a while ago, and ſo truſts to that; for if a man do not ſtill look up to Chriſt, and cleave unto him, as if he had no ſtrength, the man is preſently a weak man, as weak as another man, and cannot ſtand; a man cannot be ſtrong in the grace that is in himſelf, but in the grace that is in God, *Eph.* 6. 10. *Brethren, be ſtrong in the Lord and in the power of his might*: And as *Paul* ſpeaks to *Timothy*, though *Timothy* were a man that was as ſtrong as any man upon the face of the earth almoſt, yet he bids him not count himſelf *ſtrong* in the grace that was in him, but *in the grace that is in Chriſt Jeſus*, 2 *Tim.* 2. 1. As it is with the air, which is not ſtrong with the light that is in it ſelf, but with the light that is in the Sun; therefore we are careful not to ſhut the windows; for if we ſhut the light of the Sun out, the air though it be light now, will be dark again in a moment; therefore though the room be light, yet we keep the windows open, for the light of the air is ſtrong in the light of the Sun; ſo a Chriſtian ſhould keep his windows ever open towards Chriſt; if a man ever turn his back again upon Chriſt, and neglect Chriſt, if he do not cleave to Chriſt, and take heed he do not provoke Chriſt againſt him, he is gone, he is as weak as can be; as *Ezra* ſpeaks, *Ezr.* 7. 28. *I was ſtrengthned as the hand of the Lord was upon me*;

no otherwiſe, if the Lord ſhould take away his hand, he were gone though he had never ſo much ſtrength, wiſedom and parts; he were no body without God.

Eighthly, Laſtly, Take heed of ſtriving againſt knowledge, or willingly; that weakens us horribly; and in particular take heed of pride; no man ſo weak as a proud man, nor ſo ſtrong as an humble man, as a Divine ſpeaks: a man that is ſenſible of his own weakneſs, of his own being no body, of his own folly, and that he is able to do nothing of himſelf, he that is ſenſible of this is ſtrong; as *Paul* ſaith, 2 *Cor.* 12. 10. *when we are weak then are we ſtrong*; that is, when we are humble and weak in our own apprehenſion and conſideration, when we lay this to heart, that we are weak, then are we ſtrong; for this makes a man lay about him, to cleave unto God.

I have laid down divers directions for the ſtrengthning of thoſe good things that are in us, and I will now adde one more, becauſe it is ſeaſonable for the time.

Direct. Make conſcience of uſing and improving the Sacraments, for they are excellent Ordinances to ſtrengthen a man.

Firſt, The Sacrament of Baptiſm; I do not mean the meer receiving outward baptiſm, that is a weak thing; but when a man hath a care to improve his baptiſm. It is noted of *Abraham*, that he had faith before his circumciſion; but he received circumciſion. the ſeal of the righteouſneſs of faith, for this, that he might be the father of the faithful, *Rom.* 4. 19. Now he could believe incredible wonderful ſtrange things, that would have ſtaggered him before: So when *David* was to fight againſt *Goliah*, he was a great warrier, and a mighty ſouldier, and *David* a weak ſtripling; now ſee how he ſtrengthned himſelf againſt *Goliah*; he uſeth three argument, and one is taken from the Sacrament of Gods covenant; he was an uncircumciſed
1 Sam. 17. man, but *David* was circumciſed, and within the covenant; What is this uncircumciſed Philiſtin, to one that is circumciſed and in covenant with God? and he hath given me the Sacrament of it, that he will help me and be with me, and ſtand by me in all eſtates and conditions. So it was with the Gaoler; before when the Magiſtrates bid him put *Paul* and his fellows in the worſt priſon, he durſt do no other; and when he ſaw the priſon doors
Acts 16. open, he would have killed himſelf, he was not able to have any power over himſelf; but when he had faith and was baptized, now he was able to take them out of the priſon, and carry them to his own houſe, and give them the beſt entertainment; though the Magiſtrates counted them Roagues and vagabonds, he had gotten ſtrength now.

Secondly, The Sacrament of the Lords Supper is of great force, being uſed with faith and due preparation according to Gods Ordinance; it is a Sacrament for the very nonce to help a mans faith, and ſtrengthen him in every good thing.

Firſt, Becauſe this is the very nature of the Sacrament; it is the Sacrament of growth and increaſing in grace; the other Sacrament puts a man into the eſtate of grace, and this ſtrengthens a man in the eſtate of grace;
Matth. 26. therefore when Chriſt adminiſtred the Sacrament, he tells us, we may receive it as our very bread; now *Pſal.* 104. 15. *bread ſtrengthens a mans heart*: He tells us if we come to the Sacrament aright, as our bodies receive bread and it ſtrengthens them, ſo we may receive that which will nouriſh our ſouls; *take, eat, this is my body*; will not this bread nouriſh you? directly my body is ſuch a thing, that do but take it by faith, it ſhall ſtrengthen you,
1 Kings 19. juſt as this bread ſtrengthens the body; as *Eliah* went in the ſtrength of that meat he eat forty dayes and forty nights; ſo if we come to this Sacrament underſtandingly and preparedly, it is moſt certain we ſhall have ſtrength; may be not that we would have our ſelves; may be we would have more

grace;

grace, and more aſſiſtance, but we ſhall have that ſtrength whereby we ſhall be able to go on in the ſervice of God, doing good, and ſhunning evil from day to day; *My fleſh is meat indeed, &c.* And indeed it will nouriſh a man; as it is ſaid of *Jonathan*, he was weak and faint, and his eyes grew dim: but when he taſted a little honey, his ſtrength came to him again: So the Sacrament received by a true Communicant, that ſets himſelfe to prepare his ſoul to partake of it, he ſhall have his eyes enlightned, and his heart quickned, he ſhall have ſome ſuccour and relief from it to go about every good word and work. John 6. 55. 1 Sam. 14.

Secondly, It is a ſeal of Gods Covenant, and therefore muſt needs ſtrengthen a man that is in Covenant with God, if he come to it as it ought to be come unto; for what is the Covenant a true believer is in? *I will make an everlaſting Covenant, never to turn away from them to doe them good; and I will put my fear into their hearts, &c.* Jer. 32. 40. It is an everlaſting Covenant, I will never let them goe, I will put a ſtrong fear into their hearts, that they ſhall not doe as the wicked doe, they ſhall ſtand in awe of God; it is a ſtrong light; others ſhall be deluded; they ſhall not be deluded; it is a ſtrong apprehenſion of the Word and Will of God; this is the Covenant of God. Now when a man ſhall come to have this ſealed, when God ſhall give this Sacrament to make this good, and he takes the Sacrament upon it, that he will walk according to this Covenant, according to the grace that God hath given him; this man hath all the witneſſes in heaven and earth; why ſhould he be weak in faith then? *There be but three witneſſes in heaven*; he hath theſe that hath faith; *there be but three on earth, the ſpirit, water, and blood*; by ſpirit, is meant the ſame ſpirit that works true faith and obedience in the hearts of his people; then water, that is the water of Baptiſm; and blood, that is the blood of the Lords Supper; the Lord doth witneſs eternal life to this mans heart; therefore what can this man want? 1 John 5.

Thirdly, This Sacrament is Communion with Jeſus Chriſt, 1 *Cor.* 10. 16. *The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? &c.* So that when a man comes to the Sacrament aright, he hath communion with Jeſus Chriſt; therefore he muſt needs be ſtrengthened, though he were never ſo weak before; as *Solomon* ſaith of *the Conies, they are a feeble folke, and yet they make their houſes in the Rocks*, Prov. 30. 26. So true Chriſtians are a feeble folk, and yet they make their houſes in the Rock, where they eat this ſpiritual meat, and drink this ſpiritual drink; they drink of that Rock Jeſus Chriſt; when they draw neer to this Table, they draw neer to Chriſt, and therefore muſt needs gather ſtrength; they come to this Rock to be rooted and eſtabliſhed in this Rock; and therefore muſt needs get ſtrength.

Fourthly, Becauſe this Sacrament is a Sacrament of communion with the members of Chriſt; a man that rightly receives it, doth increaſe the communion of Saints over all the world; though he never ſaw them, yet he is loved more and more of all the Saints; therefore he muſt needs grow ſtronger: Take a man that is woven into every man, there is hardly any man of any power but loves him, he hath friends everywhere; this man is a ſtrong man, as it is ſaid of *Abſolom, he grew ſtrong, for the people increas'd continually with him*, 2 Sam. 21. 15. So a Chriſtian muſt needs grow ſtrong, that truly heares the Word, and receives the Sacrament; for people ſtill come flocking more and more unto him; for ſtill as the Church comes to grow or any ſoul comes to believe in Chriſt, he ſtrengthens himſelfe; as *Paul* was ſtrong in every Town where he went, in regard of the communion of Saints; ſuch a man is ſtrong in regard of his infirmities, he hath many to help him to bear them; he is ſtrong alſo in regard of advice and coun-

counſel, he ſhall have the counſel of the Saints, *Job* 4 3. If a man be doubtful what courſe to take when inſtruction comes, it ſtrengthens a man much: Now when a man hath communion with all the Saints, what abundance of counſel hath he? you may ſee how weak *David* was, he was not able to beat down his wrath and impatience: Now when *Abigail* came with her good counſel, he bleſſed God for it.

1 Sam. 25.

Vſe 1. Let us have a care to come ſo to the Sacrament, that we may be ſtrengthened in all good things, that we may be more quickned up to every good word and work; for it is a ſtrengthening Ordinance; it is appointed of God for the very nonce to ſtrengthen Gods people in all buſineſs and employments they have to doe from day to day. When *Moſes* and all *Iſrael* received the Paſſeover, *God ſmote the firſt borne of all Egypt*, Pſal. 105. 30. This was a ſeal that God ſmote all the ſtrength of the *Egyptians*, *but there was not one weak perſon among the Iſraelites*: So if we did receive the Sacrament aright, there ſhould not be a weak Chriſtian among us, God would ſmite the *Egyptians*, and weaken the ſtrength of all their luſts and corruptions; is therefore any among us weak, and he cannot do this and that? his luſts are like *the ſons of Zerviah* to *David*, *too hard for him*; *Though I be anointed King, I am weak, &c.* 2 Sam. 3.39. So doſt thou ſay, I am very weak this day, and though God hath anointed me King over my luſts, and I am a Chriſtian that ſhould have power over my luſts, yet theſe baſe luſts and curſed corruptions are too hard for me; I ſay, if we did but wiſely and carefully, as we ought to do, goe to the Word and Sacrament, and the reſt of Gods Ordinances, we ſhould have marvellous ſupply and help to carry us on in our Chriſtian Combate: It is a very remarkable thing, that when God would have *Joſhua* and all *Iſrael* goe about that ſame hard work, to goe and encounter with 31 Kings of *Canaan* at one clap, and they were now newly come into the Land of *Canaan*, and were hemmed in, the waters of *Jordan* came back, and they could not goe back again, it is to be noted that before God would have them ſtrike a blow, he would have them take the Sacrament of Circumciſion; you know the *Canaanites* might have come and cut their throats when they were ſore; nay when they were circumciſed, God would not have them goe fight yet, but they muſt take the Sacrament of the Paſſeover, which would coſt them ſeven dayes; one would think this was not the way to be ſtrong; but this was indeed the way to be ſtrong, to go in the ſtrength of heaven; this made the ſpirits of their enemies melt; for they were now within the Covenant of God; therefore how ſhould we help our own ſouls, if we would but go in the ſtrength of Gods Covenant to prayer and every buſineſs we have to do, and if we would but rightly partake of this Sacrament as a ſeal of the Covenant? nothing would make it ſo ſtrong as this.

Joſh. 5.

Vſe 2. This may ſeem to condemn the moſt of us all generally. How do Chriſtians miſſe of the partaking of the Sacrament? what a deal of weakneſs is there among us? where is there a ſtrong Chriſtian? they can hardly doe any thing, or ſuffer any thing; whence is all this? this comes from not receiving the Sacrament as they ought to doe; as the Apoſtle ſaith of bodily weakneſs, 1 *Cor.* 11. 30. *For this cauſe many are weak and ſickly among you, and many ſleep.* He ſpeaks there of their unworthy receiving the Sacrament; this is the cauſe that your bodies are weak: So this is as true of the weakneſs of the ſoule; for this cauſe many are weak among you, and many have ſuch ſick ſouls; nay, many are even dead to all manner of good, even for this cauſe, the not receiving the Lords Supper in a right manner; for if the Sacrament were duely come unto as it doth require, it is to ſtrengthen us in grace, and againſt Satan; but when people come hand over head, when they prepare themſelves ſlightly, pray ſlightly before they come, and come careleſſe and negligently, and take not pains to come in due faſhion, they

rather ſtrengthen themſelves in ſinne and *Satan* againſt them; as it is ſaid of *Judas*, after he had received the ſop, the Devil entred into him, *John* 13.27. you ſee he went away with more hardneſs of heart from the Lords Supper, then he came to it; he went away with more wrath and diſcontent againſt Chriſt and his bleſſed company then before; the Devil had more ſtrength then he had before: A true Chriſtian that comes to the Sacrament as he ought, gets more ſtrength to his faith, more ſtrength to his lively hope, more patience and meekneſs; he ſtrengthens all the graces of Gods ſpirit, and ſtrengthens himſelfe againſt *Satan* and his own fleſh, and againſt his luſts and corruptions; but when a man comes otherwiſe, he doth not only not get ſtrength againſt corruption, but corruption gets ſtrength rather; he goes away with more corruption of heart, and more guiltineſs of ſinne then before, and is more heartleſs to prayer and good duties: The Devil deals with men, as the Monk did with *Henry* the 7th. Emperour: it is reported that he was poyſoned by coming to the *Sacrament*; for he had poyſoned it; ſo the Devil poyſons the *Sacrament* to moſt men, they eat and drink their own damnation, when they goe away from the Lords *Supper* they are worſe then when they came, more weak and unable to put off *Satan*, and more expoſed to his fiery darts; whereas if the *Sacrament* were approached unto according to the due order that God hath ſet down in his Word, we ſhould gather ſtrength from it.

This may ſerve to ſhew the reaſon why people get no more good by the *Vſe* 3. *Sacrament*, and doe not meet with this ſtrength that the *Sacrament* adminiſters to every worthy Communicant in general, becauſe they doe not come in a right manner to the partaking of it; and when they doe not regard the manner, God doth not regard the matter; when they doe not come faithfully, and readily, and preparedly to the Table of the Lord, the Lord regards not their coming, and they ſhall get no good by it; as *Solomon* ſaith, *When a man is not ready to beare, he offers the ſacrifice of fools*, Eccleſ. 5.1. So when a man receives the *Sacrament*, and is not ready to receive, he receives the *Sacrament* of fools; he doth not conſider what a ſacred thing it is, and what great matters are required of him, and what care and conſcience is requiſite thereunto; *we ſhould examine our ſelves*, as the Apoſtle ſaith, 1 *Cor.* 11.28. We muſt not only eat of that bread, and drink of that cup, for ſo even wretches and carnal people do, and never partake of any ſtrength; but we muſt partake of it after a right manner, as Chriſt ſaith, *Luke* 12.47. *He that knew his Lords will, and prepared not himſelfe to doe it, ſhall be beaten with many ſtripes*; ſo when we know it is Gods will we ſhould come preparedly, and we will not prepare our ſelves; God will not ſtrengthen us and help us againſt our luſts, but our luſts ſhal get head againſt us. This is in general. Now I come to ſpeak of ſome particular reaſons that hinder men from partaking aright of the *Sacrament*.

Firſt, Becauſe people come not to the *Sacrament* with a ſenſe and feeling of their own wants; if we would partake of ſtrength by the *Sacrament*, before we come we muſt feel our wants, how we want hope, and patience, and faith, and ſtrength, we want ſpiritual underſtanding in the wayes of God; we ſhould not only ſee this, but feel it; people, may be, ſee this, that they want this or that; but there is no ſound feeling of their wants; they are without faith, and do not feel it; without hope and patience, and doe not feel it; they do not find the want of theſe things. Now *Prov.* 9.4,5. Wiſedome ſaith to him that wanteth underſtanding, *Come eat of my bread*, &c. When a man doth want underſtanding, is not onely without it, but feels the want of it; he is not only without ſtrength and faith, but feels the want of it; he ſees the want of wiſedom and diſcretion, and Gods helping of him more and more; if it be ſo, *eat of my bread*, &c.

Secondly, Becauſe people come without true repentance to the Lords Table, they do not repent of their ſins, they do not break the league between them and their own wayes, they come to the Sacrament, and mean to think as they have done, and ſpeak as they have done, and keep company as they have done, and behave themſelves in their places and callings as they have done, and no otherwiſe then they have done; and though they cry God mercy, and make ſome prayers, yet the covenant between them and their wicked courſes was never broken; and therefore it can do them no good: People come to the *Sacrament* as *Judas* did, he came freſh from the Phariſees conſpiring the betraying his Maſter, and as ſoon as he had done, he meant to go to them again, and ſo got no good by it; whereas if we would get good by the Sacrament, that it may build us up in knowledge and believing, in having a care to pleaſe God, and making conſcience of all our wayes, we ought to root out our ſins and corruptions, and fling away our luſts and vile affections; we ſhould throw ſin out of doors, as the *Iſraelites* were to throw leaven out of doors, and not to have any in their houſes; nay we ſhould deal with ſin, as *Ammon* did with *Thamar*; he hated her now more then he loved her before; nay he put her out, and bolted the doore after her; ſo though we loved vanity, and worldlineſs, and paſſion before, yet now we ſhould hate them, and put them out of doors, yea bolt the door after them, that they may come in no more. This is the way to come to the Sacrament, ſo as to get ſtrength thereby; and the want of this is the cauſe that people go away ſo weak.

Thirdly, Becauſe they come without faith; they come doubting to the Sacrament, *Rom.* 14.23. *He that doubteth, is damned if he eat.* I may apply it to this; he that doubts is damned if he receive the Sacrament, his own conſcience will reprove him, his own ſoul will ſay, I have not done well, I have not pleaſed God in comming; his own conſcience will condemn him, and damn him; when he looks upon the Covenant of grace, he cannot apply it, conſcience puts him off: This is for want of true faith; if people would come to the Lords Table with faith, they would receive ſtrength, as it is ſaid of *Moſes*, *Heb.* 11.28. *By faith he received the Paſſeover*; ſo if by faith we would receive the Lords Supper, and beat down all doubts and fears of fleſh and blood, and reſolve to caſt our ſelves upon Chriſt and his promiſes, and let him have the diſpoſing of us; if we would truly caſt our ſelves upon Chriſt, and believe in his name, and ſo come to the Sacrament, we ſhould have ſtrength; how can we get ſtrength without this? *Eph.* 3.17. When we come to the Sacrament, we come to partake of Chriſt, and receive Chriſt, that we may dwell in Chriſt, and he in us. Now he will not doe thus without faith; faith is the wedding garment; if we come without it, we ſhall be bound hand and foot and caſt into utter darkneſs; may be thou wert fettered before, but now thou ſhalt be more bound, even bound hand and foot, that thou canſt not ſtir, as the Apoſtle ſaith, *Above all things take the ſhield of faith*; ſo I may ſay, if you will come to the Sacrament to your own peace and comfort, above all things take the ſhield of faith. When men come to the *Sacrament* only with bodily eyes, and bodily hands, what do they get? nothing but a piece of bread, and a drop of wine; but if they had faith, they ſhould have the evidence of things not ſeen; Chriſt, and heaven, and the covenant of grace, are not ſeen with bodily eyes; faith would help them to the evidence of theſe things not ſeen; as *St. Auſtin* ſpeaks of a worthy Martyr, when he was to ſuffer Martyrdome, he took the Sacrament to ſtrengthen him to ſuffer Martyrdom; and the Martyrs in the Primitive Church, every day expecting Martyrdom, they every day received the *Sacrament* to help them with ſtrength; but when we come to the *Sacrament* without faith, we deprive our ſelves of this benefit. Now as long as we

Eph. 6.

give

give way to our sins, doubting will reign, and faith cannot be in our soules.

Fourthly, Because they do not seek earnestly to God to blesse the Sacrament to them, they do not make themselves strong in heaven before they come; they do not go with strong cries and groans to the Throne of grace, that God would quicken them that they may get the good they ought to do at it. If we would come to the Sacrament of Lords Supper as we ought to do, we should be earnest with God and wrestle with him, that he would make us sensible of our wants, and that he would pluck up our hearts to come with faith, that he would strengthen us, that we may behave our selves well when we are there, and when we come away; every Ordinance of God is sanctified by the word and prayer, 1 *Tim.* 4. 5. Now because either people do not pray at all, or if they do, they are not earnest with God, therefore it is that they return home little the better

Fifthly, Because they do not behave themselves well when they are at it, they are not well occupied when they sit at the Lords Table, they know not how to employ themselves as the duty requires; this is that would help us to true strength by the Sacrament, if we were well employed when we were at it. *Cant.* 1. 12. *While the King sitteth at his table, &c.* saith the Church, that is, while the King was enjoying communion with me, and I with him, I was just at the same time very well employed; I laboured in some measure to stir up all the graces that were in me, that my Spikenard might send up a sweet perfume into his nostrils, that my faith might work, and my love might work; so while we are sitting at the Lords Table, and the King sitteth down to bid us welcome; we should labour to be well employed, to keep vanities out of our minds, and employ them well, that we may have a good meal before we go.

Sixthly, Because people when they have been at the Sacrament, they do not examine themselves diligently, whither they have got any good by the Sacrament; I have received the Sacrament, have I got any good by it? is my faith strengthned? am I yet backward to Gods will, untoward in his worship, dead in his service, am I still hovering and doubting in my conscience, have I no care of God, have I got no good by the Sacrament? if people would but call themselves to account, whither they have got any good by the Sacrament, this would do them a great deal of good; it would make them bewail and lament, and cry out if they got no good; people let things run on at six and sevens; if they get good, so it is; if they get none, so it is, but lay it not to heart; whereas a godly heart when he hath been at an Ordinance, calls himself to account, and takes it marvellous heavily if he see he hath got no good; as the Church when she prayed, and saw her prayers did not prevail, it was a bitter thing to her; *Thou hast covered thy self with a cloud, that our prayer should not pass thorow*, Lam. 3. 44. when she saw she prayed, and strived, and tugged with God, and there was no comfort, O how she took it to heart, she made it the burthen of her complaint; so if Christians would do thus, The Sacrament doth not take, the Lord covers himself with clouds, and hides himself from me, he will not own me; we should go crying and yelling up and down to see that we do not get good by the Sacrament; if we would do thus, we might get good by it.

Seventhly, If people do get good by the Sacrament afterwards, yet they do not interpret this to be by the goodness of God in the Sacrament; may be they meet with some comfort and assistance now and then which might do them a world of good, and strengthen their hearts wonderfully if they did look to it; when they have gotten many good blessings, now they do not construe this to be by reason of Gods Sacrament and Covenant; if they

did look upon it, O this came by vertue of Gods Covenant, and the ſeal of his Covenant to my ſoul, this would make them ſtrong in Gods Covenant, and help them exceedingly; thus *David* did, if he got any mercy at any time, ſtill he laid it upon going to Gods Ordinances: *this I had becauſe I kept thy precepts*; This I had becauſe I prayed unto thee, and ſought thee earneſtly; I followed God earneſtly, and now I ſee his infinite goodneſſe and mercy towards me, how he hath rewarded me; I confeſs it was a poor thing I did, God might even have flung it as dung in my face, but ſee how he hath rewarded me: So if Chriſtians would ſay, this I had becauſe I was careful, though I had formerly neglected Gods Ordinances; yet at laſt I came to ſeek him earneſtly with my whole heart, and to come more preparedly and diligently to the Lords Supper, and now this I find I had by it; how hath God bleſſed me ſince? how hath he aſſiſted me, and lifted me over many rubs and temptations? I will have a care of this therefore afterwards; this would ſtrengthen a man wonderfully, but for want of this people get little good.

Pſal. 119.

Eighthly Becauſe Chriſtians do not rowſe and ſtir up the Sacraments that they have partaked of formerly, they do not provoke their ſouls to extort the efficacy and fruit of former Sacraments; when *Moſes* had perceived that all Iſrael had entered into Covenant with God, he rowſeth up their hearts to look upon this Covenant, *Deut.* 26. 17, 18, 19. *Thou haſt avouched the Lord this day to be thy God, &c.* As who ſhould ſay, you have entered into covenant with God this very day; now rowſe up your ſelves and and conſider what God hath done; this very God hath promiſed you to ſet you up above all Nations; then ſtir up your ſelves and believe God, and ſay, Why ſhould I diſtruſt God? certainly he will bleſſe me, and do good to me; and this day thou haſt vowed thy ſelf to God, therefore rowſe up thy ſelf and think there is no going back; I have made a covenant, and taken the Sacrament upon it, and now there is no going back; as *Luther* ſpeaks of a good Virgin, ſhe was marvellouſly tempted by her luſts and corruptions; ſhe helped herſelf by the covenant; I am a Chriſtian, and am baptized, I have taken the Sacrament upon it, and will not yield; and this did marvellouſly help her; but when Chriſtians neglect this, no marvel though they continue weak ſtill; nay, moſt people though they have been at the Sacrament make no conſcience of their vows to God, they break covenant with God, therefore no marvel they get no good by the Sacrament.

Rev. 3. 2.

Be watchful therefore and ſtrengthen the things which remain, &c.

Strengthen the things which remain: As who ſhould ſay, thou haſt ſome grace in thee, but what grace? nothing but the remainder of a great deal: more thou haſt had formerly: thou haſt been more earneſt, and more fruitful and haſt abounded in the work of the Lord thou haſt had more a great deal, thou art horribly grown down the wind, thou haſt nothing but the reminders of what thou hadſt, therefore it is high time for thee to go and ſtrengthen the things that remain.

Now here by the way, before we come to the main point, we may obſerve *That a child of God cannot fall totally away; there will be ever ſomething that remains: though he may loſe much of his good graces, he cannot loſe all*: though *Sardis* was brought to a low ebbe, yet there was ſomething remaining; I ſay, a child of God can never come to ſuch a low pass, but he ſhall have ſomething remaining; he may have horrible declinings, and woful decayings of grace, but he can never come to this caſe, to have no grace no faith, no love to God, no care of his name, to be a wicked man again, there will be ſomething remaining in him that is good; as we may ſee, 1 *Joh* 3. 9. *Whoſoever is born of God ſinneth not, for the ſeed of God remaineth in him*: a child of God that is born of God cannot ſin, that is, he cannot abſolutely and totally fall away. there will be good things in him as long as he lives, there will be a ſeed remaining in him for ever; he can never be a bankrupt, and come to nothing: he ſhall be a godly man, and a child of God, and one that fears Gods name for ever; he cannot loſe all, though he loſe much; as it is ſaid of *Joſhaphat*, though he yielded much to ſin, and gave way to the luſts of his own heart in an horrible manner, yet there was ſomething remaining in him; though he had greatly diſhonoured God, and diſtempered his own ſoul ſo far forth as to love the ungodly, and to help thoſe that were the enemies of God; yet ſaith the Text, *there are good things found in thee*; he was not quite deprived of all the graces of Gods bleſſed ſpirit, but there were good things in him ſtill; ſo the five wiſe Virgins, though they ſlumbred and ſlept, and were exceeding ſecure, yet their lamps were not gone out: I may compare a Chriſtian to a cup of right Canarie Wine, that no froſt in the world can quite freeze; it may freeze it very much, but yet there will be ſome ſpirits of the Wine remaining unfrozen; ſo godly men are an everlaſting foundation, all cannot poſſibly be ſpent and conſumed in them, they ſhall have ſomething remaining in them. Now I will tell you, Firſt, What is not the reaſon of this. Secondly, What is the reaſon of it.

A child of God can not fall from grace.

2 Chron. 19. 2. 3. Mat. 25.

First, Not any thing in himſelf; it is not any grace received in it ſelf, it is nothing in thee; no not the image of God in thee, nor any holineſs, nor mortification; there is nothing in him keeps him from falling away: for let a man have all the grace that ever any man had, he may fall totally for all that; nay, if he were as holy inherently as *Adam* in his innocency, he may fall away totally; nay, if he were as holy as the Angels in Heaven, and

1. What not the reaſon.

and were in the ſame eſtate that the Angels in heaven are; though they are not immutable in their own nature, therefore that they are confirmed in grace, it is Gods goodneſs and mercy to them, it is nothing in themſelves; thoſe Angels that do ſtand, may fall notwithſtanding any thing that is in them; no grace received will keep a man from falling totally away, if he have not the fountain and the favour of God to keep him, if he have not a better bottom then himſelf; intrinſecal unchangableneſs is only a property of the Lord, *Mal.* 3. 6. All creatures may change, if they had a thouſand times more of the image of God, yet they may change and fall, and loſe all notwithſtanding any thing they have received; it is nothing in a mans ſelf; Now I will make this appear that it is not any thing in a mans ſelf.

Evid. Firſt, Becauſe the godlieſt man in the world is bid to look upon himſelf as one that may fall abſolutely into any ſin in the world in himſelf; for all the love he hath of God, he may yet hate him; for all the fear he hath of God, he may yet ſlight him; a child of God is commanded to look upon himſelf, as left to himſelf, to be in a woful caſe; that he may fall finally and totally away, to be nothing and worſe then nothing; as the Apoſtle ſaith, *Gal.* 6. 1. if a man be overtaken in a fault, ye that are ſpiritual reſtore ſuch a man, knowing that ye your ſelves alſo may be tempted; that is, conſider, it may be thy caſe, thou mayſt be tempted to fall as well as he, and worſe too; you that are ſpiritual, though you be never ſo ſpiritual, though your minds be never ſo wrapt up with God, and taken up with ſpiritual things, yet you are not ſo ſpiritual, but if you will hearken to the counſel of your own hearts, you may be carnal and brutiſh; look upon thy ſelf as a poor miſerable creature; though thou haſt never ſo much grace, thou canſt not keep it, unleſſe thou haſt a better keeper then thy ſelf.

Secondly, Becauſe the people of God are bound to fear themſelves (I bring the very arguments that they bring that hold a child of God may fall away totally; therefore I grant them that the arguments are good, that in themſelves they may fall away) and I ſay a child of God is commanded to fear; be not high-minded but fear; that is, though thou haſt an excellent faith, and ſtandeſt by faith, yet be not high-minded, do not think thou art higher then thou art, and remoter from the power of the fleſh then thou art; be not proud and conceited; for all the faith thou haſt, thou mayſt diſtruſt God; and if God leave thee to thy ſelf thou mayſt be an unbeliever, and as vile an infidel as ever breathed upon the face of the earth; in thy ſelf thou haſt as vile a wretched heart as any man, which if thou were left to thy ſelf would quickly ſhew what it is, *Phil.* 2. 12. 13. work out your ſalvation with fear and trembling; for God worketh both the will and the deed: As who ſhould ſay, I do not deny but a child of God doth depend upon the good pleaſure of God, and is built upon his eternal counſel; he is not built upon his own pleaſure, he doth not ſtand upon the hap hazard of his own will, but upon the good pleaſure of Gods will; but ſaith he, it is our part to fear; for we for our part may fall, we can do nothing, no more then we are holpen; no more then God doth ſtand by us, and keep us from falling; it is our part to fear and tremble from day to day; as the Apoſtle ſaith, *Heb.* 4. 1. let us fear, leſt having the promiſes of entring into his reſt, any of us ſhould fall ſhort: Let us fear; as who ſhould ſay, we are in danger of coming ſhort, we are in danger to fall, and not to reach the Kingdom of Heaven; how many temptations are there? what a vile fleſh do we carry about with us? therefore let us fear.

Thirdly, The children of God are commanded to take heed leſt they fall totally away; where note they may for all that is in them ſelves [illegible] grace that is received; therefore God calls upon them to cling to him, to cleave to him, that he may not be provoked to withhold his

them; as we may see, *Heb.* 12. 15. take heed *lest any man fail of the grace of God, &c.* Take heed, look diligently to your selves, lest any man fail of the grace of God; if you mean to go to heaven, I can tell you you must have care and diligence, and look to your selves; take heed you be not proud and worldly; take heed you suffer not security nor any other corruption to steal upon you, and hinder you from going on in a godly course; take heed lest any of you fail of the grace of God; what do these words import but that a man in himself is in greiveous danger, in regard of falling totally away? so 1 *Cor.* 10. 12. he that stands, let him take heed lest he falls, though he stand never so firm for the present, though he be never so stout and couragious; no man ever went so far in the wayes of God but he might turn back if he lookt not to himself; no man was ever so zealous, but he might be lukewarm if he lookt not to it; no man was ever so quickned, but he may be deaded, if he look not to it; therefore he that stands let him take heed lest he fall.

Fourthly, Because the children of God are commanded still to grow in grace, because there is no grace yet received, or that can be received in this world, is enough to keep them from falling totally away; if a man think with himself, this grace I have is enough, I need no more, if he do stand at a stay, and limit himself, and think this will suffice, he is mistaken; there is no grace, if it were a thousand times greater then that which the best Saint in the world hath, that can secure a man from falling away; therefore when the Apostle would perswade Christians to take heed that they did not fall away, 2 *Pet.* 3. 17. he bids them grow in grace; would you not fall, but stand stedfast? would you not be led away with the errours of the wicked? know assuredly that all the graces you have received are not sufficient; but grow in grace, labour to be more humble, and meek, and patient, and zealous; labour to make more conscience of your wayes, to have a more tender heart, to be more taken up with God, and more careful to please him; to be more earnest and frequent in prayer, to mark his word, and look to your steps every day; labour to stand firmer and stronger yet; for all that you have attained to it is not so much, but it may be weakned and born down; *Therefore grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.*

Sixthly, Because the examples of Apostates and backsliders are propounded to the very Saints, for them to take warning by; as the Apostle propounds the example of the Jewish Apostates to the Romans; *if God spared not the natural branches, &c.* Look upon them, see how they are fallen away, how that Church is Apostatized; therefore look thou to thy self, lest that which befell them befall thee; lest thou sin against God, as they did, and so that light upon thee, which did light upon them: so the Apostle doth propound the example of *Alexander* and *Hymenæus* and *Philetus* even to *Timothy*; though *Timothy* was elect of God, yet he knew *Timothy* was of a flexible nature, and might change and fall, and fall totally in himself, if he did not look to it; O saith he, *hold faith and a good conscience, &c.* 1 *Tim.* 1. 19, 20. He propounds it even to *Timothy*, that the falls of Apostates might make him wary and careful to stand upon his guard. Rom. 11. 21.

Seventhly, Because the children of God are fain to pray that God would keep them from falling away finally & totally; which is a sign that they may fall away totally in themselves, notwithstanding whatsoever acquaintance they have with God, or whatsoever vertue they have gotten from Christs death, yet they are to go to God to keep them from falling away; as *Psal.* 119. 43 44. take not away the word of thy truth, &c. As who should say, Lord, for ever keep me, do thou never forsake me utterly, though I may provoke thee to forsake me very much, yet never take away the word of thy truth utterly;

that

out of my mouth, then I ſhall never be able to hold out to the end; if thou wilt keep me and uphold me, then I ſhall keep thy Law for ever; but otherwiſe I ſhall never do it: Nay, Chriſt plainly tells us, that he is fain to put in, and pour out his prayers before his heavenly father, that his dearest Saints and elect may not fall away; as who ſhould ſay, Father, they may fall totally away, if thou do not preſerve them; as he ſaith to *Peter*, *Luke* 22. 32. *I have prayed that thy faith fail not*; faith is the beſt grace that any child of God hath, and love proceeding from faith is a good grace; but they are all failing things, and may be worn out by corruptions; therefore Chriſt prayeth his heavenly Father that it may be fed and cheriſhed, and kept by his heavenly Father, that it may never fail; implying it would fail otherwiſe: Nay, the children of God are fain to confeſſe in their prayers it were juſt with God to let them fall totally away, by reaſon of their ſins, by reaſon of their unthankfulneſſe and unfruitfulneſs under the means, and want of knowledge of his ſon Jeſus Chriſt; they confeſs it were juſt with God to be weary of them, and give them for gone; nay, the children of God, the beſt of them all do find that it is a very hard thing to keep themſelves from decayes of grace, and declinings, and weaknings; they find that they have much ad o to hold their own, much more to grow in grace, and increaſe more and more; to grow more and more heavenly, and more and more vertuous, and more and more ſelfdenying; they ſee how many thouſand corruptions and temptations they have, and how backward their own hearts are, and how ſoon they are ſurprized, that they have much ado to keep that which is begun in them, much more to encreaſe it, and grow in it: Nay, the children of God may ſo far fall away, that in their own ſenſe and feeling they may think that they have not a jot of grace, ſo that they are ſometimes ready to conclude againſt themſelves, that they have no grace, they were never wrought upon, never ſubdued; many times it is thus, and though they do not conclude thus, yet how often are they put to this deſperate ſhift? to look every moment when they ſhall fall, and fall totally and loſe all, they ſhall not have a relique of grace in them; it is thus with the Saints of God.

Laſtly, Becauſe there is no grace received is able to hold without continual influences from Heaven; this is the nature of the grace of the ſecond Covenant, that it is by continual influence; it is not like the firſt Covenant; when God gave *Adam* all his portion in his hand, not only for the preſent, but for ever; if he would he might ſtand for ever, he need not pray to God to keep him, but if he would obey God, he might ſtand of himſelf, by the Covenant that God had made with him; but under the Covenant of grace, grace runs thus, that grace is but for the preſent; if a man ſtand now, if he would ſtand the next hour, he muſt have a new ſupply of grace; though he be never ſo patient now, he may be impatient in a quarter of an hour; though he be never ſo humble now, he may be as proud as *Lucifer* in a quarter of an hour; I ſay, God under the Covenant of grace gives a man only for the preſent, ſo that now he may know it is in Gods hand; he is kept by the power of God, through faith unto ſalvation; ſo that grace is in a child of God, as light is in an houſe; light is never ſo in an houſe, but in a moment it will be dark if you ſhut the windows; ſo it is with a true Chriſtian, he had need keep his windows open towards Chriſt, he hath need of continual ſhinings of grace from heaven; as Chriſt teacheth us concerning our daily bread, *give us this day our daily bread*; ſo it is much more in regard of grace for our ſouls; good Lord give me wiſedom and faith, and patience this hour, and ſo the next hour, and the next day; give me the comfort of this day, and the aſſiſtance of this day, give me the concurrence of thy grace this day, and ſo the next; and we muſt never leave praying

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to God to accompany us with his grace from day to day: for a man stand not by the grace that is in him, but by the grace that is in God; as the Apostle saith, *Heb.* 6. 10. be strong in the Lord, by the power of his might, he doth not say, be strong by the grace ye have received, but be strong in the Lord; be sure you call upon him, and keep close to him; there is all you stand by. So 2 *Tim.* 2. 1. be strong in the grace in Christ Jesus; if any man in the Church might be strong by the grace in himself, *Timothy* might, he was as vertuous a young man as any in the Church: no man that *Paul* loved so as *Timothy*; I know no man like minded, saith he; he was so endued with Gods spirit, and the graces and vertues thereof, that there was none like him; yet *Paul* doth not bid him be strong in the grace that was in him, but be strong in the grace that is in Christ Jesus: grace is in a child of God, as heat is in the water, though it be never so seething hot, yet take it from the fire, and it will ling out all the heat, and be as cold as ever it was; so it is here, notwithstanding all the graces that are in a child of God, if he do not hang over Jesus Christ, and keep close to him, the daily incursions of sin will consume his graces; the temptations of the flesh and the Divel within, and the world without, will consume them all, unless a man be a good husband, and receive new supply from Heaven: so that we say that no grace received can keep a man from falling, but the man falls totally away in himself: Now to come to the true reasons why a child of God cannot fall totally away, but something of the image of God shall remain in him; though he may lose much, yet he shall not lose all, but something shall be remaining in him; the reason of this is nothing else but the meer goodness of God to him, that God will not let him so fall, and God hath covenanted so with him, that man that truly believes in his name, he shall be kept for ever through faith unto salvation; he shall not be quite broken off, but he shall have some grace, he shall have something of God in him, something that shall distinguish him from all wicked men in the world: as the Lord saith of *David*, *Psal.* 89 3. though they did sin against him, and carry themselves unworthy that God should keep them, yet notwithstanding the Lord would whip them and chastize them but his loving kindness he would never take from them: which is cause he had sworn by his holiness that he would never fail *David*: so that here we see it was meerly through the goodness of God to *David* and his chosen people, that they were kept from falling away; so *Psal.* 37. 24. saith he, *the righteous shall not be utterly cast down*; a child of God may fall, and fall foully and fearfully, he may stain his own conscience in a lamentable manner, and wound his own soul, and disable himself to good duties in a fearful manner; but yet though he fall, he shall not be utterly cast down, there shall be some standing still, it shall not be an utter fall; so *he that doth these things, shall never be removed*, *Psal.* 15. 5. he speaks there of a man that shall dwel in Gods holy mount, and he names who it is, *one that hath clean hands, and a pure heart*, &c. so that you see it is the promise of God, that this man shall stand for ever; he shall never be totally unsetled; he doth not mean he shall not be moved at all, but not absolutely, so as to be quite and clean thrown down; but yet no thanks to himself, but thanks to the promise; otherwise he might be moved, and unsetled, and break his neck, and fall and never rise more; but the promise is that he shall never be moved, *Psal.* 112. 6. the righteous shall never be moved, he shall be had in everlasting remembrance; the Lord will remember a righteous man in the midst of all temptations; let all the Divels in hell set upon him, the Lord will for ever remember that man, and never let him go from him; so that you see it is meerly the goodness of God, not from any thing in himself, not from any grace received, but meerly from Gods goodness; he may thank the rock he is built upon: as Christ saith *Mat.* 7. 25.

He that heareth theſe ſayings, and doth them, I will liken him to a man that built his houſe upon a rock, &c. The houſe fell not, but he may thank the rock; it was built upon a rock; ſo a childe of God is built upon a rock; as we have a Proverb, how can he but ſwim that is held up by the chin? ſo a child of God, the Lord holds him up by the chin, he ſhall never ſink ſo as to be drowned; he may fall, and fall fearfully, but not totally; but there ſhall be ſomething of God remaining in him for ever, the Lord will ever keep ſome truth of grace in that mans ſoule that he hath given the truth of grace to. 2 *John* 2. *For the truths ſake* (ſaith he) *which dwelleth in us, and ſhall be in us for ever.* When God hath put in the truth of ſaving grace into any of his peoples hearts, it ſhall dwell in them for ever, the Lord will take an order for the keeping of it; therefore though a childe of God may be grievouſly overcome, yet God doth ever let ſomthing or other remain, he doth ever exempt ſomething; God deals with his children in regard of their ſouls, as he dealt with *Job* in regard of his body; though he let the Devil have a great deal of power over him, yet he did limit him; he is in thy hand, but ſave his life; though he would not let him have power over his life to kill him, he let him have *Jobs* children in his hands, and he let him have his goods in his hands, his cattel and his ſubſtance in his hands, nay he let him have his health in his hands, ſo that he did ſtrike him with boyles, and blains, and woful ſickneſſe, but yet ſave his life, you ſhall not take away his life; ſo God deals with the life of his Saints; though he may let the Devil horribly tempt them, and the World horribly carry them away, and the luſts of the fleſh horribly vanquiſh them; yet ſaith God, he is my childe, and the Devil, and the Fleſh, and the Temptations of the World ſhall never kill him; ſave his life, let him never be dead in treſpaſſes and ſinnes as a wretch.

But you will ſay, What is it that doth remain, and what ſhall for ever remain in the children of God? You know *David* fell into adultery to lie with another mans wife; he fell to that paſs, that he laboured to defend his ſin, and maintain it, that it might not come abroad; he added murder to it; what grace, what fear of God, what love to his Majeſty, what regard of Gods commandements, what goodneſs or holineſs at all was in *Davids* heart now at this time? So *Solomon*, when he gave way to Idolatry over all *Iſrael*, to the Idols of *Moab*, and *Ammon*, and *Edom*, and the *Philiſtins* round about, that the true God was not truly worſhipped; what grace had he? was there any goodneſs or piety in *Solomon* at that time? So when *Peter* denied his Maſter, and forſwore him, and confirmed it with an oath, and curſed himſelf if he knew the man; what grace was in *Peters* heart at that time? So when *Aſa* threw the Prophet into priſon when he came to reprove him; what grace remained in him at that time? Thus the enemies of this Doctrine argue againſt it; therefore they ſay a child of God may fall totally. Was there any grace at all in *Davids* heart when he was committing adultery and murder? was there any grace at all in *Lots* heart when he was committing drunkenneſſe and inceſt one night after another?

I anſwer, There are four things which ſhall ever remain in Gods children, and ſhall never be taken away quite and clean after they are once converted, and brought home to God.

Firſt, They have an Unction, an anointing from the holy one, and that is in them, and ſhall abide in them for ever, 1 *John* 2. 27. *The anointing which ye have received of him dwelleth in you, &c.* This ſame anointing, it abides in the people of God for ever: By this ſame anointing, I mean the opening of their eyes, whereby they look upon God and Chriſt, and his goodneſs, and holineſſe, and righteouſneſſe, and the commandements of God;

God, and ſin, and hell, and the world, and profits, and pleaſures: they look upon the things of the world, and upon the things of heaven, in another manner then any other people doe; God opens their eyes, that they look upon things in a different manner from other men; and this unction ſhall abide in them for ever: 'Tis true, ſin may horribly dazle their eyes, by reaſon of the corruptions of the fleſh, and the deceivableneſſe of ſin; they may be marvellouſly weakened in this unction, and darkneſs and deadneſs of ſoule may blinde their eyes, and dimme their looks; but it can never be quite taken away; they will have a better ſight of God, and Heaven, and Chriſt, and heavenly things, and of the Ordinances of God, and of the world, and their callings, and the buſineſſe of the world, they ſhall ſee theſe things after a different manner from the world; as for example: A child of God ſhall ſee more of the word then any other; others may ſee the word, and yet continue in ſin ſtill; but a godly man ſhall ſee that in the word, that he dares not live in any ſin for a thouſand worlds. So for the Sacrament, he ſeeth more then a natural man: a natural man ſeeth nothing in the Sacrament, but he may come to it as he doth come to it, he may live in his ſins ſtill, he ſees nothing in the Sacrament, he doth not ſee that he eats and drinks his own damnation if he come unworthily; but a childe of God ſeeth that in the Sacrament, that he dares not come unpreparedly and unworthily by any meanes; he ſeeth that in the Sacrament that requires preparation and worthineſſe; ſo for ſin, he ſeeth that in ſin, that he dares not go on in it; he will rather die at ſtake, rather then doe as the world doth; though through weakneſs and want of cautelouſneſſe, ſin may get great advantage againſt him, yet it ſhall never bear him down, and the unction keeps him that he dares not lay the reins upon his neck. This is one thing ſhall ever remain in a child of God; and this appears by two things.

Firſt by this, That if ever the Devil get a childe of God to commit ſin, he cannot carry it away as others doe, but it makes the heart bleed, and wounds the conſcience; he ſeeth ſuch things in yielding to ſin, and giving way to the Devil (I ſpeak of known ſins) the unction doth ſo wound him, that he cannot carry it as others doe: if he tell a lye, he cannot bear it as the wicked can doe, they can be merry, and jovial, and carry it away, it never troubles them; but where this unction is, it lies heavy upon the ſoul; as the Prophet *David* had this unction in the midſt of all his falling into adultery; for you may ſee, for all he lived ten months in the ſin before he came to thorough repentance; 'tis true, he did ſo, yet all this while he had this unction; for ſo himſelfe confeſſeth, *Pſalm* 51. *My ſin is ever before me.* Though he never ſought to God ſoundly and thoroughly for ten months together, yet ſtill good things were in him, his ſins were ever before him, it did haunt him as a ghoſt, and wound his conſcience; his unction did ſhew him, what a beaſt am I, what a wretch what have I done?

Secondly, It appeares too by this, That a childe of God, though he hath ſinned never ſo much, yet he cannot ſtand it out; but let him be ſoundly dealt with, he is not able to hold out, but he muſt ſubmit to the Lord; it is a ſigne this unction is in him; for he ſeeth Gods Word, his diſpleaſure, his grace and goodneſſe; a childe of God may be horribly peevish, and horribly tranſported in this faſhion, to the diſhonour of God, and opening of the mouths of the ungodly; but come and deal with him, ſhew him his ſins, he is not able to maintain bucklers againſt it; he ſeeth that in your reproof which will burſt all his bones, and make him ſtoop, and fling away his ſins, and caſt away his diſguiſements; as it was with *David* when *Nathan* came to him, O ſaith he, I have ſinned; he reſented preſently, the unction made him ſee that in *Nathans* Sermon, that he was not able to hold out any lon-

ger, but now his ſoule bleeds, and melts within him; ſo when a childe of God comes to the word, and heares his ſins reproved, he cannot carry himſelfe as the wicked doe; they can heare the word, and keep their ſins ſtill; but a child of God hath an unction, and when the word doth diſcover his ſins to him, he cannot hold up his hand againſt God, but he muſt fall down and bow before him.

Secondly, There ſhall ever remain in a childe of God luſting againſt every known ſin; there will be ever in a childe of God, both before and after the committing of known ſins, luſting againſt the fleſh; the ſanctified part will luſt againſt the unſanctified; he ſhall never ſin with an whole will, and full conſent, as the Apoſtle ſpeaks, *Gal.* 5. 17. *The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, &c.* There is a ſpiritual will in a child of God, that will ever luſt againſt the carnal will, ſo that a man cannot commit ſin with his whole will, as a wicked man doth; as *Paul* ſaith, *Rom.* 7. 25. He did not ſin with all his ſoule, with all his heart; his mind was for God, the ſpiritual part of his will was againſt his ſin; *I find another law in my members, rebelling againſt the law of my minde, &c.* He did not ſin with all his will; for he had another law in his heart, rebelling againſt the law of ſin and death; therefore the Apoſtle ſaith, 1 *John* 5. 18. *Whatſoever is borne of God ſinneth not*; that is, he cannot ſin with his free will, with his whole conſent. I will make this appear by five things, that a child of God can never ſin with his whole will.

A childe of God cannot ſin with his whole will.

Firſt, Becauſe he never ſins, but it is againſt his ſtanding purpoſe and reſolution, and determination in himſelfe; a childe of God hath a purpoſe never to ſin againſt God, by uſing all manner of wayes, by ſtriving, praying, labouring, endeavouring, comming to all Gods Ordinances, and taking all courſes to reſiſt ſin; he hath this purpoſe; a wicked man now hath no purpoſe not to ſin, but he hath a ſecret purpoſe to ſin; a Drunkard hath a purpoſe when he meets with his companions to goe to the Alehouſe and drink with them; and a covetous man hath a ſecret purpoſe to be worldly; ſo let a man be a vain and an evill companion, he will not give over his company-keeping, they are his friends, and he will converſe with them; tell him he muſt converſe with the Saints of God, he will not, he hath a ſecret purpoſe to the contrary; but if a childe of God ſin, it is againſt his purpoſe, he hath a ſtanding purpoſe not to ſin, *Pſalm* 119. 27. *Pſal.* 39. 1. *Pſal.* 101. 3. So, *I will never forget thy precepts, I will conſider thy teſtimonies, and I will turn my feet unto thy wayes.* There are abundance of places of Scripture that ſhew that a childe of God ever takes up an abſolute purpoſe concerning holineſſe and godlineſſe of life and converſation. Now if a child of God be born down at any time, it is againſt the purpoſe of his heart, which is a ſigne that he doth not ſin with his whole will; for if a mans will were abſolutely ſet upon wicked courſes, then he would have a purpoſe and reſolution to live in them; but a childe of God hath alwayes a purpoſe to doe the contrary, and to walk in Gods wayes.

Secondly, Becauſe a child of God never ſins, but it is againſt the ſtudy and compoſure of his heart. It is againſt his courſe, againſt the frame he compoſeth to himſelfe, which is, that he may not ſin againſt God, but that he is borne down with ſin, *Pſal.* 119. 112. *I have inclined my heart to keep thy ſtatutes alwayes, even to the end.* He had a ſtudy and compoſure in his ſoule to keep Gods ſtatutes and to keep them alwayes, even to the end; therefore whenſoever *David* ſinned, it was not with his whole will; for he ſinned againſt the ſtudy and compoſure of his heart.

Thirdly, A childe of God never ſins, but there is ſomething or other that breaks the fulneſſe of the voluntarineſs of it; as for example; if a child of God ſins, ſometimes it is out of ignorance, he doth not know th

fends God; if he did, he would not doe it for a world. Now ignorance doth leſſen the voluntarineſſe of a thing; a man in ignorance may doe a thing which he would not have done if he had known it; therefore when a childe of God ſinnes in ignorance, his will is not with it.

Again, If he ſin againſt knowldge at any time, then it is through inconſiderateneſſe, it is in his haſte; you know inconſiderateneſſe doth leſſen the will mightily; a man may in haſte doe a thing, which when he comes to think of, he would rather have cut off his right arm then have done it; therefore this is an argument that all his will was not in the committing of the ſin, becauſe he did not conſider of it, he did not doe it deliberately. *Pſal.* 116. 11. *In my haſte I ſaid all men are lyars; in my haſte I ſaid I am cut off from thy preſence.*

Again, If he he doe it with more deliberation, yet there is ſomething ſtill that doth leſſen the will; there be grievous and violent paſſions. Now violent paſſions doe exceedingly take away the will; a man in paſſion will doe things that his will is abſolutely againſt: a man will ſtab his deareſt friend in fury and paſſion; as when *David* murdered *Uriah*, it was meerly out of paſſion, the paſſion of ſhame leſt his ſin ſhould come out, to the diſhonour of God, and the ſhame of his Kingdome and Crown; he was overwhelmed with ſhame and fear of the diſgrace of his ſins, and in fear he did doe it. So *Peter* was in fear when he denied his Maſter, in fear that he ſhould be put to death, when at the ſame time I dare ſay many qualms came over his heart, O that I were not here! O that I were not put to this! So when *Jonah* ran away from God, it was in a paſſion.

Again, Suppoſe that paſſion be down, yet ſomething or other there will be ſtill, that will leſſen the will, as violent temptations and impulſions to ſin; when a man himſelf at the ſame time hath a great act of his will to reſiſt theſe temptations and impulſions to ſin; when a man at the ſame time hath a great act of his will to reſiſt theſe temptations, but the temptations are greater, and ſo he is born down; but here is not all the will; for he would not do it; a wicked man may have reluctancy, and reſiſtance againſt ſin in his conſcience, but a godly man his will is againſt it.

Fourthly, A child of God can never be brought ſo low as to make a trade of ſin; *He that committeth ſin, is of the Divel,* 1 *Joh.* 3. 8. that is, he that committeth ſin by way of trade; now this cannot be in a child of God; he is of the Divel that makes a trade of ſin; a child of God his courſe is to the contrary, it is his trade to cleanſe himſelf, and purifie his heart by faith from day to day; if he be impatient, he cannot make a practice of it; a child of God cannot ſin, *for he is ſanctified.* *Pſal.* 119. 1. 2. *they do no wicked thing, &c.* This is by way of trade and occupation; a child of God doth never ſin in that faſhion; therefore it is certain his full will is not to ſin, for if his whole will were after ſin, he would go on in it, and live in it, and make a practice of it; but he dares not, nor will not make a practice of it.

Fifthly, A child of God doth never ſo ſin but he hath an aptneſs in him to riſe again; a child of God hath a greater aptneſs to riſe again and repent, and love God again; he hath a gracious heavenly aptneſs above all other men in the world; let him ſin never ſo much, let his fall be never ſo great, there will be this aptneſs left, and it ſhall remain in him continually; and this is an evident ſign he never ſinned with his whole will; for if he did ſin with his whole will, he would be as unapt to repent as if he had never been converted; as *Solomon* ſaith, *Prov.* 9. 8. As who ſhould ſay, a wiſe man is apt to take a rebuke, he is apt to take it in good part; he will take it humbly and obediently, if he be a wiſe man; and this is a ſign his will is not abſolutely ſet upon folly; but if you tell him you have played the fool, and dealt unadviſedly, why would you be overtaken with ſuch a

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corruption? you have provoked God, &c. he will love you for it, he hath an aptneſs ſo to do, and this aptneſs ſhall ever remain; and this is another good thing remaining in the children of God, that is, a luſting againſt ſinne.

Thirdly, Another thing is for ever to have a tender diſpoſition to look after God, and to have an eye to God; this ſhall never be taken away quite and clean; as you may ſee in *Jonah*, though he had run away from God in that lamentable manner, yet ſaith he, I will look towards thy Temple; his thoughts were there, his mind was to have Gods love, his goodneſs, and countenance to ſhine upon him; he muſt have an eye to that above all things in the world; but you will ſay, affliction made him do that, he was now in the Whales belly; but you may ſee, he looked upon God before he was in the Whales belly; for when the Mariners asked him what he was, ſaith he, I am an Hebrew that fears God; and as a proof of this fear, you may ſee how he ſubmitted to God; I have run away from God, ſaith he; he confeſſed his ſin, and took ſhame to himſelf, and ſubmitted himſelf to be flung into the Sea, that God might have glory by his drowning if he would.

So that all was not drowned in him; now that this diſpoſition remaines appears by five things.

Firſt, Though a child of God ſhould grow to never ſo ſluggiſh a pace in Religion, that all his vigour in prayer is gone, he hath not the affection and heart in good duties that once he had, he is lumpiſh and untoward; yet in the midſt of all theſe diſtempers, he cannot lie down to this, but he hath abundance of heaves to God to quicken him again; as *David* ſaith, *Pſalm* 119. 25. *My ſoule cleaveth unto the duſt, O quicken thou me according to thy word.* His wings were off, and his chariot-wheels were knockt aſide, he could not goe on in good duties with any pace, he was lumpiſh and untoward, his ſoule cleaved to the duſt; and yet you ſee what heaves he gives, he would be quickned, he would not be at this paſſe; Oh that God would quicken him! this was his diſeaſe, and the burthen of his ſoule, O quicken me! O the lamentable throwes and ſecret yernings that are in a poor ſoule that is dead and dull! he cannot pray, nor finde the Word work upon his ſoule, he can receive no fruit and benefit by the Word of God; O the moanes, and yernings, and lookings up to God, that God would quicken him! though he hath no heart almoſt, but is marvellouſly borne down, yet he is not able to lie down under this, it is a diſeaſe to him; O quicken me!

Again, Let him be never ſo much hardened, as a childe of God may be fearfully hardened; yet in the midſt of all he hath a feeling of this hardning, whereupon he makes out after God, and will never give him over, till he hath freed him from it, *Iſa.* 63.17.

Again, Though a childe of God be never ſo ſecure, as he may be ſecure and grow careleſs of God, yet in the midſt of all, he can never be quite overcome by ſecurity, ſo as quite and clean to forget God; no, he muſt liſten after God, and will hearken after God, and hear the voice of God in ſome meaſure, when the word reproves him, and finds fault with his courſes, he doth hearken to it, he is not quite aſleep; as the Church ſaith, *I ſleep, but my heart waketh*, Cant. 5. 2. She did take notice of God in the midſt of all her ſecurity; it is the voyce of my Beloved, ſaith ſhe.

Fourthly, A childe of God can never ſo far goe down the wind, but he ſhall for ever love the Image of God, and love mercy, and love holineſſe and goodneſs, and love the Ordinances of God, and the Image of God, whereſoever he ſees it; nay, he doth love the children of God, and this is

a ſigne unto him that he is paſſed from death to life, when he hardly hath any other ſigne; 'tis true, when ſin and corruption hath exceedingly defiled Gods childe, it may make him ſhy of Gods children, and make him winde out of their company; but yet grace makes him love them, they are the amiableſt perſons in the world in that mans eye, he bleſſeth the very ground they goe upon, he hath this ever left in him; and by this a childe of God may know that he is paſſed from death to life, becauſe he loves the Brethren, 1 *John* 3. 14.

Fifthly, A childe of God ſhall never be brought ſo low, but in the midſt of all he ſhall chide, and check, and finde fault with his own ſoule, not as wicked men doe, by reaſon of the terrours of conſcience, but in a gracious manner; why have I done thus? is this the thanks for the redemption of the world by Jeſus Chriſt? is this the thanks for the Goſpel? are theſe the fruits I bring forth under Gods Ordinances? why am I thus dull to good duties? why am I thus daſtardly and cowardly for God? there will be theſe gracious chidings; though ſin and corruption makes him full of legal terrours, yet there be ſome gracious checkings and expoſtulations, as *David* ſaith, *Why art thou ſo heavy O my ſoule?* O be quickned, O be awakened, hear better, and pray better! He doth check and condemn himſelfe in a gracious manner, and he can never like of theſe courſes; this will be for ever.

Laſtly, Another thing that ſhall be in Gods children for ever, is the habits of grace; they ſhall ever have theſe; though the acts of grace may be aſleep, and ceaſe working, yet the habits of grace ſhall ever remain; as a man, though through violent ſickneſs he may run mad and frantick, and loſe the act of reaſon, and be like a mad man; yet the habit of reaſon is in him ſtill, becauſe he hath a reaſonable ſoule; and let the diſtemper be gone, and he will put forth the acts of reaſon: So a childe of God, though for the preſent he be horribly diſtempered, and all the acts of grace are aſleep; yet he hath the ſpirit of God in him, and therefore hath the habits of grace; although no grace were ſhining in *Davids* heart in the act of them, when he fell in to the ſins of murder and adultery; yet he had all graces in the habit of them, in the root of them; as a tree, though it ſeem to be quite dead, yet life is in the root; ſo a childe of God will have the habit and life of grace ever remaining in him; and this appeares by two things.

Firſt, A childe of God in the midſt of all his careleſneſs and negligence, there is a miraculous preſerving of that man, that though that man hath been very careleſs, and wonderful unwatchful, and expoſing himſelf to the temptations of Satan; yet he ſhall be ſtrangely kept, that he ſhall not fall, in a wonderful manner, though it be no thank to himſelfe, 1 *Sam.* 2. 9. This is an evident ſign of Gods ſpirit in him, that though he let him get abundance of knocks, yet he will not let him get that fatal knock, but he carrieth him along from day to day.

Secondly, It appeares by this, that this man ſhall never be to be converted again, but he ſhall for ever be a new creature; though the ſpirit of God hide himſelfe, and withhold his former operations, yet he will not goe quite away, becauſe a childe of God ſhall never need to be converted again: 'Tis true, the riſing up of a childe of God out of ſin, into which he is fallen, is called converſion ſometimes; as our Saviour Chriſt ſaith to *Peter, When thou art converted, ſtrengthen thy brethren.* Nay a childe of God may think he hath need of new converſion, and that he muſt begin all anew again; as *David* ſaid, *Create in me O Lord a clean heart, and renew a right ſpirit within me*, Pſal. 51.10. as though he were to begin anew again: But a childe of God is never to begin anew; no, regeneration is an incorruptible

ruptible things, 1 *Pet.* 2 3. *Psal.* 112. 5. His righteousnesse remaineth for ever, he shall never have quite lost it, so as that he shall be to seek again, as if he had never had it; for if regeneration were to be renewed, a man should be reprobated again; but there is but one faith, one Baptisme, one Lord, *Eph.* 4. Therefore if there be but one Baptisme, there is but one Regeneration; *The faith is but once delivered to the Saints*, Jude 3. God delivers his vertues and graces but once to the soul, and is never to deliver them again; indeed they may be smothered and choaked sometimes, and lie under the ashes, as coals under the embers, but they shall never be quite extinguished; there needs nothing but a stirring up and provoking of the gift of God that is in them; and this is a signe that they never fell totally away; for if they fell totally away, they must have new repentance, as if they had never had it, and they must be converted again, and regenerated againe with a second regeneration, which was never heard of.

The first Use may serve for the confutation of those that hold that a childe of God may fall totally away; here you see he cannot; though he may fall never so grievously into foulsins and grievous distempers, yet he shall never fall totally, but some good things shall remain in him, *Psal.* 37. 28. *The Lord preserveth his Saints.* And *Jude* 1. they are called a people *sanctified by God the Father, and preserved in Jesus Christ.* And as the Apostle speaks, 1 *Pet.* 2.10. *He that doth these things shall never fall.* A childe of God shall never fall totally; it is everlasting life that he hath; that faith which he hath is an eternal grace; he that believeth hath everlasting life; so the fear of God is an everlasting grace; *The fear of God endureth for ever*, Psal. 19.9. And therefore those that totally fall away, shew plainly that they were never the children of God; as the Apostle saith, *If after they have been enlightned, &c. they fall away, it is impossible they should be renewed by repentance*, *Heb.* 6. Because they were never right, there was never any true grace in that mans heart; but saith he, *I hope better things of you, and things that accompany salvation*, Heb. 6. 9. As who should say, they that have things accompanying salvation, can never fall totally away.

The second Use is for comfort to Gods children. Hast thou true faith, or any good things wrought in thy soule? thou shalt never lose it: though thou mayst suffer a great deal of sicknesse, and fall in o many decayes of grace and goodnesse, yet thou shalt never lose all; there shall be some good things remaining in thee; the Lord will not suffer thy righteousnesse to fall for ever, he will have thee in everlasting remembrance; therefore what a comfort ought this to be to every true beleeving soule?

Again, This is a great comfort against all fears. Art thou afraid thou hast no grace? I beseech thee believe the Word of God rather than thine own sense and feeling; thou hast heard the Word of God say a childe of God can never be without grace, he can never fall totally away: therefore though sense and feeling tell thee thou hast none, yet believe the Word thy faith thou hast, 2 *Cor.* 5.10. *We walk by faith, and not by sense*, saith the Apostle. The best of Gods children sometimes are put to this, to live by faith, and not by sense at all; though God help thee not in prayer, nor quicken thee in good duties, and though thy sense and feeling tell thee thou hast no grace, believe it not, but believe the Word of God that tells thee a childe of God shall never be without grace to the worlds end, but something shall remain in him for evermore; therefore be of good comfort, though thou see nothing, and thy neighbours see nothing, yet believe neither thy selfe nor thy neighbours, but rather believe the Word of God then a thousand witnesses; for it is certain, a childe of God shall never fall totally away.

Again,

Again, It may be a comfort againſt all manner of temptations: God knows how thou mayſt be tempted & aſſaulted; the Devil may be let looſe upon thee; but ſtill remember and think with thy ſelfe, I was told, a child of God can never fall totally away: one whoſe heart God hath once inclined, one whoſe ſoul God hath once ſanctified, one whom God hath once turned, & brought home to him in ſome meaſure, I have been told he ſhall never fal away; therefore hold this principle even to death, againſt all the Devils in Hell; God is my God, and I have grace, and ſhall have grace, and ſhall never be totally off the hooks as long as I live; as *David*, though he ſaid God had forſaken him in regard of ſenſe and feeling, yet he holds this principle ſtill, *My God, my God*, Pſal. 22. 1.

Again, This is a great comfort againſt all perſecutions: we know not what perſecutions and what troubles we may come to, and what may become of us before we goe hence: Now it is a great comfort to hear this, that come proſperity, come adverſity, come what can come, come temptations on the right hand, and on the left hand, come fire and faggot, come priſon, come baniſhment, I tell you a childe of God ſhall never be a bankrupt, he ſhall never be void of all the ſpirit of God, and all the graces of God, he ſhall have ſomething in him ſtill remaining. 'Tis true, a childe of God may be brought to that paſs, that perſecutions may be heavy to him, and may be a grievous cut, and he may be ready to put off this, and ready to conſult with fleſh and blood to put it off; and unleſs a childe of God provide for perſecution, it ſhall be harder for him to bear it; but yet if thou be a childe of God, the Lord will never leave thee nor forſake thee, as the Apoſtle ſaith, *Heb.* 13. 5. though the croſs and affliction be never ſo bitter and irkſome to thee, yet thou ſhalt have ſomething or other that ſhall make thee able to bear it, and to go on in it; though thou doſt but hang by the fingers ends, yet ſomething ſhall bear thee up, ſo that thou ſhalt not fall.

Laſtly, Labour to make it ſure to our ſouls that we are godly; for we ſee what an happy eſtate it is to be godly; once godly, and ever godly; once a believer, and ever a believer; a man that is a godly man ſhall never fall totally away; therefore labour to make it ſure that thou art a child of God, and haſt the grace of life in thy heart; and then be of good cheer, and take that comfort the Prophet takes to himſelf: the Lord is my hope, I ſhall never be greatly moved, *Pſal.* 62. 2. As who ſhould ſay, I do not indeed deny but I may be moved; but though I be moved, I ſhall never be greatly moved; I ſhall never be ſo moved as to break my neck, and be utterly undone; to be quite and clean forſaken, and given over for gone, ſo as to be removed from all hope of the Goſpel, and fear of Gods name; a man may be horribly aſſaulted, yet a child of God ſhall never be at ſuch a paſs as that the Lord ſhall leave him utterly.

We come now to the ſecond Motive, and that is that theſe remainders were ready to dye; we may take theſe words to concerne the whole Church, or every particular ſoule that was guilty of it; but we will ſpeake of them only as they have reference to the Church:

A particular Church may periſh.

From whence we obſerve that a particular Church may be ready to dye; this muſt not be underſtood of the Catholique Church, or any part of it; as if the Catholique Church or any members thereof could dye; for there is no true believer, that believes in Chriſt by a true and a lively faith, can polibly periſh or be deſtroyed for evermore, *John* 3. 16. this Church is a Church that Chriſt hath undertaken for, to defend unto the end. *Mat.* 16. 18. *lo, I am with you to the end of the world*, Mat. 28. 20. So that this Catholique Church of Chriſt, in all the members of it, it is a ſafe Church; and though all particular Churches ſhould fail, yet ſhall not one member of this Catholique Church; the Church is the firſt born, whoſe names are written

in Heaven, *Heb.* 12. 22, 23. and if this Church cannot be in one Town it will be in another; if it cannot be in one Kingdom, it will be among another people: the woman in the *Revelation*, hath the Wilderneſs to flye unto in the moſt deſperate times; God prepares a place for her in one corner or other: it is impoſſible that the Catholique Church ſhould dye in any members or branches of it; God will have ſome to know his name; and if it cannot have particular meetings and congregations, God will have it ſubſiſt in ſome particulars; but a particular Church, a local Church, as it is taken for a company of people in ſuch a place; any ſuch Church may fail and dye and come to nothing; you ſee it here in the Church of *Sardis*; at this time it had only a name to live, but was dead; and what did remain, they were but the laſt throws as it were; they did go out at laſt, they were ready to dye.

Now that any particular Church in the whole world may dye, and ceaſe to be a Church, may be proved out of many places of Scripture: Chriſt ſpeaking of the Jews (that had as great priviledges as any people upon the earth) he tells them, that they might not only ceaſe to be a Church, but *ſhould* ceaſe to be a Church; as you may ſee, *Mat.* 21. 43. *The Kingdom of God ſhall be taken from you, &c.* here he tells them, that he will quite and clean depart from them, and take away all ſigns and marks of a true Church of God from among them; ſo the Apoſtle ſpeaks of the Church of *Corinth*, he tells them they may come to be no Church, and that he doth greatly fear that ſuch an evil ſhall come upon them, 2 *Cor.* 11. 3. he doth not ſpeak to the parricular perſons that were truly converted, for they were members of the Catholique Church, but he ſpeaks to the particular Church of *Corinth*; they did warp and decline; though many particular members ſhould be preſerved, yet he ſuppoſeth that particular Church might fail; ſo he tells the *Galatians*, that he did much fear them; you obſerve dayes and years, I am afraid leſt I have beſtowed my labour in vain; ſo likewiſe he gives the Church of *Rome* to underſtand, though it were an excellent Church at that time; for he ſaith, their faith was ſpoken of abroad, and they were beloved of God; yet he tells them they have need to take heed, that they do not loſe their Crown; that they do not ſuffer Satan, or the world, or any other means to draw them away from their profeſſion; as goodly a Church as themſelves had come to warpe and decline and come to nothing, *Rom.* 11. 20, 21, 22. As who ſhould ſay, Thou haſt no priviledge of immortality, of being an immortal Church, that thou ſhouldſt ever be a Church, that Gods Goſpel and Ordinances, and his name ſhould ever be within thy dwellings; you have no ſuch prerogative; take heed therefore you walk worthy the Goſpel, take heed you grow not high-minded and ſecure; it may be your caſe as well as any other; ſo the Church of *Iſrael*, the Ten Tribes, they were a Church, but in the end they came to be no Church, they provoked God to give them over, *Hoſ.* 1. 9. it is a parabolical kind of ſpeech, that the Prophet ſhould marry an whore, and have a ſon, and call his name, &c. and that was one degree of removing; and the ſecond ſhould be called, &c. which was the utter renouncing of his people.

4. Notes of a true Church.

Now there are four ſeveral marks and notes infallible of a true Church; and there is no particular Church but had them once, and may loſe them every one.

1. Sincere preaching the Goſpel.

The firſt is, the ſincere preaching of the Goſpel is an infallible and inſeparable mark of a true Church of God; whereſoever there is the true Church in any Pariſh or Kingdom, there muſt be a ſincere Preaching of the Word of God; therefore a Church is deſcribed by the Preaching of the Word and Oracles of God, *Rom.* 3. 2. that is, they were a Church of God, the Oracles of God were among them, and were to be heard, opened,

opened and declared among them; so *Psal.* 147. 19. *He sheweth his word unto* Jacob, *and his statutes unto* Israel; that is, he makes it a Church, he explains his word, and makes it known there: so *Acts* 14. 23. it is said that *Paul* and *Barnabas* went up and down and ordained Elders in every Church; if there were a Church, there must be Elders in it; there must be Elders, Pastors and Ministers, that may not only preach the Word, but open it aright; for the Scripture may be in an Antichristian Church, but if they in their preaching make the Scriptures doctrines of Divels, and expound them in that fashion, they are no Church; but the Elders must speak the word of God as the word of God, at least in the fundamentals; now there is no Parish or Kingdom can be said to be a Church of God, that have not true Ministers able to preach the word of God soundly, to teach the Doctrine of faith and repentance, so as people may believe and turn from their sins to God; and this is a grand mark of all others where the voice of Christ sounds, it is a sign he hath a Church there; now I say this sincere preaching of the word of God, it is not tied to any place; there is no place but may be deprived of it, if they do not walk worthy of it; it is free, and hath all the whole wide world before it; the Lord hath not limited his Gospel to any Town or Kingdom; he may send it where he please, and continue it as long as he list, and may remove it when he thinks fit; therefore when the *Corinths* were something sawcy and impudent, and bore themselves upon this, that they had the word and Gospel of Christ, 1 *Cor.* 14. 36. saith the Apostle, *What? came the word of God out from you? &c.* As who should say, be humble, down with your pride, receive instruction; as the word of God is come to you, so you are not the only men in the world that the word can come to; the word may be taken from you if you take not heed; therefore receive instruction by the word, and give way to it; for the word of God may go any whether else, and you may be deprived of it if you take not heed. *Rev.* 6. 2. Christ had his word on horse-back; now if any Kingdom or Parish, or Congregation do not give him good entertainment, he is ready to go away; and the sincere preaching of the word is the spiritual rain; now if any people grow unfruitful, and bring not forth the blessed fruit of the doctrine of life, God threatens to take away this rain; as it was with the Church of Judah; *Isa.* 5. 6. he speaks here of his vineyard, the Church he had in *Judah* and *Jerusalem*, and he finds fault with their barrenness and unfruitfulness; when he looked they should bring forth grapes, they brought forth wild grapes; nothing but covetousness and security, and all manner of uncleanness, and they did not bring forth fruit answerable to the means of grace vouchsafed; therefore the Lord threatens to command the clouds that they shall rain no more upon his vineyard; thus you see the sincere preaching of the Gospel, any particular Church may lose and be deprived of; there is no place or Congregation that hath a lease of the Gospel, but it may lose it again, and be left in blindness, and sit in the region and shadow of death; now when a Parish or Kingdom is come to this, to be deprived of the sincere preaching of the word, it ceaseth wholly to be a Church of God. I do not deny but God may have some members of his Catholique Church there, for they may subsist without Congregations, though very poorly, and under a great deal of affliction; but there is no National Church, no particular Church, no Parish-Church; that Parish is not a Church of God; there may be some particular members of the Catholique Church there, but there cannot be any particular Church of God there; that Congregation is a Congregation without God; and that Kingdom is a Kingdom without God; as you may see, 2 *Chron.* 15. 3. when as a Kingdom is without a preaching Priest, &c. He doth not here mean by a preaching Priest, one that barely did preach; but he means by a

preaching Prieſt, true ſincere preaching, at leaſt in fundamentals: now when *Iſrael* were without this teaching Prieſt, they were without God at that time, and therefore was no true Church; for Chriſt is ever among the candleſticks, as you may ſee in the *Revelation*; there is no Church but Chriſt dwells there in his Ordinances more or leſs; now when people are deprived of the ſincere preaching of the word, God goeth away together with his Goſpel from that Nation; and they are a people without God, unleſs God be pleaſed to look upon them again; they are a Congregation of undone people, and not a Congregation of bleſſed people as the Church of God is, ſo far forth as the judgement of man can judge; where the Goſpel is gone in the ſincere preaching of it, they are an undone people *Prov.* 29. 18. *Where there is no viſion, the people periſh:* Now there is no Nation or Pariſh, but may be deprived of the preaching of the word, if they walk not worthy of it; therefore may ceaſe to be a Church.

2. True and ſincere uſe of the Sacraments.

Secondly, Another inſeparable mark of the true Church is this, a true and ſincere uſe of the Sacraments, at leaſt in the ſubſtance of them; you ſhall find a particular Church is deſcribed by this, to have the right adminiſtration of the Sacraments; as the Church of *Judah* is called circumciſion, *Rom.* 3. 1. the meaning is, what profit hath the Church of *Judah* above other people? and he calls them by that name, becauſe that was a Sacrament of the Covenant of grace which God eſtabliſhed among them; and ſo it is under the Goſpel; the Churches under the Goſpel are defined by the Sacraments; as the Apoſtle ſpeaks, *Phil.* 3. 3. *we are the circumciſion, which worſhip God in the ſpirit;* As who ſhould ſay, they brag that they are the people of God, and have the ſeals of the covenant, as circumciſion, and the like; but we are the people of God, for we worſhip God in the ſpirit: Now any Church may loſe the right uſe of the Sacraments; the Sacrament of the Lords Supper was almoſt left out of the Church of *Corinth*, 1 *Cor.* 11. 20. ſaith he, *this is not to eat the Lords Supper*: They met together, and had a Table ſpread, and bread and wine, and had a form of conſecration; yet they were come to this paſs, that they did not receive the Sacrament. So the Church of *Rome* hath loſt this inſeparable mark of a Church of God, they have loſt the Sacrament; for the ordination of God is quite changed in the main eſſentials of it, and they are made the badges of an Harlot, rather then of a true Wife; They withhold the cup from the people, and adminiſter the Sacrament in one kind only, whereas Chriſt commanded it to be in both kinds; again, they deliver it in an unknown tongue, whereas Chriſt commanded it to be delivered in a known tongue; again, they turn it into Idolatry, to adore the hoſt, to adore the elements; ſo how many Churches are there up and down, that yield to the Church of *Rome*, that have quite and clean loſt the right uſe of the Sacrament, nay, loſt the Doctrin of the Sacraments? for this is ſeen, as long as the word of God continues ſound in the fundamentals, the Sacraments continue in the doctrin of them; but the Church may loſe the Doctrine of the Sacraments, and the right uſe of them.

3. Sincere profeſſion of the word of God, &c.

Thirdly, Another inſeparable mark of a true Church, is a ſincere profeſſion of the word of God, and true Chriſtian Religion, either in truth and uprightneſs of heart, or elſe ſo far as man can judge; for though the preaching of the Word come to a place, yet it doth not follow preſently that there is a Church of God; for ſuppoſe a Miniſter come to a place where they are all Pagans, this doth not make a Church; as when *Paul* came among the *Athenians* and begun his Sermon, they were all Pagans and Infidels, they were not a Church preſently, as ſoon as ever he begun his Sermon, but when divers of them embraced the word, either ſincerely, or elſe to ſee to, as far as *Paul* and others could judge, then they were a Church; there

there must be a congregation of people that do professe the pure Religion, and make it appear (at least to the judgement of man) that they are godly in Christ Jesus; this is an inseparable mark of a true Church, as we may see 1 *Cor.* 14 33. you shall see there that the Church is called a congregation of Saints, a Church of Saints; for saith he, *as in all Churches of the Saints*; that is all particular Churches, they are Churches of Saints not as if every one of them were Saints before God, but they were either Saints before God or men; so *Gal.* 1. 22. *I was unknown to the Churches of Judea, which were in Christ*; mark it, all particular Churches, are Churches that are in Christ; the members of those Churches are in Christ, either truly, or before men; now I say, this mark may perish from any particular Church; there is no Church that is a Church of Saints, but may become a Church of Divels, and a Synagogue of Satan, all wicked, and dissolute, and ungodly. *Jer.* 29. 2. *Jeremiah* was weary of his life, he would count it a great blessing of God, if he would open a place to him to be apart, that he might not be among them, he was even tired, and his life was uncomfortable: they were so wicked and abominable, and so far off from being a Church of God, he did rather with himself in a wildernesse then there; so it may be with any particular Church, if they look not to the word of God, and the Ordinances of God, and good order and Government, they may come to lose this essential and inseparable mark of a true Church of God.

Fourthly, Another mark (though I cannot call it inseparable, because it may be severed) is true discipline, and the right use of the censures of the Church; when there is true discipline according to the Institution of Christ in his Church, this is a mark of the Church of God. Now a Church of God may lose this, and be stript stark naked of true discipline, to have no publique reproof, no excommunication of those that are profane; nay, these censures may be perverted and corrupted, so as to use them against Christ, and not for Christ; to excommunicate, not drunkards, and adulterers, and prophane people, but those that are sincere and godly, and lead an honest and pure life; it was so with *Judæa*, *John* 9. 22. *These words spake his parents, &c.* Here you see discipline was out of this Church, and so far out that it was quite perverted; and such as should be counted the only members of the Congregation, they threw them out; if any confessed Christ to be the Redeemer of the world, which was a necessary truth, they threw them out of the Church; so that we see the censures may be quite gone. Now 'tis true, this is not an inseparable mark of the Church of God, it is not a sign of the *esse* of the Church, but it is a sign of the *bene esse*, the well being of a Church: A Church of God, 'tis true, may be without discipline; as the Church of *Pergamus*, the Spirit saith, it was a true Church, and commends this Church; yet (saith he) *I have a few things against thee*; what were those? namely, that they wanted discipline, that they did not throw out wicked and rotten members, and such as were erroneous in doctrine and manners; this Church was guilty of suffering this, if they had thrown them out, God would never have charged them with it; the Church cannot hinder but there will be wicked and ungodly men, but as long as they throw them out of the congregation, not to have communion with them, the Church hath washed her hands; but it seems this Church had not washed her hands of this. So the Church of *Thyatira*, *Rev.* 2. 18. the Spirit of God calls it a true Church, yet *vers.* 20. he tels them plainly, it was a grievous offence to God that they had not discipline in the Church; *Notwithstanding I have a few things against thee, because thou sufferest that woman* Jezabel, *&c.* Thou hast suffered this, and let her alone, and dost even countenance her, and art guilty of all her errours; for thou didst not throw her out, and discard her from being an outward member

4. True Discipline.

of the Church; ſo that we ſee the Church may be without diſcipline in the being of it; yet I make this a mark of the Church of God, becauſe though a Church may be without this, yet it is mightily defaced, and wants its beauty: And again, it is a Church that cannot continue; for when they doe not reprove and rebuke offenders, and deal ſeverely with them directly, they will infect the whole body, and it muſt needs weaken and decline, till at laſt it comes to nothing; therefore I make this a ſigne of a true Church. Thus we ſee there be four notes of a true Church, which it may have, and afterwards come to be no Church.

Marks of a falſe Church.

Now in the next place I will ſhew you there be ſeverall notes of a falſe Church; and the Church that once had thoſe true notes, may have none but falſe notes.

1. Antiquity.

As firſt Antiquity. You ſhall have ſome Churches, as the Church of *Rome*, they brag of Antiquity, they have Antiquity for their prayers for the dead, and Purgatory, & the like, and they ſhew 5, 6, or 700. years for theſe things; and none but a company of upſtart fellows, as *Luther*, and *Calvin*, and *Perkins*, did ever condemn theſe things. This is a falſe mark; and a Church that hath this mark, may be a Synagogue of Satan, and not a Church of God: For, as a Divine ſaith, no Church can be ſound becauſe of Antiquity, unleſs it hath been from the beginning; as Chriſt, when the *Jewes* pleaded Antiquity, he ſaith, *It was not ſo from the beginning.* All Antiquity is nothing, unleſs it be from the firſt beginning, when Gods Inſtitution and firſt ordering was; a lye will be a lye, notwithſtanding its Antiquity; and ſo an whore, the elder ſhe is, the impudenter ſhe is; and Errours and Hereſies in proceſs of time grow to be more infectious, they take deeper root. Now if they were once new, what if there were a thouſand yeares upon ſuch a Doctrine, and ſuch a manner of Adminiſtration of the Sacrament, what is this to the purpoſe, if there were a time when this was a novelty and a new device? as the Apoſtle ſaith, 2 *Theſ.* 2.7. *The Myſtery of iniquity worketh.* Therefore no marvel it is grown ancient, no wonder it is come to be gray-headed; this is nothing, we are not to pick our Religion by yeares, but by Scripture; let a thing be never ſo old, if we cannot prove it by Scripture, this is nothing; if the Church have no other mark to plead that they are the Church of God, but Antiquity, that is a poor plea; as *Paul* thought before his converſion, I am of the Church; *He was exceeding zealous for the traditions of his Fathers*, Gal. 1.14. This is a poor thing; Religion may be a vain Religion for all this. 1 *Pet.* 1 18. If any people come to be redeemed by Chriſt, Chriſt comes to redeem them from ſuch Religion as this; the drunkard may ſhew Antiquity for his drunkenneſs, and the adulterer may ſhew Antiquity for his uncleanneſs, &c. But he is a true Chriſtian that can ſhew the Scripture for his title; and that is a true Church that maintaines for matters of Faith, and walks for matters of manners, according to the Scriptures. Now if a Church hath no better mark then Antiquity, it is a falſe Church.

2 Univerſality

Another mark of a falſe Church is univerſality; when they have no other mark to ſhew, but that the moſt are of their ſide, they can ſhew the greateſt bulk; if you go and count, there is moſt of their number a great deal; this is a ſure mark of a falſe Church; yet the Church of *Rome* makes uſe of this mark; for they confute our marks of a true Church, and will have multitudes to be their mark; and by this we may ſee they are Antichriſt, *Rev.* 13. 12. ſo *Rev.* 13. 8. *All that dwell upon the earth, whoſe names were not written in the book of the Lamb, worſhipped the beaſt*; the reprobate are the greateſt part of the world; now here he ſaith, all that dwell upon the earth almoſt ſhall worſhip the Beaſt; if this were the mark of a true Church, Chriſt had miſcounted himſelf when he counted his flock a little flock. *Luke* 12. 32.

Fear

Fear not little flock, &c. And again, he saith, *Strive to enter in at the straight gate*, &c. He describes a true Church by the fewness, and not by the universality of it; therefore what a madness is this to make universality a note of a true Church?

Thirdly, Another is succession of Pastors from the Apostles times to this very day; this they make a mark of a true Church; O say they we can shew succession down from *Peter* here at *Rome*, even to this day: The Protestants are not able to shew this; this is a poor mark; *Caiaphas* that condemned Christ, could shew succession from *Aaron*; so a Church may be a Church that renounceth Christ, and is an Antichristian Church, and yet may shew succession; and other Churches, as *Alexandria* and others can shew succession as well as *Rome*; so that succession of Pastors is nothing, unless they can shew succession of Doctrine. 3. Succession of Pastors.

Fourthly, Unity, They make that to be a mark of the true Church; and this is a false mark too; others say they, have not unity among them, but we have unity; thus you may as well prove the Divels in Hell to be a Church, for there is unity; as our Saviour saith, *If Satan be divided against Satan, how can his Kingdom stand?* so *Acts* 4. 27. you may see what an unity was there, they were all of one knot and one mind; there was a marvellous great unity among them all to condemn Christ; the Church must be proved to be a true Church, before unity can be brought to be any sign of it; for the more unity is in a wicked way, the more hellish is the conspiracy. 4. Unity.

Fifthly, Miracles is a note of a false Church; now the Papists say, We can shew miracles for our Religion; where can you shew miracles? Christ saith, we may know Antichrist and his adherents by this, *Mat.* 24. 24. *there shall arise false Christs*, &c. False Christs and such as make as though they were Christians, and the people of God, and come to you in the name of the Lord, and they may shew you signs and wonders to make you believe them; but they are the Divels signs, and they shall be very strong to delude the world; so 2 *Thes.* 2. 9 the Apostle shews us that the coming of Antichrist shall be after this manner: therefore no marvel that they plead signs and wonders, and apparitions of the dead, from their doctrine of the Mass and Purgatory, and prayers for the dead, &c. this is an argument that their Church is Antichristian: that which is a true Church according to the Scripture, needs no new miracles; therefore *Calvin* and *Luther* that propounded nothing but the truth of the Scripture, they need bring no miracles to confirm it if indeed they had brought any new doctrines of their own heads, they had need to have brought miracles to confirm them; but when they brought nothing but what they could prove out of the Scripture, Scripture-miracles were enough to prove this. 5. Miracles.

Sixthly. Another mark is pompe and statelinesse: a Church may come to have no other mark but this, that it is a goodly and stately Church, a pompous kind of serving God; things are set out pompously, this is rather an argument of an Antichristian Church: for the Kingdom of Christ is not of this world, and that which is highly esteemed amongst men, is abominable in the sight of God. 6. Pompe and statelinesse.

Lastly, They make outward prosperity and happinesse to be a mark of the true Church of God; but this is rather a mark of a Synagogue of Satan, *For all that live godly in Christ Jesus, must suffer persecution*, 2 Tim. 3. 12. *And if any man will be my Disciple* (saith Christ) *let him take up his cross and follow me*. I say the Kingdom of Christ is not of this world; therefore prosperity and felicity is not a sign of a Church of God; thus we see that a Church that was once a true Church of God, may come to be no true Church; they may lose all the true notes of a Church of God, and have no other notes, but such as prove it to be no true Church, but rather a Church of Infidels and unbelievers. 7. Outward happiness and prosperity.

The

Reas. 1. Because the Church is Catholique.

The first reason is, because the Church of God is Catholique, that is, it is not tied and pent up in any place, God may carry it where he will, he may set up his Church in what Country, and Town and Family he will, and choose what particular person in the whole world he will; God is not tied to any; therefore when the Jews bore themselves upon this, that they were the Church, and Gods Ordinances and Oracles were appropriated to them, they came at the first hour of the day, at the first hand; but if the Gentiles were a Church, it was but at the second hand, they came but at the eleventh hour; he takes up a parable, *Mat.* 20. and saith, *they that are last, shall be first, &c.* and he gives a reason, shall I not do what I will with mine own? so God may do with his Ordinances, and gifts and graces of his spirit; he may bestow them where he will, he may give his Gospel to a Kingdom, and take it away at his pleasure; and he may stay as long as he will, and be gone when he will.

2. God needs no place or persons.

Secondly, God doth not need any place, any people; though a place be never so glorious and stately, and though it be never so admirable a Church, God doth not need that Nation, but if it grow malepert, and stiffe and stubborn against him, the Lord will make them know he hath no need of them, and cares not for them; as the Jews, when they bore themselves upon this that they were the people of God, and had *Abraham* for their father, and were barren and fruitless and dissolute in their lives, you may see how *John Baptist* answers their foolish conceit, *think not within your selves, we have* Abraham *to our father, &c. Mat.* 3. 9. he hath no need of you; you are the children of *Abraham*, but know God can cast you into Hell for all you are the children of *Abraham*, and can make Heathens and Infidels children of *Abraham*; so when the Jews boasted, *Mal.* 1. that God had chosen them, he hated *Esau*, and loved *Jacob*, and they grew to be insolent and disobedient to God, and polluted his holy Temple, and despised his name; for what God saith, *I will accept none of these things at your hands, I will gather me a people among the Heathens*, Mal. 1. 13. As who should say, I want not people, I can go among the Heathen, and there have my worship regarded which you have slighted and neglected.

3 No particular Church hath a promise of continuance

Thirdly, There is no particular Church in the world hath a promise alwayes to be a Church, but if they grow careless and secure and unprofitable under the means, the Lord will be gone: he hath made no such promise to continue with them for ever; 'tis true, there is never a godly soul, never a member of the Church but God hath promised he will never leave him, 2 *Tim.* 2. 19. and *Mat.* 28. 20. he saith so of his own people, he will never leave them, but the good things he hath begun in them, he will perfect them in the day of Christ; nay, though all particular Churches should be destroyed, God will have a care of these particular Saints of his Catholique Church, that not any limbe of it shall be ase; but for particular Churches God hath made no such promises, but upon condition, *Rom.* 11. 22. if a Parish or Kingdom continue in the fear of Gods name, and regard his commandements, & be fruitful under his Ordinances, and thankful for his goodness, then he will stay; but otherwise saith he, thou shalt be broken off, though thou be the famousest Church in the world.

Use 1. To confound the Church of *Rome*.

This may confound the Church of *Rome*, who promise to themselves they shall never be unchurched; though they have been unchurched many years, yet they brag they are the only Church in the world; *Bellarmin* brags that St. *Peters* chair shall never go from *Rome*; and no wonder, for the spirit of God foretold it, *Rev.* 17. *I sit as Queen and shall never be a Widow, I shall be a Wife, a Spouse for ever, I shall see no sorrow*; you see how secure she is, 'tis the child of her proud mother *Babylon*, *Isa.* 47. 8. So 'tis with the Church of *Rome*, *I am, and none else*; I am; she calls her self the *Roman* Catholique Church

Church, as if there were no Church but *Rome*; all the Nations of the world, if they will be a Church, must be members of that Church; as it was said of *Rome* in *Augustus* time, If *Jupiter* should come down from Heaven, there is no Country for him to come into but *Rome*; look into this or that country, *Rome* hath to doe there; so *Rome*, notwithstanding her Apostacy, is grown to that height of pride and security, as if she were, and none but she. O poor deluded company, there is scarce any true note of a Church of Christ among them, and yet they make themselves to be the onely Church.

This may be an Item for all the particular Churches in the whole world, for *England*, *Denmark*, *France*, whereseever is any. Here you see the Church of *Sardis had but a name to live, and was dead*; there was nothing but remainders in her, and they were ready to die and come to nothing. But what speak I of the Church of *Sardis*? Where are all the famous Churches of *Asia*, of *Pergamus* and *Thyatira*? *&c.* what is become of those famous Churches? are they not turned into a wilderness, and to worship *Mahomet* and Idols, and are even grown as bad as Heathens? But what need I speak of these? Look upon the Church of the *Jewes*, that were the principal people of God: no Church like that; *Israel is my first borne*; there was never any Church under the Gospel that was his onely Church; but *Judæa* was his onely one, his pleasant Plant; nay they were the Fathers of Jesus Christ according to the flesh, *Rom.* 9. yet notwithstanding that Church was cut off. When the holy City proved a Harlot; when these people grew to be weary of God and his Ordinances, and grew to be loose, and would not be ruled by God and his Word, the Lord gave them a Bill of Divorcement, and sent them away; therefore let us be warned by them; it is a fearfull thing when God for Idolatry shall cast off Churches, and yet we not tremble, but live under security and hardness of heart, and take not warning by it. *Jer.* 3. 8. God saith, *Yet her treacherous sister Judah feared not, but played the harlot.* When God cast off the ten Tribes, *Judah* saw this, and heard of this, and could not chuse but understand this, and yet she did not fear for all this: So when this Parish, or any other Parish shall hear of any Parish that is unchurched and unministred, and God hath taken away his presence from among them, and there shall be no signe of his gracious presence any more, the Gospel is gone from such a place, and we hear of it, and yet doe not fear, but are as secure as ever, as unfruitful under the means as ever, and doe not stir up our selves to be more obedient to God and his Ordinances, but goe on to play the harlot, and goe a whoring from God from day to day; nay we are even ready to promise our selves peace for all this; this is a fearful thing. Mark what the Lord saith, *Jer.* 7. 11, 12, 13, 14, 15. He speaks there of *Jerusalem*: So when God hath poured out his plagues and punishments upon other Parishes, and other places, and hath taken away his Ark, and the glory is departed from them, and they are left in the shadow of death, and we see it, and yet tremble not at it, God calls upon us from day to day to amend our lives, that we might finde mercy with him; God tells us, as he hath done to other Parishes in the Kingdome, so he will doe to us; the Lord will lay us desolate and waste as other parts of the land are; and certainly the Lords wrath and vengeance is hard at our heels if we doe not speedily repent; who knows how soon God may deprive us of his Word and Ordinances? *For I have not found thy works perfect before God.*

Use 2. To all particular Churches.

If we take these words in sunder, they containe these five Propositions.

First, That the covenant of grace requires works.

Secondly, That these works should be perfect.

Thirdly, That they ſhould not onely be perfect in the ſight of men, for that is nothing; but perfect in the ſight of God, before God.

Fourthly, That the Lord Jeſus ſearcheth whither they be ſo or no.

Fifthly, Upon due ſearch he finds it out many times, not onely in particular perſons, but in particular Churches, as we ſee here in the Church of *Sardis*, that their works are not ſo..

Obſervat. 1. The ſecond Covenant requires works.

For the firſt of theſe, That the ſecond Covenant requires works, we ſee here that the Lord Jeſus looks for works in the Church of *Sardis* that were in covenant with him; 'tis true, there is this difference between the two Covenants; the firſt covenant requires works as the condition of it; *He that doth them, ſhall live in them*, Gal. 3.12. *The doers of the Law ſhall be bleſſed*, Rom. 2.13. Therefore it is called the covenant of works, and that in two ſenſes.

Firſt, In that works are the condition of it.

Secondly, In that it is left unto man; God gives onely a power not to ſin, if ſo be that man will; but he doth not give the will. Now the ſecond covenant is not a covenant of works; the condition of it is not works, but the condition of it is faith; *The juſt ſhall live by faith*, Rom. 1.17. Therefore it is called a covenant of grace, and that in two reſpects oppoſite to the former; not onely in regard that theſe works are done by another, and ſo nothing is required of the party juſtified, but onely faith for his juſtification; but alſo becauſe though the covenant of grace require works, yet God doth not expect a man ſhould doe any thing of himſelf, but it is by grace; we are ſaved by grace through faith, and not of our ſelves, it is the gift of God. I ſay the ſecond covenant is a covenant of grace, and yet it requires works.

And works are here neceſſary. Firſt by neceſſity of preſence; for though faith be the condition, yet it is ſuch a faith as hath neceſſarily good works together preſent with it; as the Apoſtle ſpeaks, *Faith if it have not works is dead*, Jam. 2.17. Good works they are inſeparably joyned together with true faith; for as the body without the ſpirit is dead, ſo faith without works is dead alſo; not as though works were the eſſential forme of true faith; but the nature of faith, if it be true, is ſuch as doth neceſſarily cauſe good works to accompany with it.

They are neceſſary by neceſſity of inſeparable effects; good works are not onely preſent together with faith, but they are ſo preſent, as that they doe flow from faith. God hath required ſuch a faith in the covenant of grace, as doth produce good works; they are not onely inſeparable from faith, but thus inſeparable, that true faith muſt needs produce them; *He that hath this hope, purifies himſelfe as he is pure*, 1 John 3.3. That is, He that hath this faith, he ſets down faith by the effect hope, and ſets it down by another effect, it muſt needs purifie, it makes that man purifie himſelf as Chriſt is pure. So Chriſt having exhorted them to believe, having raiſed up their minds to believe the things that are above, *Lay up your treaſure in Heaven*, Mat. 6. 20. in the next *verſe* he ſhews this will have the effect of all manner of good works; *For where your treaſure is, there will your hearts be alſo*; it will draw up your hearts, and make you heavenly-minded, and make you ſeek the things that are above; where your treaſure is, there will your hearts be alſo. So likewiſe we may ſee *Heb.* 11. thorow the whole chapter, what abundance of effects are ſet down of true ſaving faith: *By faith* Abel *offered ſacrifice to God. By faith* Noah *being warned of God, obeyed God, and did the things that God commanded*, verſe 7. And ſo *by faith* Abraham *when he was called, yielded to God.* So *by faith believers wrought righteouſneſs, and did wonderfull things, ſubdued Kingdomes*, &c. They were able to work wonderful effects; ſo that when a man hath not

works.

works, when he doth not obey God through the power of faith, he doth not faith it self

Thirdly, Good works are necessary by necessity of signes: they are not only to be in a Believer as effects, but as proofs of his faith: for a man must justifie his faith by his works; they are signes and proofs whereby he may know whether his faith be true, and of the right stamp or no; for if a mans faith be a lively faith, a faith that doth justifie, though in the act of justification it be alone, yet in exiſtency it is not alone, but it hath good works together with it, as signs and marks of the same; as 1 *John* 1.6. *If we say we have fellowship with him, and walk in darkness, we lye, and doe not the truth.* Hereby we may know that we are deceived; we may think we have faith, and so fellowship together with him: yet if we walk in darkneſſe, we may know we lye; for this could not be if we had fellowship with God. So 1 *John* 2. 4. *He that saith I know him, and keepeth not his commandements, is a lyar.* If a man should once think that he knows God with the knowledge of faith, and yet keeps not the commandements of God, he is a very thing he may know that he is a lyar. *Hereby [illegible] we love one another* faith Christ; and as it is a sign to others, so it is a sign to a mans own self; *Hereby we know that we are [illegible] if we love the Brethren.* He sets down one good work instead of all other: if we bring forth the works of new obedience, and our hearts be purged of God: we bring forth the fruits of holiness, these are signs we have faith: for faith makes a man to choose God for his God, and raiſes a man up to see him to be the chiefest good of all and to see all happiness in him, and a supply of all the good we need in him, and so it makes a man to love God, and by love to doe the works of God.

Fourthly, Good works are necessary also by necessity of commandement, not onely to be effects and signes of faith, but they are also such things as are commanded of God; God hath commanded good works, *that we should walk in all holiness of conversation, to be holy as he is holy, that we should be holy in our carriages and behaviour,* Tit. 3. 8. The same God that commands us to believe, commands us to maintain good works, as we may see there; we see that Ministers are to urge people, and maintaine it against all gainsayers, that there is a necessity of good works, and that the Lord will have us to go on in them; for faith through the Object of it, as it justifies, is the promise of God in Christ for forgiveness of sins; yet faith in it selfe looks upon the whole word of God, and looks whatsoever it seeth joyned together by that, it joynes together of it self; as the Promises and Commandements are bound together by an inviolable knot, so faith joynes them together; it cannot take the promises of God, but it must take the commandements of God also; faith looks upon God, and as it seeth him to be gracious, whereby it comes to have faith to rely upon him, so also it seeth him to be holy, a God that is severe against sin, and hateth unrighteousness; so that it is necessary that works be together with faith, for the commandement and nature of God require it.

Fifthly, They are necessary also by necessity of end; for God hath ordained his people to this end, *that they should bring forth good works.* Eph. 2.10. *We are his workmanship created in Christ to good works, which God hath before ordained, that we should walk in them.* We are created in Christ Jesus, not onely that we should be saved, but that we should bring forth good works. Now good works are necessary by necessity of end in divers respects.

First to this end, To glorifie God in the world; *Let your light so shine before men, &c.* Matth. 5. 16. So 1 *Pet.* 2. 12. the Apostle saith, *Having your conversation honest amongst the Gentiles, that whereas they speak against you*

as evil doers, &c. For when a Christian that professeth he believes in God and Jesus Christ, is plentiful in all manner of good works, this stops the mouth of all gainsayers: You know Piety and Religion is hated in the world, the Gospel finds opposition among men. Now when those that are Professors are loose and licentious in their lives, this opens their mouths against the truth; but when our lives and conversations hold forth Jesus Christ, as we take up the profession of his holy name, so they are agreeable to his will, they are just, and holy, and righteous, and good; this makes men think in their conscience this is of God; this stops their mouths that they cannot rail at the Gospel.

Secondly, They are necessary to doe good to others, and convert others, as the Apostle instanceth in women that believe, if they be zealous of good works, if they be chast, and humble, and meek, and discreet; by this means they may be instruments to convert their husbands that believe not, 1 *Pet.* 3. The Lord looks that his people, all that believe in him, should be fruitful in good works, that they may winne and gaine others to the faith.

Thirdly, Another end is to purifie our selves; for it is vertue that must throw out vice; we are all borne by nature filthy and unclean, and full of noysome lusts, and the way to expel these is by the contrary vertues. 1 *Pet.* 1.22. *Seeing you have purified your soules by obeying the truth.*

Fourthly, Another end is to qualifie us for Heaven; we cannot be qualified for the Kingdome of heaven unless we be holy and godly in Christ Jesus, except we have our conversations honest as becometh Saints: for though it be faith that entitles a man to the Kingdome of Heaven, and gives a man right to the Kingdome of God; yet holinesse and [illegible] to the minde of God, and the image of God, is that which [illegible] qualifie a man for to enter into the Kindome of God; [illegible] *except your righteousnes exceed the righteousnes of the Scribes and Pharisees, ye can in no wise enter into the Kingdome of Heaven.* Though it be true, we are saved by grace, and so good works have no causality, nor proper efficiency in our salvation; yet notwithstanding they are a causa *sine qua non*, without them there can be no salvation; we cannot enter into Gods kingdome, except we be humble, and meek, and lowly; except we fear God, and be according to his minde in all things in some measure, we cannot enter into his Kingdom. *Mat.* 5.8. *Blessed are the pure in heart, for they shall see God.* A man cannot be admitted to the Beatifical Vision of God, except he be pure in heart; and he cannot enjoy the Kingdome of grace neither here unless he be pure in heart, *Rev.* 21. 27. *Without holinesse no man shall see the Lord*, Heb. 13. It is impossible we should enter into Gods Kingdome by having actual possession of it, except we be holy and fitted for it, as the Apostle saith, *Col.* 1.12. It is impossible that drunkards, and unclean persons should have society with the blessed Trinity, with the eternal God, with the Spirit of holinesse, to dwell with them for evermore; we must be made meet to be partakers of the inheritance of the Saints in light.

Fifthly, To proportion our Reward; for though we are saved only by grace, yet God doth proportion our reward, according to the multitude and zeal, and fervency of our good works; for Gods Covenant is a remunerating Covenant; for mercy doth not consist only in the pardoning of a man, but also in the sanctifying of a mans heart to new obedience, that there may be remuneration; for though God doth not reward people for their works, yet according to their works he doth. 2 *Cor.* 9.6. *He that soweth sparingly, shall reap sparingly, &c.* Though a man be a Believer, and a godly man, if he be sparing in his godlinesse, he shall have accor-

accordingly, and if he be abundant in the work of the Lord, he ſhall reap abundantly; for as there are differences and degrees of torments to the wicked, ſo there be degrees in the Kingdom of God, and in glory, and the Lord doth reward his people according to their works.

Laſtly, Good works are neceſſary by neceſſity of thankfulneſs; it is neceſſary that we having received the forgiveneſs of our ſins, and God being pleaſed to be our God, and to deliver us from the wrath to come, and the power of Satan, that we ſhould be thankful for theſe mercies; as *David* ſaith, *Pſal.* 118. 19. *Let the peace of God rule in your hearts, and be thankeful, Col.* 1. 15. When *David* had conſidered what the Lord had done for his ſoul, ſaith he, *what ſhall I render unto the Lord for all his benefits?* as ſoon as ever God hath been good to a man to open his eyes, to let him ſee his damned eſtate and condition, and to let him have hope, and comfort, and encouragement in him, concerning deliverance from it, and beſtowing upon him his heavenly Kingdom and glory, it cannot be but the ſoul muſt be thankful; *what ſhall I do unto the Lord for all his benefits?* you know there is nothing that we can do back again for theſe benefits, except we will praiſe and glorifie him, by living unto him and not unto our ſelves; therefore when the Pſalmiſt had reckoned up the benefits of God to *Iſrael*, *Pſal.* 105. 46. he concludes that they may keep his ſtatutes and obſerve his Laws.

Firſt, Here we ſee how horribly the Papiſts wrong us when they ſay we do not teach people good works, and therefore nickname us, and call us Solifidians, whereas we maintain a neceſſity of them, and as great a neceſſity of them as they; only we beat down the merit of them, that no man may think to be ſaved by works; as a reverend Divine Mr. *Carter* ſaid, we teach people holineſs and righteouſneſs, and good works, as if there were no way to be ſaved but by good works; and again, we teach that there muſt be as much hanging upon the grace of God as if we could do no more to be ſaved then the vileſt drunkard or adulterer: all our righteouſneſs is as a menſtruous cloth, and it is God is [illegible] of us have an heart to do good; you ſee how the world runs after their [illegible] every man is of this diſpoſition; and it is Gods grace and [illegible] mans heart to walk in that way that tends to his heavenly kingdom: if God ſhould not be infinitely gracious to pardon us for our beſt duties, they would riſe up in judgement againſt us; God might condemn us for all our prayers and performances.

Secondly, This teacheth Miniſters how to preach to people, to call upon them that they have an operative faith, not only to believe, but to have a faith that may be fruitful, and make their lives not to barren in obedience; and to be abundant in the works of the Lord and to ſerve him, and fear him, and glorifie him in the world; as the Apoſtle having ſhewed how Chriſt gave himſelf for us, to purchaſe to himſelf a people zealous of good works, ſaith he, *theſe things ſpeak*, *Tit.* 2. 14, 15. We muſt ſpeak theſe things, and rebuke our hearers with all authority; rebuke evil workers, and tell them they turn the grace of Chriſt into wantonneſs, they trample the blood of the Covenant under their feet, and kick at the ſpirit of grace, and miſconſtrue the meaning of the Covenant of God in Chriſt, and rend themſelves off that they cannot enter into life; *for no man without holineſs ſhall ſee God*: Miniſters ſhould tell people plainly, and affirm conſtantly, that unleſs they bring forth good fruit they ſhall be caſt into the fire; and that without holineſs they cannot have licenſe and diſpenſation to enter into the Kingdom of Heaven; for God is an holy God, and our faith is an holy faith, and the promiſes are made to none but thoſe that lead an holy and a godly life; we muſt preach theſe things, and reprove with all Authority, and let people know that are looſe Chriſtians, and Hell-hounds, that if they do

not

not depart from iniquity, they shall see God as a Judge to condemn them for evermore.

Use 3. Thirdly, This confutes all the graceless conceits of men, that think to be saved by Christ, and yet walk not after Christ; they call not away from them the works of darkness, nor renounce their wicked courses, and yet hope to be saved by Christ; this is a cursed and blasphemous hope, whereby a man blasphemes God, 1 *Joh.* 3. 6. *whosoever sinneth, hath not seen him, neither known him*; if a man live in his sins still (that is the meaning of it) and walks not after the spirit, but after the flesh, that man hath not seen him, neither ever known him: he doth not know Jesus Christ otherwise then the Divels know him, otherwise then Hell-hounds and reprobates may know him; for the second Covenant is as holy as the first, and rather more holy, and before God hath done, it shall bring a man to a nearer communion with God, and a nearer likeness; it will raise the powers and faculties of the soul, so as I believe *Adam* in innocency never attained unto so much participation of God, as God by degrees will bring a man unto by the Covenant of grace; therefore no man can look to be saved by Christ except he mean to be ruled by Christ, and to have him for his Lord and Master, and to obey him in all things; if a man should lie sick in his bed of a burning feaver, and should say he were well, would you believe him? so if we see a man that is burning in lust, wallowing in sinful courses, that hath a carnal and a worldly heart, unmortified and unsubdued to God, if he should say that he were in Christ, and hoped to be saved by him, believe him not; all the world cannot save this man; for the Lord Jesus Christ hath this very name Jesus, not only because he shall save his people from hell, but also from their sins, and make them fruitful in all the works of God.

Use 4. Fourthly, To exhort that we would consider of this, the Gospel doth call for works as well and as strongly, yea, and more strongly then the Law, and there be necessary uses of holiness and obedience and all manner of pious works under the Gospel; as the Apostle saith, *Tit.* 3. 4. *let us maintain good works for necessary uses, &c.* We are barren trees; whatsoever we are, we are barren and dead Christians, and have no life of God in us, if we bring not forth good works; for good works are necessary for many uses.

Motive 1. First, They are for signs, to shew us what estate and condition we are in; we may know what estate and condition we are in by our carriage and conversation; whither it be earthly or heavenly, holy or prophane, so is our condition either happy or damned.

First, They are signs of a mans election, 2 *Tim.* 1. 20. this is a sign and a badge, and a token whereby we may know that we are vessels of honour, if we be sanctified and made meet for our masters use, and furnished and prepared for every good work; if we do not deny all ungodly lusts, and live righteously and soberly in this present world, we have rather badges and tokens of reprobation then election; we cannot say that God hath appointed us to attain salvation by Jesus Christ, but have rather marks of hell and destruction upon us; and what is the reason that men that profess Christ, do so much question their election? no wonder when we are so scanty in our holiness and obedience to God, and so backward to do good; there is no nickling of Gods everlasting favour breaking out, whereas if we were plentiful in good works, it would break forth as the Sun out of a cloud.

Secondly, They are signs of effectual calling, *Jude* 1. if a man be called of God, he is sanctified also and kept in an holy course; preserved in Christ. 2 *Pet.* 1. 3. *you are an holy Nation, a peculiar people, to shew forth the vertues*

of him that hath called you, 1 Pet. 2. 9. ſo that we may be ſure that we yet abide in darkneſs, and are under the power of ſin and Satan; if we have not given over our ſinful courſes, and conformed our ſelves to the Goſpel of God, we were never called according to Gods purpoſe, but lie under the wrath of Heaven to this day; it is holineſs and righteouſneſs that is a ſign of our effectuall calling.

Thirdly, They are ſigns of juſtification alſo; as the Apoſtle ſheweth, *but you are waſhed, &c.* 1 *Cor.* 6. 11. you ſee if we be juſtified, we are alſo ſanctified; ſo 1 *Joh.* 1. 7. *if we walk in the light, as he is in the light, &c.* We have not one drop of the blood of Chriſt ſprinkled upon our ſouls by Gods eternal ſpirit through faith, unleſs we walk in the light, and bring forth the works of the light.

Fourthly, They are ſigns of adoption, *John* 8. 39. *If you were* Abrahams *children, you would bring forth the works of* Abraham; ſo if we were Gods children, we would do the works of God, the will of God: The Apoſtle having ſpoken of the adoption of Saints, *behold what love the Father hath ſhewed to us, &c.* preſently he tells us that holineſs and righteouſneſs follows from hence; *he that hath this hope purifieth himſelf, as he is pure.* So *Rom.* 8. 14. *As many are led by the ſpirit of God, are the ſons of God*; this is an infallible ſign, if we be the ſons of God, we are led by the ſpirit of God; ſo that we have no mark that we are the children of God, but rather of the Divel, unleſſe we walk in pureneſſe of converſation from day to day.

Fifthly, They are the marks of our love to God, as Chriſt ſaith, *if you love me, keep my commandements*, John 14. 15. we love not God except we keep his commandments; as ever you would be able to ſay in truth you love me, keep my commandments; look that you yield not to the corruptions of the world, look that you renounce the Divel and all his works; I will conclude you love me not at all, if you keep not my commandments; and he that loves not Chriſt, let him be Anathema Maranatha, ſaith the Apoſtle.

Secondly, Conſider this, that the reaſon why we cannot pray better is because we are no more abundant in good works; not only becauſe we want faith, but becauſe we want good works; for certainly this is a great help to prayer, a great ſupport to the ſoul, a great encouragement to go to the Throne of grace, and a great ſign that God means to hear a man when God hath given him an heart to fear him, and love him, and make conſcience of his wayes; as the Apoſtle ſaith, 1 *John* 3. 22. *Whatſoever we aske we receive of him, becauſe we keep his commandments, and do the things pleaſing in his ſight*: As who ſhould ſay, when we go to God, and intreat him to be merciful to us, and intreat ſuch and ſuch favours that we ſtand in need of; *we know that we ſhall receive them, becauſe we keep his commandments.* Theſe are admirable ſupports to hold up the hands to the Throne of grace, and to make us importunate in prayer, and confident, becauſe we know God hath poured forth his gracious good will and pleaſure into our hearts, and hath given us a mark he loves us, and beares us good will indeed. Why can we pray no better, our hands are weake and our knees feeble; there is no power in our ſupplications to the Almighty, the ſpirit of grace is departed from us; why the ſpirit of holineſs is gone; there is the reaſon of it, when people are looſe and do not mortifie their luſts, when they are not abundant in following God, in fearing God, and ſerving God, and obeying the commandments of God, they cannot have confidence at the Throne of grace. *Motive* 2.

Thirdly, Conſider this would be a great chearing and rejoycing in the evil day; whatſoever afflictions come upon us in this world, if we can *Motive* 3.

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carry letters teſtimonial in our own conſcience, that we do ſerve God with a pure conſcience in this world; as *Paul* ſaith, 2 *Cor.* 1. 12. God knows what evil may befal us before we are a little older, what temptations may await us, what diſtreſſes and calamities may fall upon us; happy are we if we have the teſtimony of a good conſcience, that we walk in the wayes of God, and fear him, and love thoſe things that are beloved of God; if we love his children, his Ordinances, his glory, and are tender of it; a good conſcience tender of the commandments of God and his wayes, is the beſt comfort a man can have in the world, ſetting aſide his faith in God; and this is an evidence of his faith too; how can we tell what may be? may be the beſt of us may come to *Davids* paſs; you know how he was put to it once in the time of his miſery and affliction he was fain to look if he could ſee an honeſt life and converſation, whither he had pleaſed God: ſaith he, *I communed with my ſpirit, and made diligent ſearch*, *Pſal.* 77. 6. How have I pleaſed God, and followed God? what manner of life have I led? he ranſacked all his life and converſation, and would be glad to ſee he had done the things pleaſing to God; it would be more comfort then if all the Angels in heaven had ſpoken comfort; ſo temptations or afflictions may be upon us, that we would be glad to ſee ſigns and tokens of Gods favour in ſanctifying our hearts, and making us to be obedient to his will, and tremble at his word; and if we cannot ſee theſe things, woe unto us, 1 *Tim* 6. 19. *charge them that be rich in the world, that they be not high-minded, &c.* So we do not know what times may come, we had need lay a good foundation for comfort againſt the time to come, and charge rich men that they be rich in good works; charge all Chriſtians, all that deſire to ſtad in the evil day, to be rich in good works, and abound in them, and lay up in ſtore a good foundation againſt the time to come, that they may lay hold of eternal life.

Laſtly, Conſider that your want of obedience and good works is the cauſe of all Gods temporal judgements, why God doth ſtop the bottles of Heaven, and turns the Earth into duſt, and parcheth our Corn; we ſee God hath begun the plague among us in the principal place of the Kingdom; wherefore is all this? ſee what the Prophet ſaith, *Jer.* 3. 3. *therefore have the ſhowers been withholden, becauſe you have been wicked; thou haſt an whores forehead, and refuſeſt to be aſhamed*; thy careleſſeneſs and barrenneſs under the means of grace, thy impenitency and hardneſs of heart, theſe have cauſed the ſhowers to be withholden, and have made God to deny the former and latter rain.

Doctrine. The Covenant of grace requires perfect works.

The ſecond point is this, As the Covenant of grace requires works, ſo it requires perfect works; he tells the Church of *Sardis* that he looks for works, and perfect works, but cannot find them; ſo that the ſecond Covenant requires perfect works.

Objection.

But you will ſay, how can that be? *Paul* himſelf that was as forward a man, and had as perfect works as any man, yet he confeſſeth he was not perfect, *Phil.* 3. 12. ſo likewiſe here we know but in part, 1 *Cor.* 13. 10. perfection is not yet come; in the world to come it may come. *Heb* 12. there we read of the ſpirits of juſt and perfect men; then men are made perfect, but they are not perfect in this life.

Anſwer.

I anſwer, 'tis true, therefore there is a double perfection. Firſt, A perfection of degrees, to be perfectly perfect, and ſo no man can be perfect by any perfection inherent; indeed the Covenant of works requires this perfection, but the Covenant of grace doth not; indeed when we come to glory, there ſhall be this perfection, but not in this life; in this life the Lord only ſubdues our ſins, but caſts them not into the bottom of the Sea til the life to come; therefore this perfection cannot be looked for upon earth.

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Therefore secondly, There is another perfection, and that is a perfection by way of sincerity and uprightnesse. *Job* 1. 1. *Job was a perfect and upright man.* Now this perfection differs from the other five wayes; the perfection God requires in the Gospel from that in the Law.

The difference between Legal and Evangelical Perfection.

First, The Law stands upon performances, as well as the will and desire: and a man is not perfect, unlesse he perform all as well as desire to doe it: But now the perfection of the Gospel is without these performances, indeed that man labours for as many performances as he can, but it may be onely by desires, *Rom.* 7. 18. *Paul* was perfect by Evangelical Perfection, he was upright before God, yet he could not reach performances; no, he had a will to be good, he did unfeignedly desire to be godly, and serve God in every thing unfeignedly, endeavouring after godly courses, yet could not attain to that which he did desire. So it was with *Nehemiah*, and all the good people of God, *Nehem.* 1. 11. *O Lord, I beseech thee let thine ear be now attent to the prayers of thy servants who desire to fear thy name.* He could hardly say that he did perform it, but he did desire it; he could hardly say he did love, and obey God, and doe his will, but this he would say, he did desire to doe it, and unfeignedly desire it; as *Solomon* saith, *Prov.* 21. 21. *He that followeth after righteousnesse and mercy, findeth life.* He doth not say, he that reacheth it he cannot reach it may be, but he that followeth after it shall have life; it is a sign that he hath the life of justification, and that he shall have the life of glory.

Secondly, The perfection of the Law it stands upon quantities as well as upon qualities & truth; it is not satisfied though a man be never so truly holy and religious, unless man hath quantities, and is so much holy: But now the perfection of the Gospel, indeed it will have as much quantity as a man can, but yet it will stand with truth; though a man hath not that quantity of humiliation and self-denial, and power against sin, yet if he have it in truth, he is Evangelically perfect in some measure, he is sincere and upright before God; as *Solomon* saith of his Father, 1 *Kings* 13. 6. *My Father had great mercy according as he walked before thee in truth.* He doth not say he walked before thee in legal perfection, he was perfectly righteous; but he was truly righteous, he was humble in truth, and godly in truth, and zealous in truth; he had none of all these things to the utmost, yet he walked before thee in truth. So *Josh.* 24. 14. *Fear the Lord, and serve him in sincerity and truth.* He doth not say, serve him as if you should doe every thing he commands; but doe it in truth and sincerity. Now sincerity is, when there is no commandement but a man sets himselfe to doe it; there is no sin but he labours to avoid it, and there is no right manner, but he sets himself to doe it in the right manner to his power; this is the perfection of the Gospel.

Thirdly, The perfection of the Law stands upon full measure; whether a man have power or no, that is nothing to the purpose; the law will have all holinesse and righteousnesse, whether a man hath power or no: But now the perfection of the Gospel by way of sincerity, it looks at what measure God hath given and bestowed, and no more but what God hath given and enabled a man to doe; as you may see the Lord doth not require the gain of ten talents, when he gave but five, nor the gain of five when he gave but two; the widows two mites were accepted, and taken for a good and sincere gift, because she gave all that she had, *Luke* 21. 4. as the Apostle speaks, 2 *Cor.* 8. 12. *If there be first a willing minde, it is accepted according to that a man hath, and not according to that a man hath not.* The law will have perfection whether a man hath power or no, or else it will damn a man; but in the Gospel a man may say as *Peter* to the lame man, *Silver and gold have I none, but such as I have, that give I thee.* Lord, such a me-

mory, and ſuch parts and gifts have I not, but ſuch as I have, that give I thee; according to that meaſure of knowledge I have, according to that grace I have, I will give it thee: If a man can ſay thus, he is accepted, not according to that he hath not, but according to that he hath; as it was in the law of *Moſes*, *Levit.* 5. 6,7. *A treſpaſſe-offering ſhould be a lamb or a kid; but if a man were not able to give that, then two turtle doves, or two young pigeons; if he be not able to give that, let him give two or three handfuls of fine flowre*, Levit. 5.11. So *Levit.* 14. 20. *Let him give according as he can get, he ſhall be accepted according to that.* This is the perfection of the Goſpel; according to the help and aſſiſtance God gives a man, and according to the means God affords a man, it ſhall be accepted.

Fourthly, The perfection of the law admits of no failings; if a man fails, no matter though it be out of infirmity, the law condemns him, the law requires perfection without failings; but the perfection of the Goſpel, by way of ſincerity admits of failings; as the beſt gold hath his allowances, ſo it is with a true Chriſtian; he may be ſincere and upright, though he hath a thouſand failings; as it is ſaid of *David*, 1 *Kings* 15. 5. *He did that which was right in the eyes of the Lord in all things, but only in the matter of* Uriah. That indeed would not ſtand with ſincerity, his ſincerity was quite in a ſwoun then: that could not ſtand with ſincerity; if he had gone on to ſin in that faſhion, he could not have been ſincere; but in all other things he did that which was right in the eyes of the Lord. You will ſay he had a thouſand failings, yet ſaith the Text, they all ſtood with ſincerity; he numbred the people, and God was mightily angry with him, and you know how unjuſt he was in the matter of *Ziba* and *Mephiboſheth*; you know how he told a lye to *Abimelech*, and was the occaſion of the death of the Prieſts of the Lord; you know how he counterfeited himſelf mad, and he had horrible diſorders in his family, and had loſt the power of controul over his children; were not theſe horrible failings? and what a company of Wives and Concubines had he? yet all theſe ſtood with ſincerity, becauſe they were either done out of ignorance, or want of due conſideration ſometimes, or through humane frailty and infirmity, or through violence of temptation, contrary to his conſtant courſe, and intendment and purpoſe; they might all ſtand with ſincerity and an upright heart according to the perfection of the Goſpel.

Fifthly, The perfection of the Law makes nothing of repentance: if you break the commandements of God, if you ſhed tears of blood, and repent your heart out, what cares the law? the law will have perfect obedience, or elſe to hell you ſhall. But now in the perfection of the Goſpel, repentance is a great matter; nay, if a man be never ſo vile and wretched, if yet he humble himſelfe before God, and be unfeignedly ſorry for ſinning againſt God, this is a great matter; this man is an upright man, that is unfeignedly humbled and abaſed before God; *The ſacrifice of God is a broken ſpirit, a broken and contrite heart thou ſhalt not deſpiſe.* This is the voyce of the Goſpel. So *Ezek.* 18. 21. *If the wicked will turn from all his ſins, and do that which is lawful and right*, he ſhall ſurely live, he ſhall not die. As it is *Job* 23. 27,28. *He looked upon men, and if any ſaid I have ſinned, he will deliver his ſoule from going down into the pit.* In the Goſpel a man is an upright man, if he come before the throne of grace with ſhame and confuſion of face for all his ſins with unfeigned ſorrow that he hath broken Gods Covenant; if he hath never ſo many failings, if he ſet himſelfe to pleaſe God, and when he fails, he repents, and humbles himſelf before God, this man hath the perfection of the Goſpel. Thus we ſee the meaning of the words, *Perfect before God.*

Doctrine. Every man ought to labour for perfection.

The point of Doctrine is this, That every man is to labour to be perfect, that

that is the thing that God will require, and enquire after at the laſt day, whether we be upright. You ſee this, 1 *Cor.* 5 7 8. and ſo likewiſe in other places of Scripture.

The firſt Reaſon is from the nature of God, with whom we have to doe, he is upright; therefore it concerns us to labour to be like him: he himſelfe is an upright God, and there is no unrighteouſneſs in him, his waves are perfect, and his judgments are truth; therefore if a man be not perfect, he cannot be like him. *Mat.* 5. 48. *Be perfect as your heavenly Father is perfect.* we know his ſpirit is the ſpirit of truth, himſelfe is the God of truth, his Son is the way, the truth, and the life, he is the faithful witneſs; and as God is upright, ſo he looks that his ſervants ſhould ſhew what Maſter they ſerve, that they may make it appear that their Maſter is an upright Maſter, *Pſalm* 92. *ult.* to ſhew forth that the Lord is upright; This is our duty; God is upright, and Chriſt is upright; and therefore we ſhould follow his ſteps, 1 *Pet.* 2. 21,22. *Reaſon* 1.

Secondly, God hath commanded us to be ſincere; though he remit from the firſt Covenant of abſolute and perfect righteouſneſs and holineſs without ſin, ye he will have his people truly fearing him, and hating ſin, univerſal in obedience, that they ſhall be from the bottome of their hearts followers of him; therefore this ſtung *David* to the heart when he committed ſin: O thought he, *Thou deſireſt truth in the inward parts*, Pſal. 51. 6. As who ſhould ſay, thou lookeſt into the heart, thou requireſt truth of thy ſervants; O what a falſe heart have I had in this buſineſſe! God hath many worſhippers in this world, ſuch as they are; but God cares for none, but ſuch as deale faithfully in his Covenant; as Chriſt ſpeaks, *John* 4.24.

Thirdly, God knows our hearts; therefore though we ſerve him, and doe duties to him; though we call upon his name, hear his Word, come to his Table, obſerve his Sabbaths, keep his Ordinances; yet if we doe not doe theſe things in truth, his eyes are ever upon our boſomes, he calls his eyes upon the ſecrets of men; if our hearts be rotten, and proud, and vaine, and looſe, and filthy; if our hearts be not of a right frame, all is nothing; if there be any way of wickedneſſe in us, if there be any ſecret ſins, or curſed corruptions that we favour our ſelves in; if there be any falſe way we ſecretly haunt, the Lord ſhall ſearch it out, for he knowes the ſecrets of our hearts; therefore it becomes us to be upright; as he ſaith of *Ephraim*, *Hoſ.* 5.3. *I know Ephraim, he is not hid from us.* So if we preach never ſo zealouſly, and doe not according to our preaching, the Lord knows us; ſo if we hear never ſo zealouſly, and doe not practice what we hear, he knows it; therefore it concerns us to be upright.

Fourthly, Becauſe the Lord will let down the Covenant no lower. Now God hath been pleaſed to moderate the firſt Covenant, which it was impoſſible for us to keep, and hath brought it down to the Covenant of faith, to believe, and to be ſincere in all our wayes; this God requires, and will let it down no lower. *Iſa.* 63. 8. the Lord ſaith there, *Surely they are my people, children that will not lye; and ſo he was their Saviour.* So he requires his people ſhould be children that ſhould not lye, and be baſe-hearted, and deal deceitfully and crookedly in his Covenant; he was their Saviour, ſo they would be children that would not lye. So *Eph.* 6.24. *Grace be with all them that love Chriſt in ſincerity.* There is no man is under the Covenant of grace, unleſſe he be ſincere in all the will of God in Jeſus Chriſt: There are two things the Covenant of grace gives; the one is the forgiveneſſe of ſins, the other is a ſincere heart; if a man hath not theſe two, he is yet in his ſins; as we may ſee, *Pſal.* 32.2. *Bleſſed is the man*, &c.

Fifthly, The Examples of all the Saints in all Ages; all the people of

God that ever were upright, to begin with *Noah*, *Gen.* 6.9. The text ſaith, *he was a juſt and perfect man in his generation.* You know it was in a corrupt time, all the Earth had corrupted their wayes; no queſtion a man that was religious in thoſe dayes, he could not chuſe but be ſcorned and derided; but what cared he? he would be a juſt man, and was perfect in his generation; though it were a devilliſh generation, yet he was an upright man, and would not doe as the world did, but he would draw near to God, and walk with him from day to day. So it is ſaid of *Job*, *Job* 1.2. *That he was an upright and perfect man*; though *Job* lived in a blind corner out of the Church, and ſetting aſide 304, generally the whole Countrey were Heathens and Pagans, and he was as an Owl in the Deſart; yet he would not doe as the world did, but keep himſelf to God. So *Luke* 1.6. Zachary *and* Elizabeth *were both righteous before God, &c.* You know the times were then very bad, and all the devotion that went for currant, was nothing but to be zealous of humane inventions and traditions, and worſhipping God after the imaginations of men; this was the holineſs of the world, yet the Text ſaith this man and his wife would be righteous before God, and walked in all the Ordinances of God blameleſs; not in the Ordinances of the Scribes and Phariſees, but they were righteous before God, and walked in all the Ordinances of God blameleſs.

Uſe 1. *Reproof.*

Then this may ſerve to reprove theſe dayes, and times, and places of ours where we live; where are hardly any upright people? we may ſay of them as the Prophet *Micah* ſaid of his time, *Micah* 7. 2. *The good man is periſhed off the earth.* As who ſhould ſay, we had a great company of godly and holy people, religious Miniſters, painful in their places, and abundance of private Chriſtians, faithful before the Lord; but now there is hardly an upright man; there are ſo many drunkards and adulterers, ſo many unclean perſons, ſo many covetous; there are ſo many mockers and enemies to ſincerity, ſo many complementers with God, ſo many ignorant, nay willingly ignorant, though they live under the means of knowledge, ſo many that have a form of golineſſe, but deny the power thereof, ſo many that are come to the birth, but have no ſtrength to bring forth, they will never come to be godly indeed; there are ſo many that are dead-hearted, and never were quickned by Jeſus Chriſt, nor endued with the life of the ſpirit of grace, that we may ſay as *Solomon* ſaith, *A faithful man who ſhall finde?* Prov. 20.6. Many fathers we have among us, but a faithful father who ſhall finde, that doth diſcharge his duty towards his children? many Maſters we may finde; but who carries himſelf towards his ſervants as he ought to doe? ſo we have many in place of Authority, that might ſtand for God, and hinder ſin, and doe ſome good in their places; but a faithful man who ſhall finde, but here one, and there one, rare birds, and they are the offſcouring of the world, and are hated; and mocked and perſecuted? ſo we have a great many that have gotten a great deal of light, God hath awakened their conſciences, and made them ſee their miſerable condition; but a faithful man that doth diſcharge a good conſcience in that place wherein he is, that carries himſelf uprightly under the means of grace, under the Word, under the preaching of it, under Gods Ordinances, ſuch a man where ſhall we finde? as *David* ſaith, *Pſalm* 12.1. *Help Lord, &c.* He had occaſion, through the perſecution of *Saul*, to travel thorough the moſt of the Towns of *Iſrael*, and all were ſo looſe and licentious, and carnall, and worldly, and ſerving the times, and pleaſing and humouring the Court; he ſaw the Countrey ſo empty of goodneſs, that he prayeth *Help Lord, &c.* and as the Lord ſaith, *Iſa.* 1.21. *How is the faithful City become an Harlot; &c.* So we may ſay, How is the faithful City become an harlot? a faithful Town, that hath had the Word ſincerely taught, that hath had ma-

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ny walking ſincerely in obedience according to the Word in ſome meaſure, and hath ſet up the power of the Word in their Families; but what is become of them? there was judgement and righteouſneſſe; but now where is it? there was truth, and truth could have abode, but now it can have no admittance: But how may we complain that our faithful Countrey is become an harlot? I doe not ſpeak of *Papiſts*, and *Turks*, and *Pagans*, but of the Church of God; the faithful are diminiſhed from among the ſons of men.

Secondly, This may ſerve to humble the beſt of all Gods children, it may ſerve to athame us before God, to think what a deal of corruption is in our hearts; if *David* might complain of himſelf, how much more may we? *Lord*, ſaith he, *thou doſt require truth in the inward parts*, Pſal. 51. 6. As who ſhould ſay, Lord how far am I from it? who would ever have thought that *David's* heart ſhould ſo play faſt and looſe, that ever he ſhould ſo abuſe *Uriah* his faithful ſervant, that ever he ſhould ſo abuſe *Bathſheba* that good woman, and bring her to ſin? If *David* himſelf may thus complain; how much more may we complain and loath our ſelves for the deal of rottenneſs that is in our hearts! O what windings and fetches are there! *Auſtin* himſelf ſaith, I can hardly tell when to believe my own heart; ſo I ſay, what a company of windings, and turnings, and tricks, and ſtarting-holes are there in the hearts of Gods people? ſometimes we are ready to think we have the good we have not; and what evaſions have we to put off any good duty, if we have not a minde to doe it? what put offs, what tricks to ſlip our neck out of the collar if we doe not like it? what a company of deceits are in the heart? So what a company of ſlights to doe evil? ſuch a company of blindings, and beſottings, and carnal reaſons; and fooliſh arguments, as if we did well in doing it, whereas it is but the falſeneſs of our hearts? As Mr. *Hearn* ſaith, It is better for a man to be delivered up to the Devil then to his own heart. We read of a man delivered up to Satan, as *Paul* ſaith, and yet we read that that man was brought home again; but we never read of any man brought home that was delivered up to the corruptions of his own heart; therefore if God hath made us ſee the falſeneſſe of our own hearts, and made us humble our ſelves before him for it, and made us to endeavour more and more after ſincerity; what a mercy of God is this? but the people of God have cauſe to complain of the falſeneſs of their hearts. *Uſe 2. Humility.*

Thirdly, Is it ſo that we muſt be upright, then let this ſerve to exhort us that we would be upright more and more; for this is that which the Lord doth look for and eſpecially look for: What though we ſhould do things never ſo good for the matter; yet if we do them not with an upright heart, all is nothing, though the children of *Judah* faſted, and that for 70 years together, four times in a year they ſought the Lord extraordinarily; yet becauſe they did not ſeek him thoroughly, he did not count it ſincerely done, *Zach.* 7. 4, 5. As who ſhould ſay, *You did not faſt unto me.* Doubtleſs they themſelves thought they were very religious; what not only to doe the duties of religion, but to doe extraordinary duties, no queſtion they thought this was very much; yet every one were caſt off, becauſe their hearts were not upright before him. *Amaziah*, the Text ſaith, *did thoſe things that were good in the eyes of the Lord*; yet the Text makes this exception againſt him, *that it was not with an upright heart*, 2 Chron. 25. 2.

Conſider firſt, That God delights only in an upright heart. *Prov.* 11.20. *They that are of a froward heart are an abomination to the Lord*; *but thoſe that are upright in their wayes are his delight.* Upright Prayer, and upright hearing of the Word, and upright Preaching of it, upright walking in a mans Family, and upright carriage in a mans converſation, when a man carries him-

himſelf uprightly in all his wayes, this man is a delight to God, as he ſaith, *Iſa.* 66. 2. *I can look over heaven and earth, but at him will I look that trembleth at my Word.* The prayer of the upright is his delight, *Prov.* 15. 8. When a man can make faithful pleas to the throne of grace for mercy, faithful pleas that God would pardon him, faithful pleas that God would enable him, and accept him, and he doth not make theſe pleas falſly, but his own heart can ſay, there is no ſin, but he ſets himſelfe againſt it, and there is no commandement but he ſets himſelf to obey it; but the ſacrifice of the wicked is an abomination to him, he cannot abide it; let them pray a thouſand prayers, God abhors their prayers, if they have not upright hearts. So 1 *Chron.* 29. 17. ſee what *Davids* faith; as who ſhould ſay, *Lord, thou haſt pleaſure in uprightneſs*; and then certainly thou haſt ſome pleaſure in me; *for with an upright heart, and in the ſincerity of my ſoule have I ſought thee.* Now on the contrary, if a man be not upright before God, if a man have a looſe converſation, and he be not ſincere, the Lord abhors that man.

Secondly, Conſider that this is the totall ſumme of all that God requires in the Covenant of grace, that they ſhould be upright and faithful in his Covenant; as when he made his Covenant with *Abraham*, *Gen.* 17. 1. he ſaith, *Walk before me, and be upright.* This is that God requires, *and he would be an Almighty God unto him, and bleſs him, and do him good to all generations.* 1 *Sam.* 12. 24. It is the ſaying of *Samuel* to the people, *Only fear the Lord, and walk before him with an upright heart.* As who ſhould ſay, this is the onely thing, and God requires no more; if God had required more, he might lawfully have done it; if he had required the fulfilling of the Law to the utmoſt rigour, he might have done it; but this is the onely thing that God doth ſtand upon, that we ſhould be upright before him; he doth not look that we ſhould be Angels upon earth, but that we ſhould be ſincere, and not goe a whoring from him wittingly and willingly.

Thirdly, Conſider, The leaſt faith, the leaſt grace and goodneſs, if it be with uprightneſs, is better then all the goodly performances of the whole world; God liked more of the poor womans two mites, then of all the abundance that the Scribes and Phariſees caſt into the Treaſury; *And he that gives a cup of cold water to a Prophet, in the name of a Prophet, ſhall not loſe his reward*: Therefore you ſhall ſee many poore beggarly things, over thoſe things that other men have done, have been accepted; whereas the building of Hoſpitals and Colledges have been rejected; though a man have but a little knowledge, as many of the Martyrs hardly knew how many Sacraments there were; yet having uprightneſs, died at ſtake; ſo if a man have but a little faith with ſincerity, it ſhall paſs, when a thouſand preſumptuous fools ſhall goe to hell.

Fourthly, Conſider, God will wink at manifold and grievous faults, ſo there be ſincerity and uprightneſs. *Aſa* his faults were horrible faults, 1 *Kings* 15. 14. yet his heart was perfect: What a company of faults had he? what an horrible failing was this that he ſhould caſt the very Prophet of God into priſon that reproved him? Now God anſwers, he had his failings, and horrible ones; yet he was a good man, for his heart was upright before me. *Aſa* was not himſelfe in that buſineſſe; *Aſa* was not *Aſa* then; his heart was upright with the Lord. So good *Jehoſaphat*, a man that was grievouſly beſmeared with corruptions and infirmities, and thoſe no ſmall ones; how fearfully did he marry his daughters into a moſt devilliſh Family, as if he had no fear of God before his eyes? he married them to the houſe of *Ahab*, and another time he helped the enemies of the Lord, and loved them that hated the Lord; I know not how he was hooked in to joyn with *Ahab*, and goe up to *Ramoth-Gilead*; and when he had done this, and had humbled himſelfe for this, he did it again, 2 *Kings* 3. 7. And the Reformation

formation he wrought was not thorough, as it ought to have been; yet ſaith the Text, 2 *Chro.* 19. 3. *There are good things in thee*: becauſe he was upright, the Lord was pleaſed to accept him; nay, I will tell you more, look upon the people at the Paſſeover in the dayes of *Hezekiah*, what a company of people came to *Jeruſalem* to keep the Paſſeover, and came horribly unprepared? the Text ſaith, they were not prepared according to the Law of *Moſes*, which was a grievous thing; yet the Text ſaith, the Lord heard the prayers of *Hezekiah* for them, becauſe they prepared their hearts to ſeeke the Lord; they did endeavour to grieve and be aſhamed for their failings and want of preparation: now on the other ſide, what goodly men doth God reject not being upright and ſincere? as *Jehu*, what a glorious King was he? I warrant all the good people of *Judah* and *Iſrael* bleſſed God that ever he ſate upon the Throne; what to root out *Baal*, and to deſtroy all the Idolatrous Prieſts, and to be zealous in it? *come and ſee my zeal for the Lord*; theſe were admirable things; yet the Lord doth diſcharge him, and would have none of him, becauſe he was not upright: Look upon the Scribes and Phariſees, the noneſuches, and mirrours of their times; that was a Proverbe in *Iſrael*, that if but two men in the world ſhould go to Heaven, the one ſhould be a Scribe, and the other Phariſee; they were thought to be the holieſt men in the world; yet when the Lord ſaw this was not with an upright heart, he denounceth woe upon woe againſt them.

Fifthly, Conſider, That if we be upright, it will help us to profit by all Gods Ordinances; take the preaching of the word; *Micah* 2.7. the Prophet brings in the Lord ſpeaking thus, that the word ſhall do ſuch people good; is there any man in the world that walks uprightly, that my word doth not do good unto, that it doth not comfort his heart, and quicken his ſoul to obedience? is it not a light unto his feet, and a Lanthorne to his paths; ſo that an upright man, when he comes to the Ordinances of God, he ſhall be the better for it; when he goes to prayer, he ſhall be the better for it; when he comes to the Sacrament, he ſhall be the better for it; all the Ordinances of God ſhall doe him good; whereas if a man have a falſe heart, the word hardens him, prayer deads him; if he come to the Sacrament, it is not for the better, but for the worſe; if he be reproved for his ſins, if he have not a ſincere heart, he is ſo much the worſe, it will do him no good, it will make his heart riſe up againſt thoſe that reprove him, and hardens his heart ſo much the more.

Sixthly, Conſider that if we be upright, what a deal of comfort this will be to our hearts; there is no comfort in the world comparable to the comfort of one that hath walked uprightly; as *Hezekiah* when he had received the ſentence of death, what did comfort him? did all his wealth, and greatneſs and renown comfort him? no, *but remember Lord how I have walked before thee with an upright heart*; marke what he ſaith, he doth not ſay, Remember Lord how I have reformed the Church, and purged the Temple, and thrown out all the abominations in the Land, and purified the Paſſeover, and ſet the Ordinances of God in his houſe in due order; no, none of all theſe comforted his heart, but looke what he did he did with an upright heart; as who ſhould ſay, I might have done all theſe things, but if it had not been with an upright heart, it had been nothing; that which I did I did from my heart, with a fear of thy command; I ſought thee in it, and no by-ends; all my care was to approve my ſelfe before thee; now Lord, remember this; remember the infinite goodneſſe and promiſes that thou haſt made to thoſe that are upright before thee. Nay, if thou haſt an upright heart, whatſoever troubles come upon the earth, or upon thine own ſoul, if thou beeſt caſt into priſon, or made to flie from one Country to another, I tell thee, in the midſt of all thy afflictions and troubles, if thou

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haſt an upright heart, thou ſhalt have peace and comfort, *Iſa.* [illegible] in the midſt of darkneſs, in the midſt of afflictions there is ſome light, ſome cranney, ſome hold, ſome comfort for the righteous; on the other ſide, if a man be not upright, what a woeful caſe is this man in: [illegible] though a man be upright, yet if he doe not apprehend himſelfe to be ſo, what a lamentable caſe is he in? he can have no comfort; all the skilfull Phyſitians in *Gilead* can hardly faſten comfort upon that man; tell him of all his performations and prayers, and good duties he hath performed; O ſaith he, all this is but hypocriſie, I am ſo dead and dull, God hath not all my heart; tell him of his good deſires and purpoſes, and endeavours, he is afraid he is not right; tell him of Gods promiſes to pardon him, he ſaith, I am not ſincere, I am not upright.

Laſtly, If we be upright, we ſhall be bleſſed our ſelves, and not only our ſelves but our very poſterity ſhall be bleſſed; as the Prophet *David* ſaith, *Pſal.* 112. 2 *His ſeed ſhall be mighty upon the earth*; he ſpeakes of the upright, not onely himſelfe ſhall be bleſſed, but he layeth up a bleſſing for the generation that ſhall come out of his loins; ſo *Prov.* 20. 7. *his very children are bleſſed after him*; if thou ſet thy ſelfe to ſerve God uprightly with all thy heart though thou canſt not leave thy children any great outward matters, yet thou ſhalt leave them a bleſſing from Heaven; thy children ſhall fare the better for it; if we would know what ſhall become of our children, and would faine provide for them, let us be upright, and that is the way to lay up a bleſſing in ſtore for our children; now on the other ſide, if a man be not upright, he is ſo farre from treaſuring up mercy for his children, that he rather treaſures up wrath both for them and his own ſoul; nay, though a man hath been never ſuch a convert to outward appearance, never ſo ſtrangely reformed, that all the Country admires at it; as it was the caſe of *Simon Magus*, he was a Coniurer, yet this man was converted very much to ſee too, he was wonderfully reformed, and gave over his Conjuring, and embraced the Goſpel, and would follow the Saints, and joyned himſelfe to *Peter*, and to *Philip* alſo, when he came to Town; yet having not an upright heart, the Text ſaith, he had no Lot nor portion in Jeſus Chriſt, nor in the Covenant of grace and mercy, but was in the gall of bitterneſs, and in the bond of iniquity.

Uſe 4. The fourth Uſe is for examination, To examine our ſelves whither we be upright or no; and this is a very neceſſary Uſe, becauſe thoſe that are not ſincere, are moſt ſubject to think they are ſincere; and they that are ſincere indeed, are moſt afraid they are not ſincere.

Signes of uprightneſs. Therefore firſt, Conſider, A ſincere man is univerſal in regard of all the commandements of God, he doth ſet himſelf in all his wayes, to obey God in all his ſtatutes; as we may ſee, *Pſal.* 119 6. This is an upright man, that hath reſpect to all Gods commandements; but a falſe-hearted man, may be he will do ſomething, he will pick and chooſe, and take what he likes of the commandments of God; ſome things he will doe, others he will not doe; he cannot be gotten to ſtoop to all Gods holy will, he will never yield to that; may be he will not commit adultery, but then he will drinke horribly; may be he will not ſwear, but then he will lye; if he be good in one thing, he will not be good in another; if he be diligent in his particular calling, he will be negligent in his general calling; he will not be holy and ſtrict, and one that doth walk in Gods holy Laws; a true upright man doth not deal with the commandements of God as the ſwine doth with the peaſe-cods, that will ſqueeze them, and then leave the reſt; but an upright man digeſts all the commandments of God.

Secondly, An upright man, he is univerſal in all graces, he is a man of all graces; for why is God ſaid to be the God of all grace? but in reſpect that

that his people have all graces in them, and he is the Author of all; 2 *Cor.*8.7. the Apoſtle ſaith, *therefore as you abound in every grace, &c.* As who ſhould ſay, if you be ſincere, for ſo it is in the next verſe, &c. you do not ſhew your ſelves to be ſincere in your love to God and his Church, unleſs you abound in this grace and that grace, and all the graces of Gods holy ſpirit; ſo that a man muſt have all graces that is upright; there muſt be none wanting; he muſt have the whole image of God, he muſt have the whole new cloathing, he muſt be a new creature, he muſt be endued with all the cluſter of graces, *Eph.* 5.9. And as the Apoſtle ſpeaks, 2 *Pet.* 1.5, 6, 7. you may ſee there how all graces are concatenated and linked together, that if a man have one he muſt have all; ſuppoſe a man ſhould have faith, if he ſhould not adde to his faith vertue, what would his faith do him good? he is never the nearer, his faith cannot ſave him, he muſt adde to it vertue; and when a man hath faith, if he have not knowledge, what is zeal without knowledge? the Apoſtle preacheth the doctrine of reprobation againſt the Jews for their zeal, when they had not knowledge; a man cannot be really vertuous, unleſs he hath knowledge, and doth it with wiſedom and diſcretion; now if a man had faith and all other vertues, and were not temperate, he were a very beaſt; and if a man had all theſe, and had not patience, a man cannot poſſeſs his ſoul; though a man hath faith, yet without patience he cannot inherit the promiſes; ſo that you ſee an upright man is one that hath all graces; ſo that a man that hath not all the graces of Gods ſpirit, if he want one, he hath never a one of them; and thus it is with every man that is not right, though he may have admirable qualities and endowments of Gods bleſſed ſpirit, yet if he have not all, he is not upright; but now an upright man hath all the graces of Gods ſpirit; 'tis true, ſome of Gods children are more eminent in one grace, and ſome in another, but every child of God hath all the graces of Gods ſpirit; if a man want one, he cannot have another.

Thirdly, An upright man is univerſal in regard of place, he is not onely good among good company, but good alſo among bad company; he is good out of the Church, as well as in the Church; and good at home, as well as in the ſtreets, among ſuch and ſuch; he is good abroad, as well as in his own Town; as you may ſee, *Pſalm* 16.8. *I have alwayes ſet God before mine eyes*; an upright man whereſoever he is, he ſets God before his eyes, that he may not provoke him, nor offend him; *The upright dwell in his preſence, Pſalm* 140.13. you will ſay, may be they goe an hundred miles off, but whereſoever they go they dwell in his preſence, and this makes him good in all places; now a rotten-hearted man, may be he will be good in the Church, but leaves his Religion at the Church doore; may be he will be good abroad, but he will neglect his own family; or if he be honeſt and well ordered while he is in his own Pariſh, yet let him go abroad afar off into another Town where no body knows him may be there he will flie out; you ſhall ſee many a profeſſor, that joyns himſelf to the people of God at home, and will be drunk abroad; theſe are falſe and unſound hearts, that are not good in all places; if they be godly openly, they are not ſo ſecretly; thus it is with wicked and ungodly men, if they come among good people, they will not for ſhame drinke nor ſwill nor ſwear, nor ſpeake againſt goodneſs; but if they be among wicked people, they will ſide with them, and may be gird at the Saints of God and give them back blows; juſt as it is with water, put it into a Tub, it will have the ſhape of a Tub; put it into a Beaker, it will have the ſhape of a Beaker; it ſtill faſhions it ſelf according to the veſſel into which it is put; but an upright man is like a ſolid thing that keeps its own figure, he is the ſame in all places.

Fourthly, An upright man is univerſal in regard of time, he is good at

all times, *Pſal.* 106. 3. *Bleſſed is he that keeps judgement and righteouſneſs at all times*; not as though a childe of God may not fall fearfully many times, but it is againſt the abſolute bent of his heart, and care and ſtudy of his ſoul; a Divine ſets it out by a ſpring between a couple of hills, it will alwayes run, it will either run thorough thoſe lets that ſtop it, or elſe it will run over thoſe lets; it cannot ceaſe running if it be a living ſpring; ſo a godly ſincere heart is good at all times; now an unſound Chriſtian, that never had the true grace of life in his heart, he will not be good at all times, he will be good by fits and turns; when he is ſmitten at a Sermon, when he is under the rod, under a croſs, then he will fall foul with his ſins, and when conſcience is up, then he will be good; as a Windmill goeth as long as the wind fills the ſailes; but if the wind be down, the griſt may lie long enough till the wind blow again; but a true Chriſtian is like a good boate-man, if the wind blow he may go the better, but if the wind be down he will goe too, nay, he will labour ſo much the more; he will go though it be againſt wind and tide; ſo it is with an upright man, he is good at all times, not only when he is well, but alſo when he is ſick; he is good in proſperity, and good in adverſity; good when his conſcience is up, and good when his conſcience is not ſo ſtirring; though he wants ſome helps, and drives ſo much the more heavily, yet he ſtrives and will be good; but an ungodly heart, may be he may be good ſometimes, but it will not hold; as it is ſaid of *Sigiſmund* the Emperour, when he was ſick, then he would be good and godly, and thought of repentance, and ſent for a Confeſſor, and would repent, and asked him Have I not repented? yes ſaith he, if it hold; but a wicked mans repentance will not hold; let God but pluck out the arrow, he will return to his old byas again, and he is never the nearer, nay, may be he is worſe then he was before.

Fifthly, An upright man is univerſal in regard of parts; as Chriſt ſpeaks of his Spouſe, *Thou art all fair my love*, *Cant.* 4. 7. She was all fair in all parts, and there was no ſpot in her; he doth not deny but there was failings and weakneſſes, but no ſuch foul ſpots as upon wicked men; ſo a godly man is all fair; his underſtanding that is teachable, and made to ſavour of the truth, and capable to be guided and informed by the ſpirit of God; you know there is rebellion in the underſtandings of men, carnal reaſons, and ſtrong holds, and haughty and proud principles of reaſoning; if they are convinced of a ſin, they will not leave it, they have reaſonings for that ſin; and if they have never ſuch convictions for a duty, there is rebellion in the underſtanding to put off this; but an upright heart, his underſtanding is good in ſome meaſure, he is unfeignedly willing to be inſtructed of God; whatſoever courſe he takes, tell him out of the word of God that it is not good, though his life depends upon it, it ſhall goe, he dares not ſtand out againſt God; but a wicked heart hath not a teachable underſtanding, it is ſtill under its ſtubbornneſs and ſtoutneſs, and reaſoning againſt God; and things he doth not like, he will not ſee; when there is any ſin he would not leave, or any duty he would not doe, as Chriſt ſaith, *Mat.* 13. 15. he ſhuts his eyes, and will not ſee. What wicked man that lives under the Goſpel of God, but may ſee his courſes are naught, but he will not ſee it? how many ſins do ungodly men keep? there is light enough, and reaſon enough againſt their ſinnes, but they have ſturdy mindes, and will not be convinced of it.

Again, An upright man his heart is converted and made godly, his will is made pliable to be led by God and guided by Gods bleſſed ſpirit; the ſtone is taken out of it; there may be much hardneſs, but the ſtone is gone, the heart of ſtone is gone, and he hath an heart of fleſh given unto him, to be ſenſible of God, and ſenſible of his word, and ſenſible of the light that ſhines in his face;

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and his heart being converted, he is moved by an inward principle, and ſo moves the more willingly, and the more freely; as *David* ſaith, 1 *Chron.* 28 9. *He hath a willing heart.* But now a carnal heart, and a heart that is not turned to God, the ſtone is not taken out, a man rebels to this day; if he be moved to goodneſſe, it is not by an inward principle, but by education or goodneſſe of nature; or by the ſtings of conſcience that overpower his heart; or by reaſon of a great light that breaks in and overawes his heart: Therefore a naughty heart, be he never ſo good and faircarriaged, may be his conſcience ſometimes makes him forbear more then he would, and makes him doe more good then he would; but a godly heart is willing to doe what good he can, nay he would doe more good then he can doe, nay he never can doe ſo much as he would, he is aſhamed of all his works; look what he doth, he doth it with a willing heart.

Again, A godly heart is good in his memory, as *David* ſaith, *Pſalm* 119. 16. *I will never forget thy precepts.* His memory is turned to good things, and made to remember good things; he hideth the word of God in his heart, that he may not ſin againſt him: But a carnal heart forgets to be good, and zealous, and pleaſe God, and obey God; his memory is not waſhed and ſanctified in any meaſure.

Again, A good man is good in his thoughts; he doth not onely purge the outſide of the platter, but the inſide alſo; he labours to have his thoughts ſet upon things above; he labours that vain thoughts may not lodge in him; nay his main care is within doors, in his own boſome, to have his thoughts upright towards God.

So again, he is good in his affections, he doth hunger and thirſt after righteouſneſs, he doth deſire the things that are moſt excellent, he doth delight in God and his preſence; he mourns for his ſins, and mourns that he can mourn no more; he hath all his affections in ſome meaſure rightly ſeated and qualified; he is good all over, as the Apoſtle *Paul* ſaith, 1 *Theſſ.* 5.23. *The God of peace ſanctifie you throughout.* As who ſhould ſay, This is ſincerity, and I pray God give it you, that you may not deceive your own ſouls, but that your whole ſpirit and body, and ſoule, and whole man may be true in the eyes of the Lord: But now a carnal heart is not thus; though he be like a whited Sepulchre, he doth ſeem outwardly to be a good man, and a man cannot check him; if a man ſhould ſay, ſuch a one is rotten, he ſhould be thought to be cenſorious and uncharitable; yet in his inward parts he is naught; if a man be not upright, he doth not look to his thoughts, but can let them be vaine and unfruitfull, and can let his affections run at randome; he is not affected with God, he doth not mourn for his ſins, he doth not delight in good things, his affections are not ſet upon things that are above.

Sixthly, An upright man is univerſal in regard of caſes and conditions, if he be under any kinde of temptation whatſoever, as we may ſee, *James* 1.12. It is nothing for a man to be godly, and meek, and patient, and vertuous, when he is not tempted; the Devil himſelfe is good when he is pleaſed, as we ſay: This is godlineſſe and uprightneſſe, when a man reſiſts temptations, when a man doth watch and pray, and 'is careful that he may not enter into temptations; when a man is careful of all the objects, and beginnings, and occaſions of ſin; when a man fights againſt the temptations of the fleſh, and warres againſt the ſuggeſtions of Satan, and puts on all the armour of God, to withſtand the fiery darts of the Devil; though he be tempted to be proud, and wrathful, and impatient, yet he will not; 'tis true, now and then he may be overcome againſt his principles, and care, and labour, but that is as a dagger to his heart. This is his courſe

and practiſe to fight againſt temptations; nay take him in the deſperateſt caſes, yet a godly man is ſincere; take him when he is moſt afraid that he is not ſincere, when he cries out, how daſtardly am I for God? how dead in good duties? how full of unbelief? what a vile heart have I? how filthy and untoward? take him in theſe deſperate liſts, he is not without ſincerity; and in this caſe he doth one of theſe two things; either he walks according to the meaſure of grace given unto him, or elſe according to the condition wherein he is; 'tis true, the conditions Gods people are in, are ſometimes better, and ſometimes worſe; ſometimes horrible diſtempers are up, and ſometimes they are down; but when they are never ſo up, he doth as a man in that caſe may doe; as a man when he is bound hand and foot, what can he doe? if he rowle himſelfe upon the ground, that is all he can doe; and this he will doe, as you may ſee what *David* ſaith, *Pſalm* 119. 40. It ſeems he felt himſelf marvellouſly dead, and dull, and wonderfully inobedient, and he could not get hold of Gods commandements to doe them as he ought; yet he rowls himſelfe, and thruſts himſelfe forward to doe them; he longed for Gods commandements, he longed for the ſpirit of grace to aſſiſt him and quicken his heart. Now a naughty heart is not good in all caſes; nay there are but a few caſes wherein he is good at all.

Again, Take an upright man in the loweſt ebb, he doth queſtion his ſincerity, and he cannot quiet himſelfe, becauſe he thinks he hath it not; but this is certain, a man that hath moſt ſincerity, doth moſt ſuſpect the want of it; that man is moſt eager, and moſt queſtions himſelfe; as *David*, was not he an upright man? yet no man did ſuſpect himſelfe more, *Pſalm* 119. 80. as who ſhould ſay, Lord I am afraid I ſhall be aſhamed in the end, I am afraid my heart is not ſound towards thee; and directly ſometimes, I am horribly afraid I ſhall be confounded in the end: Now good Lord let me be ſound in thy ſtatutes, that I may not be confounded. So it was with Chriſts Diſciples, when he ſaid one of them ſhould betray him; though eleven of his Diſciples were privy to themſelves that they had not the leaſt thought to betray him, yet eleven of the Diſciples did ſuſpect themſelves, I may be the man that he means; though they were privy to themſelves for the preſent they had no ſuch thought, nay it was againſt the love and principles they had in them; they did love him, and fear him, and believe in him to be the Saviour of the world, and they durſt not doe it, yet they ſuſpected themſelves, *Maſter, is it I*? As who ſhould ſay, I have a baſe corrupt heart, and it may be I for all the goodneſſe that is in me and the love I bear to thee; they were all more unquiet then *Judas* that was the man: indeed when all queſtioned it, he would queſtion it alſo for company.

Seventhly, an upright man is univerſal in regard of relations. Conſider him with good people, and the Saints of God, O how he loves them! *he honours them that fear the Lord*, Pſal. 15. 4. Though they be never ſo poor and vile, yet he honours them that fear the Lord; as *Eliſha* ſaith, he would not have ſpoken, but onely for *Jehoſaphat*; ſo an upright man he honours the Saints of God. *All my delight is in the Saints*, ſaith *David*, Pſal. 16. Pſal. 119. 63. Nay an upright man is faithful with the Saints; as it is ſaid of good *Judah*, *ſhe was faithful with the Saints*, Hoſ. 11. 12. So an upright man is faithful with the Saints, his heart cloſeth with them, they are his boſome friends, and the beloved of his ſoule: But one that is not ſound, though he take himſelf to be a Chriſtian, and one of Gods ſervants, yet he cares not for the people of God; may be he cares for thoſe that ſeem to be religious; but if a man be religious indeed, he cares not for him, he is

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too nice and preciſe for him, and he is falſe to the Saints, and will ſhew them ſome ſlippery trick in the end.

Now again Conſider an upright man with the wicked; he carries himſelfe uprightly towards them, he will not be acquainted with them, nor all one with them, leſt he ſhould countenance their wicked wayes; as the Pſalmiſt ſpeaks, *He deſpiſeth them that are wicked*, Pſal. 15.4. Let a vile man be never ſo brave, and excellent, and noble, and high in preferment; yet if he be a wicked man, in the eyes of a godly man he is deſpiſed; I doe not mean for his perſon; he gives him the honour due to his place, as he ought to doe, a childe to his Father, a ſervant to his Maſter, &c. as *Paul*, *Acts* 23. 1. Though they perſecuted him, he gave them their due; but he abhors their courſes and practiſes, as *Solomon* ſaith, *A wicked man is an abomination to the juſt*. Now an unſound heart, though he joyn himſelfe to the people of God, yet he cannot cloſe with the Saints of God, but abhors them, and counts them vile.

Again, Conſider an upright man with his friends; he is true to them, eſpecially to their ſouls. Conſider him with his enemies; he doth not yield them railing for railing, he dares not hate them that hate him, but *bleſſeth them that curſe him, and prayes for them that deſpitefully uſe him.* Conſider him in his Family; he ſets himſelfe to walk uprightly in the midſt of his houſe; if he be a Maſter, he labours to be a ſervant to Chriſt; and if he be a ſervant, he labours to be the Lords Freeman, and to be a profitable ſervant to his Maſter; if he hath Superiours, he gives them the reverence due unto them: and if he deal with inferiours, he makes himſelfe equall with thoſe of low degree. Thus an upright man is good in all relations.

Laſtly, An upright man is good in all the manners and circumſtances of his actions; he is careful to doe not onely for matter what God commands him, but for the manner as God commands him; though he doth what God commands, yet if he doth not find the love of God ſetting him awork, he is not contented; he muſt doe it in a right manner, conſtantly, duely, faithfully, and to a right end, to the glory of God; he is not content to pray and hear, but he muſt pray and hear in a right manner, or elſe he is not content. Now if thou haſt theſe ſigns and tokens of an upright heart, bleſſed be God, thou mayſt take all the comforts ſpoken of before concerning an upright heart, and mayſt take all the promiſes of God to thy ſelf that are made to an upright heart; may be men may call thee hypocrite, and ſay all manner of evil of thee; but either they are ſuch as doe not know thee, or if they doe, they are ſome vile wretches, they have not the fear of God before their eyes; may be the Devil will accuſe thee, and caſt in all accuſations againſt thee before God; but what of all that? God himſelfe ſaid *Job* was an upright man, and yet the Devil accuſed him for an hypocrite; therefore care not for the Devils accuſations; may be thine own conſcience may accuſe thee; but if thou labour to humble thy ſelf for thy failings, and ſtir up the gift of God that is in thee, if thou unfeignedly deſire and endeavour to pleaſe God, and ſerve him, no matter though thy conſcience accuſe thee. 1 *Cor.* 4. 3. *Paul* ſaith, *I cannot be my own Judge, but God ſhall judge me.* 'Tis true, conſcience is a judge, but it is ſubordinate, and muſt be guided and ruled by the Word of God; as the clock is the judge of the day, but it muſt be ruled by the Sun; *Davids* conſcience was his judge, *I have cleanſed my hands in vain*, but the clock lyed; ſo thy conſcience may lye, and accuſe thee falſly, and ſpeak things againſt thee that are not ſo; but if thy conſcience hath things againſt thee indeed and in truth, that thou art guilty of ſuch and ſuch ſins and failings, yet it doth not follow but thou mayſt be ſincere; therefore believe not conſcience, when thou haſt

haſt the Word of God on thy ſide; nay, may be God himſelfe will ſeem to accuſe thee, and to be thine enemy, and diſcountenance thee, and will not own thee for one of his children; when thou commeſt before him, he will ſeem to daſh thee under his feet, and give thee no countenance, but look upon thee as an enemy; yet be not diſmayed, if thou haſt theſe things in thee in any meaſure; the Lord doth this, that he may doe thee good in thy latter end; he doth it that he may humble thee, and try thee, whether thou wilt live by faith or by ſenſe, and whether thou dareſt truſt him; but if thou haſt not theſe ſigns of uprightneſs, thou art in the gall of bitterneſſe, and bond of iniquity, and thou canſt have no true comfort to thine own ſoul.

Doctrine. We muſt labour to be perfect before God.

The next point is, That as we muſt be perfect, ſo we muſt be perfect before God; *I have not found thy works perfect before God.* As who ſhould ſay, I lookt thou ſhouldſt be perfect before him, and I have not found it ſo. Well then for the meaning of the word *perfect before God*; that is, ſo as God may approve and allow of them. Now a mans works may be perfect ſo as God may approve of them two wayes.

Firſt, So as God may approve of them in his ſtrict Juſtice; and ſo no mans works can be perfect. *Pſal.* 143. 2. *Enter not into judgement, &c.* No man living can be juſtified before God. So *Rom.* 3. 20. *By the deeds of the Law ſhall no man be juſtified before him.* This therefore is not the meaning.

Secondly, To be perfect before God, ſo as God ſhall approve of us in his mercy in Jeſus Chriſt for his owne faithful people; as it is ſaid of *Zachary* and *Elizabeth*, *Luke* 1. 5. This is the meaning of the place.

Now if you would know what it is to be perfect before God, it is this in one word: when a man is for matter and for manner right in the eyes of God; not only right in the eyes of men, to be approved of men, but right in the eyes of God, to be approved of God; for matter, when a man doth thoſe things that God commands him; and for manner, when he doth them as God commands him, out of faith in God, and love to God, and fear of God; when a man doth it with all his heart, ſoule, and ſtrength, when a man doth it conſtantly, and frequently, and livelily in ſome meaſure, this is to be upright before God; you may ſee both theſe ſet down in one verſe, *Deut.* 6. 25. Here is the matter, *If ye obſerve to doe his commandements*; and then here is the manner, *right in the eyes of the Lord as he hath commanded.* If we doe thus, then we are upright before God. Now if either of theſe be wanting, we are not upright before God; if we doe not for matter what God hath commanded; if we lye, or ſwear, or be covetous, or proud, or worldly, theſe things are of the Devil, and not of God; we doe the things of the Devil, and not the things of God.

Again, If a man ſhould bow the knee to *Baal*, and doe the inventions of men, this is not to be unright before God; but if we doe the things that God doth not bid us, God will ſay as he did, *Matth.* 15. 9. If we doe for the matter the things that God hath commanded, yet if the manner be wanting, if we doe them not as God hath commanded, if we doe them not with faith, and love to God, with conſcience, and fervency, and quickning, all is nothing; as it is ſaid of *Amaziah*, he did thoſe things that were right in the eyes of the Lord, but the Lord cared not for it, 2 *Chron.* 25 2. it was not with an upright heart; Therefore when both theſe concur, this is to be upright before God.

Reaſon. 2. Firſt, Becauſe God hath ſo commanded, *thou ſhalt have no other gods before me*; that is, I will have thee ſincere before me; As who ſhould ſay, thou mayſt vow and ſwear, and proteſt thou doſt love God, and fear God; but

but if it be not ſo indeed, thou haſt a falſe heart; if thou haſt carnal ends, if thou loveſt the world more then God, and thou loveſt thy luſts more then him, if it be ſo, woe unto thee; God will have thee upright before him. As God ſaith to *Abraham*, *Gen.* 17. 1. *Walke before me, and be upright*; As who ſhould ſay, *Abraham*, if there be any way of wickedneſs in thee, thou art not for me; look thou be perfect before me; if thou doſt acknowledge that I am God Almighty, and I am able to help thee, and ſuccour thee in all eſtates, then be upright before me; when a man ſins, it is for ſomething he ſins; now, what is there that is good but we may have it in God? God is Almighty, and therefore he would have us upright before him; and if we be not upright, he is Almighty and can cruſh us and deſtroy us for ever; ſo that we ſhould not only be upright before men, but before God.

Secondly, As the Law is ſo, ſo is the Goſpel; if a man hath not faith in Chriſt Jeſus, that man is no true Chriſtian; howſoever he may hope to be ſaved by Chriſt, yet if he be not upright before God in all his wayes and commandements in ſome meaſure, in ſtudying and endeavouring to keep himſelf unſpotted of the world in all things, he hath not faith, he doth not believe in Jeſus Chriſt, *Pſal.* 116. 9, 10. as *David* ſaith, *I will walke before the Lord in the land of the living*; how comes *David* to ſpeak that? *O, I believed, therefore I have ſpoken*; if a man believe in God, it will make him walke well not only before men, but before God who is privy to all his thoughts and affections; privy to what he doth both at home, and abroad; privy to what he doth alone, and in company, in his ſhop, and in the market; unleſs he be upright before him that knows all things, he is not a believer; though *Simon Magus* were baptized, and did partake of Chriſtian Religion, and had ſome kinde of faith, and joyned himſelfe to *Philip* and the Church, as a member of the Church, and gave over his witchcraft and wicked courſes, yet when *Peter* ſaw his heart was not right before God, marke what he ſaith, *Acts* 8. 21. God hath ſworne an oath, that whomſoever he delivers from ſin, from Satan, from Hell, from the wrath to come, they ſhall be holy and righteous before him. *Luke* 1. 73. God will not be forſworne; if thou doſt hope to be ſaved by Jeſus Chriſt, and prayeſt, and howleſt, and crieſt in thy afflictions from the bottom of thy heart, with all thy eagerneſs to be ſaved by Jeſus Chriſt, God hath ſworne an oath thou ſhalt not be ſaved by him, unleſs thou wilt walk in holineſs and righteouſneſs before him all the dayes of thy life, and be conformable to his will in all things; ſo that you ſee the Goſpel requires it, that we ſhould be thus.

Again, This is the end of the redemption of the world by Chriſt, that they ſhould not only be upright, but upright before God; as *Paul* tells the *Colloſſians*, *chap.* 1. *To preſent you holy and unblameable in his ſight*; not only to preſent you holy and unblameable before men; for if a man in his outward carriage be civil, and honeſt and faire, this is to be holy and unblamable before men; but if a man be holy and unblamable before God, he muſt have a pure conſcience, and his ends muſt be right; this is the end why Chriſt redeemed his people, to purchaſe to himſelf a peculiar people, zealous of good works.

And as it is in the end of redemption, ſo it is the end of election; whomſoever God doth elect to eternal life, he doth elect to this end, not only to be holy before men, but before God. As the Apoſtle ſaith, *Eph.* 1. 4. he hath choſen us to be holy before him, not only to be holy before men (though thoſe that are not holy before men, cannot be holy before God) but it is not enough for us to be holy before men, but before the piercing eye of the all-ſeeing God; that he may ſee who knoweth our hearts, that we do unfeignedly deſire to ſerve his name, and walk before him in the ſhunning of all ſin, and in the practicing of all good things, ſo that we have not an

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argument of our election, unleſſe we be upright before him.

Fourthly, Becauſe the Lord will ſearch us out; certainly though we be upright before men, if we be not upright before God he will ſearch us out; it is not our profeſſion ſhall bear us out, if we have an unbelieving heart, to depart from the living God; if we have a minde to live in any one ſin, and to allow our ſelves in any one wicked way, God will finde us out. *Neh.* 9. 8. he ſpeaks there of *Abraham*; what a comfort was it to *Abrahams* heart that God found his heart upright before him? God will ſearch us, and put us upon the trial, and bring ſomething or other, that if we be not upright, though we be affected, and pray, and be Proteſtants, and ſeem to be godly, and ſeem to hold our godlineſs and uprightneſs, yet if we be not ſound at the core, God will have ſomething or other that ſhall diſcover us, and it ſhall appear what we are; nay, God doth of purpoſe bring in hereſies, that thoſe that are approved may be manifeſt, 1 *Cor.* 11. 19.

Laſtly, It is God only that doth eſteem of the worth of things; holineſſe is nothing, but that which is holineſs in Gods eſteem; and Religion is nothing, but that which is Religion in Gods eſteem; Religion is a divine thing, and no man hath the judgement of it but God; it is God only that hath invented Religion, and framed it to us, and it is he only that can tell the worth of it, and approove of it; and unleſs we fear his name, and hate all ſin, and be upright before him, all is nothing. As the Apoſtle ſaith, 1 *Pet.* 3. 4. concerning meekneſs in women, in the eſteem of God it is of high price; may be a beautiful woman, of rare parts and great gifts, this woman is of high eſteem with ſome men; but a woman of an humble and meek ſpirit, ſhe is a mockery in the eyes of the world, but in Gods ſight it is of great price: ſo for a man to be outwardly Religious, this man is very devout and religious in the ſight of men, but it is the broken heart, and the contrite ſpirit, he that is holy inwardly as well as outwardly, that is upright as *Paul* ſaith, 2 *Cor.* 5. 9. all our care and labour is that we may be accepted of him; it is no matter what the world ſay of a religious man, and a devout man; all our care is to be accepted of him, that he may account us upright, for we muſt appear before him.

This condemns the ceremonious devotion that many content themſelves with, eſpecially the Church of *Rome*; they are ſo religious, and whatſoever they do, they think it is with ſuch devotion; therefore they have ceremonies for every thing; they have ceremonies to ſhew that we muſt be ſtrangers and Pilgrims upon earth, therefore they have Pilgrimages to ſuch and ſuch places; other ceremonies they have to ſhew that we muſt take up the Croſſe of Chriſt, and follow him; they will have a ceremony to ſhew that they believe that Chriſt was offered for a ſacrifice; and a ceremony to ſhew that they believe he was God and man, and ſo mixe Wine and water together; the one ſhall ſignifie that they believe he was God, and the other that he was man; again, they will have other ceremonies, to ſhew that they believe the departure of the Saints, therefore they bring in a catalogue of the Virgin *Mary*, and of the Saints; again, they have another ceremony to ſhew that they honour the Lords prayer; another ceremony they have to ſhew that they believe the reſurrection of the dead; another ceremony to ſhew that they ſhould not be aſhamed of the Chriſtian faith; and they are ſo devout and think themſelves the only Saints in the world. ſo that they account a man that is godly indeed, according as God would have a man to be. that makes conſcience of the word, that is careful to pleaſe God, and fearful to offend him, and ſcruples every thing that is not according to the word, this man is worſe then a drunkard, or an hell-hound in their account: they are counted the vileſt hypocrites and diſſemblers that can be; what an horrible thing is this! men love alite ſuch a Religion as this; this ſhakes no

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Corn, this breaks no bones, what care men for this. *Mat.*15. 8. there is an excellent place for this; you know we are bound to be pure, and alwayes pure; now the Jews to ſhew this, they would never eat nor drink but they would waſh their hands, to ſhew that they muſt be pure; which was as good, and as clean, and as handſome a ceremony as ever was in the Church of *Rome*; and would you think that Chriſt ſhould ever finde fau't with ſuch ceremonies? they took on becauſe they neglected this, *Why do thy Diſciples tranſgreſs the tradition of the Elders, by eating with unwaſhed hands?* now Chriſt was ſo far from bidding his Diſciples yield to this, that he cal's the Scribes and Phariſees hypocrites for it, and tells them they made the commandment of God of no effect through their traditions: if this were to be devout and religious, the vileſt drunkard may be religious, for they may perform this as well as any other, therefore this is nothing.

Again, This may ſerve to condemn carnal Proteſtants, who give God now and then the hearing of a Sermon, and frequent the Sacrament, and do the outward things of Religion, but never come to worſhip God in ſpirit and in truth; let me tell you all this Religion is nothing at all; ſuppoſe a man comes to Church only, and lives in his luſts, what then? *Who required this at your hands to tread in my courts?* *Iſa.*1.12. Who? why God requires it; 'tis true, but not without uprightneſs; to be proud ſtill, and worldly ſtill, he requires you to come into his courts, but not in this manner; ſo likewiſe for preaching, it is an ordinance of God, but if a man will preach, and doth not lead an holy and mortified life, and is not zealous for God and againſt ſin, and to hold forth a bleſſed pattern of uprightneſs, God had as live have that mans room as his company, *Pſal.*50. 16. *What haſt thou to do to take my word into thy mouth, and hateſt to be reformed?* As who ſhould ſay, what makeſt thou here? it is fitter for thee to be in an Alehouſe then in a Pulpit; ſo God hath commanded prayer, but if a man pray not in ſpirit and in truth, and is not an holy man, his prayers are nothing. *Prov.* 15. 8. *The prayer of the wicked is an abomination to God*; As who ſhould ſay, if you prayed with an upright heart, your ſacrifice would be a delight to God; but ſeeing you are not upright, all your prayers and ſacrifices are abominable in the ſight of God.

For humiliation to humble us; how ſhould we be aſhamed, there is no uprightneſs among us? the moſt of us are not upright before men, much leſs before God.

For exhortation, that we would ſtrive and labour to be upright, and upright before him; that we would cry out with the Prophet *David*, *O let my heart be upright before thee, that I may not be aſhamed*; if we find liſtleſſeneſſe, and backwardneſs for God, if we find our hearts ſide with the ungodly, let us know we are wicked people, and cannot be of God; therefore let us labour to be upright before God.

REV. 3. 2.

I have not found thy works perfect before God.

Doctrine. God will ſearch whither we be perfect.

THe point of Doctrine is this, that the Lord will ſearch whither thoſe that ſeem to be upright be ſo or no; finding preſuppoſeth ſearching; *I have not found thy works perfect.* Now for the meaning of this ſearching, we muſt know that Gods ſearching and mans ſearching do much differ, and they differ in five reſpects.

Firſt, Mans ſearching may be without finding; though a man ſearch all that ever he can, yet may be he cannot finde out the matter how it ſtands; *Laban* ſearched in *Jacobs* tent, and *Leahs* tent, and the two maids tent, and in *Rachels* tent for his images, and when he had done all he could not tell where they were; but now when God ſearcheth men, he is ſure to find men out; *O Lord thou ſearcheſt me out*, ſaith *David*, Pſal. 139. 1. This is the reaſon why men that are ſligh and ſubtil, they care not much though they be ſifted by men, eſpecially if there be none to witneſs againſt them; you ſhall have them ſwear and ſwagger they were never guilty of ſuch a thing, becauſe they are confident it ſhall never come to light; but if God ſearcheth, he will be ſure to find.

Secondly, Mans ſearching hath ever ignorance foregoing, though after ſearch may be he comes to know, yet before ſearching he knows not; *Job*, 29. 16. *the caſe I knew not, I ſearched out*; he ſearched becauſe he knew not; but God as after ſearching he is ſure to know and find out, ſo he knows before all ſearching; as the Church ſaith, if we be falſe in thy covenant, ſhall not God finde us out? *for thou knoweſt the very thoughts of the heart and the reins*, *Pſal.* 44. 21. you ſee God ſearcheth becauſe he doth know, man becauſe he doth not.

Thirdly, Mans ſearching is properly ſo called; but when ſearching is ſpoken of God, it is after the manner of men; God doth rather act a kind of ſearching, then ſearch indeed; as he doth act a comming down, whereas properly he doth not come down, for he is everywhere; and ſo he acts a kinde of ignorance, as if he knew not, and yet he knows all things; as he ſpeaks to *Abraham* concerning *Sodom*, *Gen.* 18. 21. *I will goe down now*; there is an horrible noyſe, what horrible ſinners theſe *Sodomites* be; *I will go down now, and ſee whither it be altogether according to the cry that is come up unto me; if not, I will know:* He ſpeaks after the manner of men; he need not come down, for he is preſent everywhere, and cannot move from one place to another; and whereas he ſaith, *if not, I will know*; theſe things are improperly ſpoken after the manner of men.

Fourthly, It is mans duty to ſearch if he know not any particular paſſage of his life, whither it be warrantable or no; ſo Magiſtrates ought to ſearch matters before they determine ſentence, otherwiſe they may judge unrighteous judgement; now God ſearcheth not as though he had any need of ſearching, but to tell us our duty, to give us a good example; this phraſe is given to him, to ſhew us what we ſhould do; as when there was an horrible attempt

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in the old world among the Builders of *Babel*, they would build a Tower whoſe top ſhould reach up unto Heaven. Now the Text ſaith, *The Lord came down to ſee the Tower and the City that was built*; not as if he came down, ſo as taking this phraſe unto himſelfe; but to ſhew what our duty, and Magiſtrates duty is; to ſearch before they paſs ſentence, and to ſee whether reports given out be true or no.

Fifthly, Mans ſearching is for himſelfe, that things may appear to himſelfe: but when God ſearcheth, it is not that it may appear unto him, but to the world, that it may be manifeſt abroad, that a mans ſelfe and others may ſee it; it is ſpoken onely in regard of the nature of the thing; ſome things are manifeſt, and ſome ſecret. Now God is ſaid to ſearch, when he makes other things that in their own nature are hidden to men, when God brings them abroad, and unveils them, and unmasks them, and openly reveals them. 1 *Cor.* 4.5. *Judge not before the time, till the Lord comes, who will bring to light the hidden things of darkneſs.* He ſearcheth them not for himſelfe, but to make them manifeſt; he ſaw them before, but they were not manifeſt abroad; they were under the hatches, no body could tell whether they were ſo or no Now God is ſaid to ſearch to bring them abroad.

Now God is ſaid to ſearch five manner of wayes.

Firſt, By his own Spirit, 1 *Cor.* 2.10. So ſaith *David*, *Whither ſhall I fly from thy Spirit? if I goe up into heaven, thou art there, &c.* If thou ſhouldſt goe into the Alehouſe, or any bad place, God is there a ſpectator; though the Devil onely, and ſuch as are his Imps, are there keeping company with thee, yet God is there beholding thee; though we ſhould dig never ſo deep, God can trace us, and finde us out; though we ſhould be never ſo cloſely and cleverly wicked, God can dive into us what we are; *Come in thou wife of Jeroboam*, ſaith the Prophet, *why diſſembleſt thou thy ſelfe to be another?* The Spirit of God revealed it. When *Gehezai* wiped his lips, *O thy ſervant went no whither*; *Did not my ſpirit goe with thee*, ſaith *Eliſha*, *when the man returned?* He ſhewes how the Spirit of God, which he calls his ſpirit, becauſe it dwelt in him, did reveal his wretchedneſs.

Secondly, As the Lord ſearcheth by his own Spirit, ſo alſo by the ſpirit of man; as for example, by the ſpirit of the Magiſtrate, he doth ſearch out ſly offenders; when *Solomon* had ſaid, *The King doth ſcatter the wicked*, Prov. 20. 27. in the next words he anſwers an Objection, How ſhall he finde out whether ſuch a man be wicked or no? A man may be brought before a Magiſtrate, and yet have all the hands in the Pariſh for his good behaviour: Now how ſhall the Magiſtrate finde it out? ſaith he, *The ſpirit of man is the candle of the Lord*; that is, as *Tremelius* expounds it, the Lord helps the Magiſtrate to finde out theſe fellows, though they be never ſo ſubtle; and how doth he help him? by the Magiſtrates own wit and wiſedome; it is the candle of the Lord, the Lord gives him light to ſift things, and bring things to light; and though wicked and ungodly men hang together, though they ſwear and combine themſelves hand in hand together, yet if a Magiſtrate be an able man, and gifted of the Lord, the Lord hath ſet a caudle in that mans minde, to light him how to diſcover them: As when the two Harlots came before *Solomon*, the ſpirit of *Solomon* was the candle of the Lord that lighted him to diſcover which was the mother of the childe.

Thirdly, God doth ſearch a man by the conſcience in a man himſelfe; ſometimes you ſhall have a childe of God much afraid that he is not ſincere, and calls all into queſtion; anon the Lord diſcovers he is ſincere, and reveals he is upright; how doth he doe it? by his own conſcience; as the caſe was *Davids*; one time he concluded all was naught, and he had no-

thing of God in him, and God was gone quite away, and had ſhut up his mercy for evermore; at laſt God revealed *David* to himſelfe, and that by his own conſcience; *My own ſpirit ſearched*, ſaith he, *Pſal.* 77. 6. and then he ſaw that it was but his infirmity; his own ſpirit and conſcience, the Lord ſtirred it up to make diligent ſearch, and *David* perceived himſelfe to be as he was; ſo on the contrary a wicked man may ſeem to have good hopes to be godly, and to have an honeſt & ſincere heart, and be a good Chriſtian, and he profeſſeth himſelfe to be ſo; and if any one ſhould charge him with the contrary, he would ſay they were uncharitable. Now this is a ſecret. Now the Lord ſearcheth him out by his own conſcience; thus it was with *Pharaoh*; he thought he did well in not letting the children of *Iſrael* goe, nay he thought *Moſes* was unreaſonable to demand ſuch a thing; what, to let ſix hundred thouſand of his ſervants to goe out of his Kingdome at once! there was no equity he ſhould let them goe. Now the Lord diſcovered this was nothing but the wretchedneſſe of his own heart, and made his conſcience cry out, *The Lord is righteous, and I and my people are wicked.* Rightly doth he call for it at my hands, and rightly doth he puniſh me for not doing of it, and I am a wicked man, and have done it out of the wickedneſs of my heart.

Fourthly, The Lord ſearcheth men out by his Word; he doth thereby diſcover men to be what they are, *Heb.* 4. 12. *The Word of God is quick and powerful, ſharper then a two-edged ſword, &c.* and is a ſearcher and diſcerner of the thoughts and intentions of the hearts; the Word of God doth ſearch and diſcover men; though they be never ſo ſecretly covered, yet notwithſtanding the Word of the Lord finds them out; as you may ſee it diſcovered the woman of *Samaria*; it made her give over all her wrangling and diſputing the caſe with Chriſt; it made her cry out at the laſt, *O come and ſee a man that hath told me all that ever I have done*, John 4. 29. So the Apoſtle when he would exhort the *Corinthians* to expound the word in a known tongue, he gives this reaſon; O ſaith he, if you doe thus, it will diſcover people; if a man ſhould come in, he will be judged by you, and the thoughts of his heart will be made manifeſt, 1 *Cor.* 14. 24. The Word of God is a divine thing, and it is a plain ſign that it is the word of an all-ſearching God; for it can meet with mens thoughts, and mens ſecrets. When King *Ahaſuerus* ſaid, *What ſhall be done to the man whom the King delighteth to honour?* what man living could tell what *Haman* thought at that time? yet the Word of God revealed the thought of his heart, *Heſt.* 6. 6. When *David* was dancing before the Ark, and *Michal* looked out at the window, what man could tell what ſhe thought in her heart? yet the Word of God ſets it down, *She deſpiſed him in her heart*, 2 Sam. 6. 16. When *Fœlix* was talking privately with St. *Paul* friendly and kindly, what man or Angel could imagine what Fœlix thought at that time? yet the Word of the Lord layes it open, *He thought to have a bribe*: You will ſay, who could tell that 'tis true? men know not peoples hearts; yet many times the Word meets with them, inſomuch that they are ready to ſay ſometimes, who told the Miniſter of me? certainly he hath ſome blab, how ſhould he come to know this, and ſpeak of this in the Pulpit? the Word of God meets with them.

Fifthly, the Lord ſearcheth men by his providence; though men carry it out never ſo handſomely and fairly, and can goe in the dark, and under the hatches for a long time; yet the providence of God will have a time to finde them out, as *Job* ſpeaks, *Job* 12. 22. *He diſcovereth the deep things out of darkneſs, &c.* That is, he doth it many times by his providence, he reveals things that are otherwiſe ſecret and unknown, and lie hid, yet he brings them out; men may blear the world, and deceive their own ſoules, but

but the providence of God in the end will search out all secret things, and make them as manifest as things done on the house top; it is a strange thing to see how many, that have boyled in their hearts against the Saints and Ministers of God, and they have carried it out slyly and fairly, yet God hath discovered their malice and spight, and their venemous speeches, and the envy they have borne against the people of God: What strange things hath the Lord discovered? when men have concluded no eye should see it, I hope no body shall know it; yet the providence of God comes to finde it out either first or last. Now the providence of God discovers mens works that are in secret divers waves.

First, By letting his people to suspect men; 'tis true, we ought not to give way to an humour of suspition, for it is directly against charity; for charity thinketh no ill; therefore we should take heed of suspition without just cause of suspition; for hereby we may wrong persons, as the Disciples, though *Paul* was a true Convert, yet they suspected he was not, and so wronged him: It is a dangerous thing to suspect any man without infallible ground; yet many times the providence of God doth discover men by this means, as you may see an example in those false-hearted ones *Ezra* 4. they would come and build with *Zerubbabel* and *Jehoshua*; they made as if they did intend the promotion of the Church and Commonwealth. Now *verse* 3. they suspected them. Now when they saw that they were shy of them, they displayed themselves, and laid themselves open, and turned to the contrary side, and did them all the mischiefe they could.

Secondly, by letting of good people to injure and wrong them; this is very true, that the children of God should wrong no body, especially none more Christians, that we may have any hope they are godly; if a child of God should wrong any man in the least degree, he is guilty of all the mischief that shall follow after; therefore we should be marvellous careful that we wrong no man in thought, word, or deed; but yet it will be so long as we dwell here in the flesh; wrongs will be committed by good people sometimes against their wills, sometimes by corruptions rising in their hearts contrary to their minds and principles they goe upon. Now when these wrongs fall upon those that are not sound, this discovers them; for their venom and madnesse falls not onely upon them, but upon all Professors; there are your Professors, and precise fellows! nay let but the children of God be indiscreet, this by the providence of God doth divers times discover men; as *Saul* a great hypocrite, indeed he had many admirable things in him, he had admirable Government; and though he were not a man that truly loved holinesse, yet he did abundance of good things, and he hoped he was right. Now the Lord discovered him by this, by letting him have some indiscretion shewed towards him; as the women in the Song, *Saul hath slain his thousands, and David his ten thousands*; it was indiscreetly spoken of them; though it were true, they ought not to have made such a Song of it; though no question the women meant well in what they did, and were honest and well-minded people; yet through their indiscretion *Saul* stomachs *David*, and grows to be a persecutor; *From this time forward he eyed David.*

Thirdly, By guiding of his Ministers to home-preaching; this discovers people what they are; if they be godly and upright, when the word of God meets with any corruption of theirs, then it shews they are of God; for then they fall down before God, and acknowledge their sin, and repent of it, and part with it, and loath it, and cry to Heaven for the pardon of it, and labour to have it rooted out of their soules and consciences, and so they are discovered to be sound; but when this meets with an unsound

ſound heart, and comes to diſplay his ſecret luſts, and vile courſes, not being able to ſtoop to this, it ſhewes what it is; as when Chriſt preached ſomething ſharply. *Joh.* 6 55, 60. O ſay they, *It is hard hard ſaying, who can hear it? And from that time many of his Diſciples forſook him.* It fares with Gods Church in this caſe, as with *Iſhboſheth*; *Abner* ſeemed to be his dear friend, and ſtuck cloſe to him; yet when *Iſhboſheth* told him of his faults, of his whoredome, and lying with his Fathers Concubines, then he was mad, and was not able to brook him; preſently he falls off from *Iſhboſheth*, becauſe of this away he goes, and turns his enemy: So it fares with the Saints of God, many ſeem to be their dear friends, and keep cloſe to them, and joyn with them; but when they are dealt withal about things amiſſe in them, they diſcover what they are, they do not like ſuch men, they care not how little they come in their company, they fall off, and ſo are made manifeſt what they are. 2 Sam. 3.8.

Fourthly, By their own luſts and corruptions; for you ſhall have men many times hear the Word, and being wrought upon in their conſciences by the Word, or by Gods judgements, that ſtartles them, they give over their ſins upon this, and reform, and will have good orders in their Families, and take up good duties; and not having a ſound, but a falſe heart, a covetous heart, in the end this worldlineſſe, or any other luſt that is unmortified, the Lord doth uſe it as an inſtrument to diſcover that all theſe Reformations of theirs were never ſound; in the end they come to count this a burden, and ſuch a burden as they are not able to bear, and ſo grow to be ſomething weary of their ſtrict courſes, and give over by degrees not to be ſo careful in their Families to pray morning and evening, and ſometimes omit it, and not to be ſo forward for God and goodneſſe; and at the laſt they come to ſhew plainly that there was never any ſoundneſſe in them: thus the Lord doth many times lead them forth among evil doers, *Pſa.* 125. 5. and ſo ſuch as have kept company among good doers, are diſcovered to be evil doers, thus *Demas* was diſcovered; for a time he followed St. *Paul*, but having a worldly heart, the Lord diſcovered him by it in the end, it made him weary of *Pauls* company, and he fell to embrace this preſent world, 2 *Tim.* 4.10.

Laſtly, By the times, by perſecutions that ariſe againſt the Church of God; and this knocks off all that were but meer hangbyes; it knocks them off from the good courſe they ſeemed to follow before, and they follow the contrary; as Chriſt notes, *Matth.* 13. 20, 21. *They that received the ſeed into ſtony ground, when perſecution aroſe, they fell off.* When perſecution and trouble did ariſe, they were offended; this diſcovered them; as if there be any rift or unſound place in the houſe, a ſharp tempeſt will diſcover it, and ſhew where is a flaw in the building; ſo if there be a flaw in a mans faith or profeſſion; if a man be not right towards God, the times will diſcover this.

Reaſon. 1. The Reaſons of this are, Firſt, becauſe it is Gods Prerogative thus to doe, becauſe the perfection of mens works; though men may give a gueſſe at it, yet it is a ſecret. Now it is Gods Prerogative Royal to reveale ſecrets, *Jer.* 17. 10. *I the Lord ſearch the heart, &c. The heart is deceitful above all things, who can know it?* 'Tis true, but *I the Lord ſearch the heart and try the reins.* So you ſee God takes it to himſelfe as his own Prerogative Royal, to ſearch men out what they are: And indeed the Lord ſometimes in Scripture is deſcribed by this very thing, the ſearching of the heart. *Rom.* 8. 27. *He that ſearcheth the heart.* Who is that? The Apoſtle doth not tell us who it is, but you may gueſſe who it is by the Epithite he gives him. So that God, I ſay, is known by this, and will be known by this, by ſearching mens hearts, and diſcovering what men are, and as

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at, and intend; what men hate, and what they love; what things they doe, and how they doe them.

Secondly, As this is Gods Prerogative Royal, so of all things in the world he will bring that which is secret out, whether men be sincere or no: Men make a shew, O they are baptized, and come to Church, and take paines in their places and callings; and what can you alledge against me? Now of all things in the world, God will discover this, if men be not as they seem to be; if men have malice in their hearts, and pride; if they seek the world, and be ambitious, and seek to please men, and make as if they would please God; if they be false-hearted, God will discover this; he will discover all things, but specially Hypocrisie; if any will be Adulterers, and will not be known to be such; if any will be proud, or scoffers of Religion, and will not be known to be such, God will bring this to light; as *Job* saith, *If you secretly accept persons, God will surely reprove you*, Job 13. 10. God will bring all the world, and all their doings to light; but of all things, if men have secret haunts, and back-doors to doe evill; if men have devices and colours to put off their actions, if men can dawb up wretched and filthy cases as if they were good; if men will goe about in this fashion to dawb with untempered morter, such sins and sinners as these, God will lay before him, as *Moses* saith, *Psal.* 90. 8. As who should say, thou layest all our sins before us; but if we have any secret sins, thou layest them upon a rock in the open Sun, the Lord especially ayms at them; there be many persons in the world, that are godly and honest, and yet are covered by the scorns and reproaches of the world, as if they had no good, nor did any good; and there are others again that are boulstered up in the world, as if they were good men, and better then those that keep such a pudder. Now the Lord, as he will bring every thing abroad, so specially this.

Thirdly, Because it is for the glory of God to search men out; as *Solomon* saith of a King, *Prov.* 25. 2. *It is the glory of a King to search out a matter*; as when the two Harlots were brought before *Solomon* concerning the child whose it was, there was no way in the world to know it, there was nothing but their own asseverations; the one said it was hers, and the other said it was hers; the one affirmed, the other denied it before the King; now we shall see what a glory it was to *Solomon* to search out who was the mother of the child; the Text saith, *all* Israel *feared King* Solomon *because of this thing*, 1 Kings 3. 28. They trembled before him, they saw he could search out secrets and hidden things, therefore they durst not do wickednes in secret for fear he should finde them out; so it is the glory of God to search out secret matters and bring them on the stage; if a man be upright, and this man is spawl'd and spit upon, and born down in the world, if the Lord should not search it out, what a dishonour would it be to God? and if a man should goe for a good Christian, and is not, and God should not finde them out, what a dishonour would it be to him? it is the glory of God to search out secret matters.

Fourthly, It is for the truth of God; he hath said he will search every one out, as you may see *Job* 34. 22. So he hath said, *He that hideth his sins shall not prosper*, Prov. 28. 13. So he hath said, *He that walketh uprightly walketh surely, but he that perverteth his wayes shall be known*. If God hath said thus, certainly it concerns his truth to see it made good; and therefore he must search them out.

Fifthly, This is for the Justice of God, that God should search out every one what he is, and what his works be, how should God judge the world else? therefore when God said he would judge *Judah*, and punish them because they had forgotten him; he gives this as the reason of it; *Therefore*

saith

ſaith he, *I will diſcover thy skirts upon thy face, that thy ſhame may appear.* So when God means to glorifie his Saints, and beſtow the Kingdome of Heaven upon them, therefore he will diſcover their honeſty, and lay open their godly courſes, and reward them for all the taunts and vile reproaches of the wicked.

The firſt Uſe may ſerve to reprove moſt men generally; we do not conſider that God will ſearch us; what a company of pleas are there to doe evil? what a company of put offs to doe good duties? If men can but find any ſtarting hole, glad are they; and if they can but finde any ſilly pretence, then they are made, then a man can never get them to doe that which is good. When *Moſes* was loth to goe to *Pharaoh*, what abundance of pretences had he to put it off? *O*, ſaith he, *I am unworthy, who am I that I ſhould goe before Pharaoh*? and another time, *I am not eloquent.* He made as if it had been his modeſty, he was not fit for the office; he did not conſider that he was to deal with God, that could ſearch him out; *Moſes*, ſaith he, *goe before Pharaoh, for they are dead that ſought thy life.* As if he had ſaid, I know thy thoughts, thou haſt killed a man in *Egypt*, and thou art afraid that *Pharaoh* will kill thee; but that *Pharaoh* is dead, therefore goe. So when a man is unwilling to doe a duty, he will have a thouſand excuſes; bid men have prayers in their Family, they will ſay they are not book-learned, and cannot pray; and how prove you it to be a duty? any thing God bids them doe, they are willing to doe; if you ſhew them but a place of Scripture for it, they make this the reaſon; but this is hypocriſie, the reaſon is, they care not for God, nor for the Family; they care not whether they be ſaved or damned; they care not that the fear of God may be in their children and ſervants, they care not for this; but they will not believe this is the cauſe. Again, bid another be diligent in his Office, alas what ſhall a man doe? I ſhall doe no good, he is a peaceable man, and he ſeeth all the Pariſh bandy themſelves together; if he ſaw there were any hope of doing good, he would doe it; as if he had a very good heart to doe what God would have him, in the end God diſcovers his hypocriſie, it was becauſe he cared not for God, he did not hate ſin, he had no zeal to Gods glory, he is a lover of men more then God, he loves his owne eaſe more then holineſſe, or piety, or good order; therefore let us know what a dangerous thing it is for a man to dally and double with God, when we doe not conſider that God will ſearch our hearts; the Lord knows whether thou art loth to have ſuch a thing to be a duty, or whether thou doſt ſecretly deſire it may not be impoſed upon thee; the Lord knows it, therefore doe not put off God in this faſhion, for God will ſearch thee out; it is but a folly for us not to conſider that God will ſearch us out; as *Solomon* ſaith, *Prov.* 10. 18. *He that covereth hatred with lying lips, is a foole*; that is, if a man doe bear ſecret malice againſt a man, doe not love a man, and is not in ſincere charity with him, may be the man covers it with lying lips, O 'tis not for this reaſon and that reaſon, God forbid I ſhould hate him, whereas indeed he doth not love him; ſaith *Solomon*, *this man is a foole*; as who ſhould ſay, God will finde him, and diſcover him; therefore what a folly is it not to lay this to heart.

The ſecond Uſe is to bid us take heed how we hide our ſins from others, or from our ſelves.

Firſt, From others, you ſhall have children, ſo they can hide their faults from their parents, that is all they care for; and ſo ſervants, if they can but hide their faults from their Maſters and Miſtreſſes, they care not how bad they be, or how falſe; ſo it is with many, you ſhall have many a man his own boſome knows what an hard heart he hath, what a dead heart, how careleſſe he is of God, how that he hath no delight in good duties;

yet

yet if he can but cover it from the Saints, that when he comes to pray before them, he may carry it off ſomething handſomely, this is all he cares for, or look after; what an horrible thing is this, that people ſhould have no more conſideration that God will ſearch us out? we had as good that all the world ſhould know it, as that God ſhould know it: if we do iniquity, and be careleſſe of his commandements; if we do evil, though never ſo ſecretly, it were better all the world ſhould know it then God; now God will ſearch it out. *Jer.* 23. 24. *Prov.* 5. 21. Therefor we ſhould ever take heed that we may not have this humour in us, to venture to do evil, ſo we can hide it from men; for what though no man knows it? yet we ſhall finde that God knows it, and will bring it to light one day.

Secondly, We ſhould take heed how we hide our ſins from our ſelves; this is fearful, and in ſome ſenſe a great deal more fearful then the other; for many times when a man hides his ſins from others, he knows them himſelfe; but when a man hath a deceitful heart, that he hides them from his own eyes, how can he repent? a man cannot repent without the ſight of his ſins; yet, as a Divine ſaith men deſire to hide their ſins from God, and from others, but moſt of all from themſelves: Now what a madneſs is this, though a man do hide his ſins from himſelf, he cannot hide them from God, God will ſearch it out; though a man hath never ſo many colours for his ſins, he will not believe it is a ſin: alas poor creature, God will finde thee out; as a pluraliſt, he will think it lawful to have two livings, but what doſt thou get by hiding it from thy ſelfe, God will finde it out; ſo for jeſting, they think it is lawful to do it; *Elisha* jeſted; and did not *Ariſtotle* account it a vertue? and the like; I deny nor but men may have jeſting if it be convenient, but when men are exceſſive in this, and have no meetings without jeſting, and will ſtand for it, God will find them out; ſo men that will not believe that a man ſhould be ſo ſtrict and preciſe, God forbid that none ſhould be ſaved but ſuch; thus they hide it from themſelves; but when they have done all they cannot hide it from God; but God will diſcover them at the laſt day, may be in this world: ſo a man that was never converted, nor never had faith, he thinks he is converted and hath faith, and is religious, and a good Chriſtian. Thus he hides his woful and vile eſtate from his own eyes; but canſt thou hide it from God? aſſure thy ſelfe God will ſearch thee out.

Thirdly, This may be for comfort to good people. Firſt, It may be a comfort againſt others that ſhall judge them. Secondly, againſt themſelves.

Firſt, Againſt others that judge them; may be others are harſh towards them, and think all manner of evil of them, and may be ſpeak it too. Now this is a great comfort, that God will ſearch them out; as they be true and upright, and as they doe from the bottome of their hearts ſet themſelves to pleaſe God, ſo they ſhall not be judged by mens conceits, but by the Lord; this is that which comforted *Paul* againſt the cenſures of the *Corinths*, 1 *Cor.* 4. 3, 4. *I count it a ſmall matter to be judged by you, 'tis the Lord that judgeth me.* As who ſhould ſay, I ſhall not ſtand or fall at your ſentence what you think of me; no, the Lord judgeth me; this is a great comfort. So this comforted *Peter* when Chriſt put that triple query to him, *Simon thou ſon of Jonah, loveſt thou me?* As who ſhould ſay, thou ſayſt thou loveſt me, but how can I think it? haſt thou not denied me thrice? therefore I ask thee thrice doſt thou love me; what ſaith he now? *Lord, thou knoweſt all things, thou knoweſt that I love thee.* This was his comfort, that God that ſearcheth the heart knew it was his weakneſſe, and he loved him unfeignedly; as who ſhould ſay, men may judge me to be a wretch and an Apoſtate, and that I love my life and my liberty more then thee; they may juſtly judge thus; but thou knoweſt how I have grieved for it, and have been aſhamed of it, and it hath been as a

dagger to my heart, *Thou knowest all things, and thou knowest that I love thee.*

Secondly, This may be a comfort against their own ſelves accuſations. Conſcience many times may have ſhrewd things againſt the people of God; for the conſcience by nature is legal and by nature a man is under the Covenant of works, and conſcience is apt to be very ſtrict and ſharp againſt the children of God, and to have ſhrewd things againſt them, that they can hardly tell how to anſwer. Now what a comfort is this to them, though their conſciences be unquiet many times to think that God will ſearch them out, they ſhall not be judged by their conſciences, nor by others; but the Lord ſhall judge them! As *Paul* did not only ſet down a comfort againſt the cenſures of the *Corinths*, but againſt his own conſcience, *I am not my own judge.* Many times conſcience may be abuſed and cry out, there is nothing good, nothing ſounds no true good in my ſoul. Now a man ſhould ſay, I muſt not judge my ſelfe, but the Lord muſt judge me, and ſearch me out; ſo that this is a great comfort to the people of God that God will ſearch every man.

Thirdly. This may ſtir us up to be able to ſtand out God ſearching when he ſhall come and ſearch.

Firſt, That we may be able to ſtand when offences come. When offences come, the Lord ſearcheth whether people love themſelves, or love his commandements, and love his ſervants; there be ſuch horrible offences ſometimes, that if he doe not love God indeed, he will ſtumble at the commandements of God, and his pure worſhip and ſervice may be ſo darkned and oppoſed, a man may be offended at it that profeſſed it before: if he love it not indeed. therefore *Matth.* 18 10 our Saviour ſaith, *Woe to the World, becauſe of offences.* As if he had ſaid, when offences ſhall come, they ſhall diſcover thouſands in the world to be naught, woe to the world when they come, for theſe be ſearching things that come for us, I tell you when offences come, that we may not be offended, as Chriſt ſaith *Matth.* 11. 5. *Bleſſed is the man that is not offended in me.* That man is a bleſſed man, that when all offences ariſe, nothing can make him offended at Jeſus Chriſt: This doth plainly ſhew that a man hath the grace of God in him, when nothing can offend him not the reproaches of Chriſt in the world in his members, not the croſſe that doth accompany Religion, not the multitudes of evil men, not perſecutions, revilings, ſhamefulneſſe, poverty, and diſgrace, nothing in the world can offend him: but he will love God, and feare him, and keep cloſe to his commandements: this is a ſign we ſhall ſtand when God ſearcheth us.

Again. Let us be able to ſtand out againſt afflictions and perſecutions; theſe ſearch men: as it is ſaid of *Joſeph*, when he was laid in priſon becauſe he would not yield to his Miſtris, the Text ſaith, *The word of the Lord tryed him.* Pſal. 105. If he had not been ſincere, when he ſaw how the times went, he would have been afraid, and yielded to the temptation: but the Word of the Lord tryed him, and he was found to be ſincere and godly indeed. So when God afflicted *Job*, *Job* 10. he ſaith, *Thou ſearcheſt for my ſins.* When God afflicts us, or perſecutes us, or ſuffers any evil to fall upon us, then he ſearcheth us, and then if we be hypocrites, and have onely a forme of godlineſſe, and are not ſound at the bottome, then God will finde it out, it will appear; when croſſes and afflictions come, it will lay a man open; therefore let us be able to ſtand in afflictions, to be dead to the world and worldly things, to be able to deny our lives and livings, and forgoe all the world rather then any of Gods commandements, that when we come to be tryed, we may be found to have faith more precious then gold.

Third-

Thirdly, Labour to stand in time of difficult commandements; sometimes God calls a man to difficult commandements, that he cannot do except he cut off his right hand, and pull out his right eye, except he will lose his life, except he will be driven up and down like a vagrant Traitor, and cast into prison: sometimes may be God puts a man upon commandements that he must lose all that he hath if he do them. Now when God comes to search whether we love him best, whether we will rather obey him or the world, whether we love profits, or credit, or any thing more then him. So when the young man in the Gospel made as if he were well-minded to enter into eternal life, he was an observer of the commandements of God: Now when Christ would search him, he doth it with a difficult commandement; the man was rich, and he bids him goe and sell and give it to the poore; this was a very difficult commandement, and this discovered him to be a very wretch, he was not able to doe it, nay he went away sorrowful; this commandement could not sink down into his heart: It is so many times, the Lord puts a man upon difficult commandements; such commandements, that if he doe them, the world will think him mad; such commandements that if he doe them, he must part with his living, and all that he hath. Now if we be not able to doe this, we shall be discovered not to be good.

Lastly, Let us be able to stand out against judgement, for then God searcheth people most of all: there may be something left after all the other searchings; a man hath stood out persecutions, and yet hath turned Apostate; but when the pains of death, and the day of Judgment comes, nothing shall be hid then; therefore let us labour to stand then, when the King of terrours shall appeare before us; nay, when the Judge of quick and dead shall stand before us.

The last Use is for exhortation. Will God search us out? then we should search our selves what our works are, whether good or evil: as the Apostle saith, 2 *Cor.* 13. 5. *Examine your selves whether you be in the faith.*

First, Consider, we can never repent of what is amisse in our selves, or in our works, except we search our selves. *Let us search our selves, and turne unto the Lord*, Lam 1. 43. If there be hypocrisie or hollow-hearrednesse in us, if we doe not search it out, we cannot bewaile it, and shake it off.

Secondly, Consider it is a character and mark of the childe of God that he doth desire, and is one that doth search himselfe; nay, he doth not onely use all the meanes he can to doe it, but he doth cry and groan to God to help him: as *David* saith, *Psalm* 139 23. *Search me, O Lord, &c.* As who should say, Lord, help me to search my heart. I have looked into it, and turned it topsy turvy, and I cannot finde but I am upright, but I feare my selfe still; O help me; if there be any way of wickednesse in me, shew it me. A childe of God is one that doth indeed desire to know himself, and to know the worst of himself.

Thirdly, Consider, if we doe not search our selves, it will be the worse for us, for God will search us; and if we doe search our selves, we shall escape well when he comes to search us; but if we neglect this duty, what saith *Job*, Chap. 13. 10. So I may say, Is it good that God should search us out? is it good for us to leave all this work to him? to neglect our owne soules, to lay aside our lives, and consciences, and bosomes, and never to ransack them from day to day, never to enquire into our owne bosomes, that we may reforme our selves, but leave all to God to search us? doe you think this will doe well, saith *Job*? Then when afflictions, and death, and judgement shall come, that

that then God ſhould ſearch you, and lay before you your works; therefore as you deſire when God ſhall ſearch you you may be found upright, be careful to ſearch your ſelves.

FINIS.

2 Tim. 1.9.

Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus before the world began.

IN this verſe the Apoſtle declares what God hath done for him and for *Timothy*, *he hath ſaved us*, that is, he hath redeemed us with the blood of his Son, and freed us from ſin and from Satan, and from hell, and hath given us title to eternal life, *he hath ſaved us*.

2. *He hath called us*, that is, he hath given us a pledge of this, that we ſhall be ſaved, that we ſhall certainly have ſalvation compleatly and fully, for he hath *called us*. Now he illuſtrates this two wayes; firſt, by ſhewing what kinde of calling it is which he here means, and that is an *holy calling*, *he hath called us with an holy calling*, and then, 2ly. By ſhewing the reaſon why God would do theſe things for him and for *Timothy*, theſe are great things, what to ſave them, and make them heirs of his Kingdome, and to call them to the fellowſhip of Jeſus Chriſt, and give them intereſt in all Gods goodneſs and mercy? what ſhould be the reaſon that ſhould move God to do ſo much for *Paul*, and for *Timothy*? he doth here expreſſe this three wayes. The reaſons of Gods mercies to *Paul* and *Timothy*.

Firſt, by removing all falſe cauſes, not according to our works; as who ſhould ſay, it is not for any thing in us, there was nothing in us that moved God to do this. The removing of falſe cauſes.

2ly. He layes down the true cauſe of it, in the next words, but *according to his own purpoſe and grace*; that is, he hath done it freely, out of his own mercy, and love, and according to his own purpoſe. The true cauſe of it.

Laſtly. He proves this, and that by three arguments, that this muſt be the cauſe and no other: the firſt is this, it was a gift that was given us, therefore it muſt needs be free. 2ly. It was given in Jeſus Chriſt, as who ſhould ſay, he did not look at any thing in us; there was nothing in us that was in his eyes, no it was meerly for the merits of the Lord Jeſus Chriſt. Laſtly. Another argument is taken from the time when, and that is *from all eternity*, *before the world began*. Proved by three arguments.

The point that I will handle out of theſe words, is this; that it is an excellent thing for a man to be able to ſay, that God hath effectually called him, the Apoſtle here ſpeaks it, as a great comfort to his ſoul and the ſoul of *Timothy*, and as a pledge of Gods everlaſting love and ſalvation to them both, that the Lord had called them, and had been pleaſed to take them out of the world, and to make them partakers of his Kingdome and glory. Doctrine.

For the opening of the point

Now for the opening of the point, I will here firſt ſhew you what kinde of calling it is that is here ſpoken of, and it is not that calling whereby God doth call people to an office, as of a Magiſtrate or a Miniſter, but he ſpeaks of a general calling, of a calling out of the Kingdome of ſinne and Satan, into the Kingdome of his dear Son, to be made partakers of eternal communion with himſelf. 2ly. It is not an outward call, whereby wicked men that go on in their ſins are called, for ſo a reprobate may be called, he may be called out of his own ſinful courſes, and wretched eſtate and condition, to the participation of Jeſus Chriſt, thus every man is called, all men are called by Gods Miniſters, as *Mat.*22.9. the King ſent out his ſervants, to bid all that they found to the marriage.

How a reprobate may be called.

Secondly, A reprobate may be called inwardly by Gods Spirit, I mean the Spirit of God may go along with Gods Miniſters, to ſtrive and wreſtle with the ſoul and conſcience of a man that remains in his ſins. *Prov.* 1.24. *becauſe I called, and ye refuſed, therefore will I laugh at your deſtruction, and mock when your fear cometh.*

How a wicked man may be called.

Thirdly, A wicked man may be called, not only with an outward call of the Miniſter, and with an inward call of the Spirit, but with ſome efficacy it may go a great way, ſo far forth as to make a man come in ſome kinde, as it was with the man, *Mat.*22.12. *He was called together with the reſt to come to the wedding and he came, but he came without a wedding garment*, now none of theſe callings are meant here, for in this ſence, *many are called, but few are choſen*, Mat.22.14. But the calling here meant, is a different calling from them, and that in three things.

A calling to Gods purpoſe.

Firſt, It is a call according to Gods own purpoſe, when God calls a man, and hath a purpoſe to make a man come in deed, and to come home, this is the calling here ſpoken of, *Rom.*8.28. *We know that all things worke together for the beſt to Gods children that are called according to his purpoſe*, as God calls them, ſo he doth purpoſe to make them come to himſelf, and make them partakers of everlaſting mercy; God hath no ſuch purpoſe when he calls the reprobate, he hath a purpoſe indeed to do them good, if it be not through their own default; but yet notwithſtanding he hath no ſuch purpoſe, and abſolute intention to do them good, he hath no ſuch purpoſe to bring them to his Kingdome, and carry them quite through in the buſineſs.

How one calling differs from another.

Secondly, This is a ſecret in God's own boſome, and that is another difference, wherein this calling differs from the other; it is ſuch a calling wherein God puts forth his power, and the greatneſs of his power too; God called the light and it came, God called the Heavens and they came, when as they were not, God calling of them they were made to come: ſo when God doth call a man by his Spirit, he calls a man powerfully, he doth powre in divine inſtincts of grace and faith, and all other holy vertues, whereby the ſoul is made able to come to God; the Lord gives the heart a kinde of touch, that being touched by his Spirit, it muſt, and ſhall, and will know God in Jeſus Chriſt, it puts in divine things into the ſoul, whereby the ſoul muſt needs know him, and come to him, and be reconciled to him, 1 *Joh.* 3.9. he puts his own ſeed into him, *he that is borne of God ſinneth not*, for the ſeed of God remaineth in him; the Lord puts an holy kinde of ointment upon his eyes, and makes him ſee, and that abides in him, 1 *Joh.* 2.27. *The holy anointing which ye have received abideth in you.*

Gods call is an effectual call.

Thirdly, It is a continual call, it is not a call and ſo away, a call for a year and ſo an end, but it is a continual call; he never leaves calling of him, till he comes home to him, as 1 *Theſ.*5.24. *Faithful is he that hath called you, who will alſo do it*, as who ſhould ſay, he hath called you, and doth call you, and he is faithful, and will do it; he hath called you heretofore, and made you come to him in truth and ſincerity; and he will ſtill continue his call, he will

will ſtill do it more and more, the Lord draws his people nearer and nearer to himſelf.

Now I will prove the Doctrine by divers particulars.

Firſt, Becauſe, a man then may be able to look back upon all his life, even from his cradle to this day; even before his call, and ſee Gods love to him as *Paul*, though he could not ſee it before, yet when God had effectually called him, he is able to look back upon all his former time and ſpace he had lived, even from his mothers womb, *Gal.*1.15. *Who hath ſeperated me* (ſaith he) *from my mothers wombe, and called me by his grace*, and ſo it was with *David*, *I have been caſt upon thee*, (ſaith he) *even from my mothers belly*, Pſal.22.9,10. it is not likely, that *David* was converted then, but when God had effectually called him, then he was able to go back all along, even to his very infancy, and trace Gods goodneſs towards him in this and that, even to his very bringing him into the world. Then a man may reflect on his life paſt.

Secondly, This intereſts a man in all the promiſes of God, 2 *Pet.* 1.3. *Who hath given unto us all things pertaining to life and godlineſs*, through the knowledge of him, that hath called us to glory and vertue, if we know that God hath called us to glory and vertue, then we know that God hath given us all things that pertaine to life and godlineſs, to this life, and the life to come we know it; when God hath effectually called us, we know that all the promiſes belong unto us, as the Apoſtle ſpeaks, *Acts* 2. 39. *For the promiſe is to you, and to your children, and to yours that are afar of, even as many as the Lord our God ſhall call*, look how many God calls, ſo many do the promiſes belong unto, all the promiſes of mercy and grace, and comfort, of ſtrength and direction, and eternal redemption, the compleat working of it, all theſe promiſes from the firſt to the laſt, they all belong to a man, when God hath called him: when the Lord effectually calls a man, he takes him out of the world, to have fellowſhip with the Lord Jeſus Chriſt; and in whatſoever he hath done, or ſuffered, or purchaſed for his people. This intereſts a man in the promiſes.

Thirdly, It doth ſweeten all Gods promiſes to a man? what is the reaſon we can hear ſuch admirable things out of the Word, and yet they affect people generally, for the moſt part no more then a dry chip, though they hear of the promiſes of God, what promiſes he hath made to his people, to their Prayers, to their hearing of the Word, to their receiving of the Sacrament; what promiſes he hath made in adverſity, and proſperity, in ſickneſs, and in health, in life, and death, when they ſin through frailty, what promiſes they have to help them up againe when they are to do any thing, what promiſes to aſſiſt them, and go along with them, when they are called to any employment, what promiſes to ſuſtaine them, and bear them out; I ſay though all theſe things be delivered to people, things that were ſweeter to *David*, *then the hony, and the hony combe*, Pſal.119.103. Yet generally, people are not affected with theſe things; the reaſon is, becauſe they are not able to ſay, that God hath effectually called them, therefore when they heare ſuch things, the heart cannot lay hold upon them, they think with *Francis Spera*, *I have no part in theſe things*, they think 'tis true, they are ſo to Gods people, but they think there is little comfort, little ſweetneſs in them, becauſe they cannot ſay, that they are effectually called of God. It ſweetens the promiſes to a man.

Fourthly, If a man be effectually called, this helps a man to pray, *Pſal.* 119.94. *I am thine ſave me*, when *David* was able to ſay, *thou haſt called me to be one of thine*, then he was able to pray to God, *Lord ſave me, Lord help me, I am thine, thou art my God*; when he was able to ſay, that he had intereſt and propriety in God; this did exceedingly help him, and encourage him with boldneſs in prayer; but when a man queſtions his effectual calling, every petition a man puts up, it is choaked, a man cannot pray to God, but he is beaten off, there is no ſtrength in ſuch a prayer, as ſoon as ever *Paul* was converted, It helps him to pray.

verted, ſaith God to *Ananias*, *behold now he prayes*, Act.9.11. *Paul* had prayed a thouſand times before, no man in *Judea* prayed more then he. but God took no notice of his prayers; but when God had effectually called him by his grace, now the Lord took notice of his prayers, and obſerved them, and heard them, and regarded them, and inclined his ear to them, *behold now he prayes.*

Knowledge of our effectual calling, a help to good actions.

Fifthly, This is a great encouragement to all goodneſs in outward things, it is a great encouragement to a man to take them in hand, when he ſeeth he hath a calling thereunto; *Gideon* was very earneſt with the Angel, that he might ſee he had a calling to that he was to go about, *Judg.*6.11. So it is in this divine calling, it is a great encouragement, when a man can ſee that he is called; true it is, that every man is called, but I ſpeak not of the generall calling, but of the effectual call, when a man can ſee that he is effectually called of God; this helps a man in all good actions, then a man may go to God, as to a Father; he may go to the Sacrament as the ſeale of his righteouſneſs and faith; then a man may take Gods name into his mouth, God challengeth the wicked for doing of it without his call, *Pſal.*50.16. *What haſt thou to do, to take my name into thy mouth, ſeeing thou hateſt to be reformed?* now a man may take up the profeſſion of religion, and hold forth the name of the Lord Jeſus Chriſt as *Paul* ſaith to *Timothy*, *fight the good fight of faith, lay hold on eternall life*; now marke the encouragement, *whereunto thou art alſo called*, 1 Tim.6.12.

A foundation of godlineſs.

Sixthly, It is an excellent ground of a godly life, when a man can ſay he is effectually called of God, that man hath laid a good foundation to be a godly man, he hath laid it low, he hath built it upon ſuch a ground, that can never be ſhaken, nor removed; he that builds upon this foundation, ſhall never be removed. What is the reaſon why ſo many thouſands undertake to be godly, and are never able to carry it through; others go about it, and through the mercy of God are carried through ſtitch with it? the reaſon is, becauſe thoſe that are effectually called of God, they have a good foundation, they go upon the right ground, as the Apoſtle *Peter* exhorting Chriſtians to holineſs, and ſanctity, and righteouſneſs of converſation, *be ye holy in all manner of converſation*; he doth preſently lay down the ground, whereupon he exhorts them, *whereunto you are called*, ſaith he, 1 *Pet.*1 15. ſo 1 *Pet.*2.9 ſaith he, *ye are a choſen generation, a royall Prieſthood, an holy nation, &c. that you ſhould ſhew forth the prayſes of him that hath called you out of the darkneſs, into his marvellous light.*

A help againſt falling

In the laſt place, this is the beſt means to help a man up againe; ſuppoſe a man have fallen, as the beſt of all Gods Saints and Children may fall, and fall fowlly; but when a man is effectually called of God, this doth help a man up againe, as it was with *David*, *Pſal.*51.14. *Deliver me from blood-guiltineſs, O God of my ſalvation*, &c he being able to ſay, that the Lord was the God of his Salvation, this made him to get up againe; as who ſhould ſay, Lord I have committed murther, I am guilty of innocent blood, yet Lord thou haſt called me by thy grace, to be a God unto me, thou art the God of my ſalvation; I beſeech thee purge me from my filthineſs, and cleanſe me from my ſins: whereas there be thouſands, when they have committed murther, it breaks their necks, they never get up againe, they are never able to finde repentance, and a broken heart, and to obtaine favour of the Lord, that the ſin be not laid to their charge; but *David*, though he had ſuch a heavy fall, and though it burſt his bones, and put him to much grief, yet he got up againe, becauſe God had effectually called him.

Reaſ. 1.

It is an argument of his election.

The firſt reaſon of the point is this, becauſe effectual calling is an evident argument of a mans election unto life, it is that which flows from election to life, as *Rom.*8.30. *Whom he hath predeſtinated, thoſe hath he called*, &c. as who ſhould ſay, them, and none but them, this is the loweſt linke of that golden chaine,

chaine, if a man can but once finde that he is effectually called of God he hath a part of that chaine, whereof one end is eternal predestination to life, and the other is eternal glory; now he knows that all the whole chaine of mercy, from first to last, from eternity to eternity; all belongs to him, when he finds himself to be effectually called.

Secondly, This effectual calling, is a sure and certaine pledge, that a man shall have all Gods acts of mercy, when God effectually calls a man, he doth this for him, not only as that particular mercy, but as a pledge of all after mercies, as it was with the delivering of the people of *Israel* out of *Egypt*; he did not this onely as a parcicular mercy, but as a pledge of future mercies for time to come; therefore whensoever the Lord would assure the people that he would shew them mercy, and do them good; many times this is set down, *I have brought thee out of the Land of Egypt, open thy mouth wide, and I will fill it*, Psal.81.10. Nay, when they pleaded for mercy, they pleaded this as a pledge that God would shew them mercy, *Neh.*1.10.11. *Now these are thy servants, which thou hast redeemed by thy great power, we beseech thee let thine ear be attentive to our supplication.* So it is with effectual calling, it is an evident pledge, and sure token, that God will shew a man all his other mercies, when a man is once effectually called, though he hath all yet to do, all the whole business; yet to wade through, it may be he hath abundance of estates and conditions to fall into before he dye: why? now he hath the whole compasse of Gods mercy to carry him along in it, God hath given him a pledge of it, and he may say to God, Lord thou hast effectually called me by thy grace, I beseech thee to justifie me, I beseech thee to sanctifie me and help me by thy grace to pray, and to go on through the several passages of this life, to bear afflictions, to humble me in prosperity, and to stand upon my guard, in sickness, Lord sustaine me, and in troubles and afflictions Lord give me patience; thou hast called me, and I have the pledge, therefore I beseech thee do this for me, as *Paul* saith, 1 *Cor.* 1.9. *God is faithful, who hath called you to the fellowship of his Son Jesus Christ*; as who should say, when God called you to the fellowship of Jesus Christ, he did not this as a particular mercy to you onely, but as a sure pledge that he would shew you all other mercies; and assure your selves, he will be faithful, and make good all these mercies to you; go on with faith and affiance, and courage, for God will be faithful as the Apostle *Peter* saith, 1 *Pet.* 5.10. marke how he pleads, that God would be pleased to give them grace; the God of all grace that hath called you, he make you perfect, establish, and settle you; he that hath called you settle you, he that hath given you a pledge, he that hath vouchsafed you a pawne, he will make it good, he will strengthen you, and enable you, and carry you through, from the beginning to the end.

Use 1. Then certainly the thing is a possible thing, a man may be able to say so, it is a thing may be known; effectual calling, whosoever is partaker of it, that man may know he hath it, though it be such a great jewel, such an admirable thing, and happy is that man that ever he was borne when he seeth it, yet it is such a thing you may come to see and know; every man may know what estate he is in, whether he be good or bad, the conscience doth not onely excuse in good actions, but also in a good estate, *preserve my soul, for I am holy*, saith *David*, Psal.86.2. his conscience did not excuse him onely in that he had done holy duties, but in that he was an holy man, his conscience could witness with him, that he was an holy man: and on the other side, the conscience doth not onely accuse in evil actions, but also in an evil estate, *I and my people are wicked* saith *Pharoh*, Exod.9. his conscience did not onely accuse him, that he did evil actions, but that he was in an evil estate; not onely that he had done a wicked thing, but was a wicked man: and the reason of this is, because how else should a man be commanded to shun a bad, and follow a *Use* 1.

good eſtate, if it were not diſcernable who are in a good and bad eſtate, as we ſee we are called to avoid the one, and follow hard after the other, therefore it is a thing that may be attained to; nay it is not onely a thing that may be attained unto, but the children of God are wont to know it, as *Paul* here to *Timothy*, *he hath called us*; we are able to ſpeak it, our conſciences choake us not in ſpeaking of it; nay the doubtfulleſt man that ever was, was *Heman*, *Pſal.* 88. 1. *O Lord God of my ſalvation, I have cryed night and day unto thee?* as who ſhould ſay, I am very much bewildered, and much to ſeek, and loſt in doubts and fears, marvelouſly oppreſſed and overwhelmed; yet this I can ſay, thou art my God, the God of my ſalvation; thou haſt effectually called me to pertake of thy mercy, and I have relation to that thou haſt given me union with thee, *thou art the God of my ſalvation*; and ſo it was with *David*, when he was at his worſt, *hath God forgotten to be gracious? will he caſt off for ever, &c?* Pſal 77. though he had named all their grievous paſſages, of feare and deſpaire as a man would think, yet at the ſelf ſame time, *ver.* 5. *I have conſidered the dayes of old*, he was able to lay hold upon this certainty, I have been called, ſuch a time the Lord was gracious and merciful unto me, I have believed, I have taſted of Gods goodneſs, and pertake of his mercy, and known the forgiveneſs of my ſinnes, he looked unto the dayes of old, he could not deny it, though he were now miſerably put to it, he could not deny this, but in the dayes of old, God had been his God, and he his ſervant: and ſo *Jonah*, when he was dejected, and caſt down, and ſeemed to be in the belly of hell, *Lord* (ſaith he) *I am caſt out of thy ſight*, as if he had been caſt off, and quite at a loſſe, yet at the ſelfe ſame time, (ſaith he) *I will look towards thy holy Temple*, Jon. 2. 4. as who ſhould ſay, I cannot deny, but thou haſt effectually called me; I have looked to thy Temple heretofore, I have looked to Chriſt, and reſted upon thee for eternal life, and for mercy, and thou art my refuge, therefore I will look againe to thee. So *Joh.* 14. 5,6,7. *Thomas* he ſpeaks as if he had not known Chriſt, *Thomas* (ſaith he) *ver.* 7. thou doſt know me, nay when he made a vow, that he would not believe, except he ſaw the print of the nailes, yet this was but in a fit, for within a little ſpace, (he ſaith) *my Lord, and my God*, Joh. 20.

I will prove this by reaſon, that a man that is quite to ſeek; that a man that is not able to ſpeak with any certainty, he hath not a jot of faith in this point to believe that he is the Lords, for that man walks in darkneſs, our Saviour makes it a brand of a man *that walks in darkneſs, that knoweth not whether he goeth*, Joh. 12. 35. *He that walks in darkneſs knoweth not whether he goeth*, whither to heaven or to hell, whither he goes right or wrong, to Chriſt or not; it is a ſhroad ſigne, that that man is in a bad eſtate, that God never yet took him out of the world, to the fellowſhip of Jeſus Chriſt.

The ſpirit makes known the things of God.

The firſt reaſon is, becauſe it is the office of the Spirit to make known to a man, the things given him of God, 1 *Cor.* 2. 12. now ſaith he, *we have received the Spirit*, not of the world, but the *Spirit of God, that we might know the things, that are freely given to us of God*, as who ſhould ſay, as God hath given us ſuch and ſuch things: So we have the Spirit of God, that can tell us the things that God hath freely given us, when God hath given a man effectual calling, it is a free gift, and then it is the Spirits office to let a man know it, and the Spirit will do his office; nay, when God effectually calls a man by his Spirit, the Spirit ſaith to a man, as the diſciples of Chriſt ſaid to the man that was brought to Chriſt, *Matth.* 10. 40. *Be of good cheare; he calls thee*, ſo when God effectually calls a man, the Spirit ſaith, *ariſe, be of good cheare, the Lord calls thee*; the Lord of heaven and earth, gives thee a gracious call to come to his heavenly Kingdome, to believe in his name, and to reſt upon him for Salvation, and for every needful thing, *for this life, and the life to come*: the Spirit whereby a man is called, doth ſpeak *internum verbum*, (as Divines ſpeak)

ſpeak) an inward word, which the ſoul hears, as well as the outward eare hears the external word; our Saviour ſheweth this, *Joh.*6.45. *he that hath heard and learned of the Father* (ſaith he) *cometh unto me*; when a man is effectually called to come unto Chriſt, he hears of the Father; there is a word that the Father ſpeaks, not onely the word of the Miniſter, but an inward word, and that man hears a word from the Father, and how can it be but a man may know it, when he hears it? for there is a word, and an audible word, a word whereby the Lord of glory ſpeaks to a man, when he effectually calls him to come out of his ſins.

How to make our calling and election ſure.

Secondly, Becauſe a man that is effectually called of God, he is commanded by God to make his calling and election ſure; as we may ſee, 2 *Pet.*1.10. as who ſhould ſay, you may make it ſure; 'tis true, in legal precepts, this doth not follow; that if ſo be God bid a man to do it, therefore it is poſſible to do it; for the law commands things, not poſſible to be done, by reaſon of the weakneſs of the fleſh, but this is an evangelical precept; now when a man is effectually called of God, and is commanded to make his calling ſure, he may do it, the thing is poſſible and it may be performed, and it is a mans own fault if he do it not; if a man that is effectually called of God, do not know it, it is his own fault, and negligence, and careleſneſs; when God bids his people that are called, make their calling ſure, it implyeth, they may do it; the Lord laies no impoſſibility upon his own ſervants, that he hath called to his Kingdome and glory, but together with his precepts he ſheweth them, where grace is, and the throne of grace is open for them; and they have an intereſt in God that quickens the dead, and have an open highway to the throne of grace to have any thing that they are required to do.

Of the knowledge of our effectual calling

Thirdly, Becauſe the knowledge of our effectual calling, is the ground of thankſgiving for it God requires, that they that are effectually called to have ſuch mercies, ſhould be thankful to God for it? now how can a man be thankful for that which he is ignorant of, whether he have it or no? that is but a mockery, as carnal people in their thanks, will put in things they know not, we returne unto thee O Lord, all poſſible praiſe and thanks, for election, vocation, juſtification, &c. Carnal people put theſe things into their graces, bleſſing God for theſe things; now if a man come to them, do you know that you are elected, and called, and juſtified, and have a true ground and hope of glory? nay, that we cannot tell ſay they, this is a fooliſh thankſgiving, this is to make a mock of God, and to lie before him; the Lord will have no ſuch thanks, but ſing praiſes with underſtanding, as the Scripture ſpeaks, he will have real, and reaſonable ſervice; now unleſſe a man know this, he cannot be thankful to God aright. The Apoſtle willing the *Corinths* to be thankful for their calling, the poore *Corinths* that were deſpiſed, and ignoble and mean, and of the lower rank of all the Town, he wiſheth them to glory in Gods goodneſs, and in nothing of their own; how doth he urge it? you know your calling, not many wiſe men after the fleſh, *not many noble, &c.* but *God hath choſen the fooliſh things of the world to confound the wiſe, &c.* 1 Cor. 1.26. you ſee it, many there are that God hath called among you, and you ſee what manner of perſons they are, it is palpable, and you cannot deny it, therefore I would not have you glory in your ſelves, but in God, ſo *Col.*1.12,13. *giving thanks unto God the Father* (ſaith he) *that hath made us meete to be partakers of the inheritance of the Saints, who hath delivered us from the power of darkneſs, and hath tranſlated us into the Kingdom of his dear Son*; the Lord expects thanks for this effectual calling, when God hath delivered us from the power of darkneſs, and tranſlated us into the Kingdome of his dear Son; that is, when he hath effectually called us, we ſhould give thanks to God for it; now how can we give thanks to God for it, when we are uncertain and ignorant of it? ſurely the Spirit of Chriſt, and the Lord Jeſus Chriſt loveth the glory of God, and

that

that God ſhould have praiſe from his people for every mercy; therefore without doubt they may come to know it, becauſe otherwiſe God ſhould require that of them, which they are not able to performe.

Why the word of God is written to us.

Fourthly, Becauſe this is the very end of the word of God, it is one of the ends why the word of God is written to us: indeed there are other ends beſids this, it is to convert, to ſtrengthen, to direct, to comfort, to counſel, it is to build up, and to pull down; the end of the word is to pull, and hew ſome down to be caſt into the fire; but one end is to acquaint the people of God with the mercies of God, and with graces, and mercies, and kindneſſes, he hath laid up for them in Jeſus Chriſt, and how they are called to theſe things; this is one end of the word, that they may know theſe things that God hath vouchſafed, 1 *Joh.* 5.13. *Theſe things have I written unto you, that believe on the name of the Son of God, that ye may know that ye have eternal life*, &c. I have written to you that do believe, to you that are effectually called, that you may know that you have eternal life; you have it, but I would faine have you know that you have it: Now the Word is a ſure Word that will not faile us.

The ſoul hath the power of reflection.

Fiftly, Becauſe the ſoul of a man, it hath the power of reflection in it, and it is able to reflect upon it ſelf, and know what it ſelf doth, and what it ſelf hath; the ſoul of a man is a reflective being, and reflects upon its own boſom, whereby it is privy to what it thinks, and what it ſaith, and what paſſages there be therein, 1 *Cor.* 2. 11. *What man* (ſaith he) *knoweth the things of a man, but the ſpirit of a man?* the ſpirit of a man that is in him, knows the things that be in a man, it is privy to its own affaires, as it is with wickedneſs, ſo it is with good actions and thoughts: now for wicked courſes, we ſee that the conſcience is privy to what ſins and corruptions are in a man, as *Solomon* told *Shimei, thou knoweſt all the wickedneſs which thy heart is privy to, that thou didſt to* David *my Father*; thou knoweſt it, thy heart is privy to it, thou canſt reflect upon thine own boſome, and canſt tell what wretched ſpeeches thou didſt ſpeak, thou art able to utter them in order, as thou art privy to it, as *Solomon* ſaith, *Eccl.*7 22. oftentimes thine own heart knoweth, that thou thy ſelf likewiſe haſt curſed others; he ſpeaks of one that hath curſed, thy own heart knows that thou haſt done it ſaith he; ſo it is in good actions, and things that are in a man, a mans heart is privy to it; if a man obey the call of God, how can a man do it, but he muſt know that he is effectually called? If a man do mourn for his ſins, and grieve for his iniquities, the heart knows its own bitterneſs, it is able to reflect upon what it ſelf doth; ſo if a man do deſire grace, and hunger and thirſt after righteouſneſs, and pant after the living God, he is able to ſay I do this, *Pſal.* 42.1. *As the hart pants after the rivers of water, ſo doth my ſoul pant after thee O God*; his own heart ſhall be able to reflect upon it, if thou humble thy ſoul, and ſet thy ſelf to prayer, and approve thy ſelf to God from day to day, look into thy boſom, and there thou mayſt ſee it.

Obj. But it may be objected then, *how is it that thoſe that are effectually called, are very doubtful, and have many queſtions, and are uncertaine whether they are called or no?* if it be ſo; how come theſe doubts, and troubles, and perplexities that are in the minds of good people that are effectually called of God, and we find by experience that they were effectually called?

Anſ. I anſwer, firſt we muſt know, that though the knowledge of a mans calling may be had, yet it is had by degrees, it is a gradual knowledge; a man cannot know it all at firſt daſh, God doth not manifeſt his favour and love all at once to his people; and when he gives it, he doth not preſently tell a man what he gives him, though there be wayes for him to know it, and find it out; yet the Lord doth not open himſelf to his people all at the firſt; nay, he doth not ſo to his own Son Chriſt Jeſus, in reſpect of his humanity, as he grew in ſtature

ſtature and wiſdom, ſo he grew in favour with God, *Luk.* 2.52. The divine nature manifeſted it ſelf more and more to his humane; ſo God doth manifeſt his favour and love, and openeth himſelf to his people more and more; according as they grow in goodneſs, they grow in this knowledge; as they are more and more pure in heart, the more do they ſee God, and Gods goodneſs to them, and what God hath done for them; this knowledge, though it be to be had, yet it is to be had by degrees, and the people of God have it not all in one degree, ſome have it in a higher degree, and ſome in a lower; but every man hath ſome of this knowledge that he is called of God; it is impoſſible that a man ſhould be effectually called, and be wholly, and totally ignorant of it.

Secondly, As this knowledge is gradual, ſo it is experimental; a man knows that he is called by experience, chiefly and mainly; as when a man knows by experience, that he comes to God and draws near to God, and that he doth abſtract himſelf from the world, and worldly wayes and practiſes, and layes aſide more and more the carnal wayes of men, and doth approach nearer and nearer unto the things of God in Chriſt: if a man hath experience of theſe things, he comes now to ſay God hath effectually called me, and hath been pleaſed to do me good; when he finds this by experience, that theſe things are wrought in him then he can conclude this: at the firſt he was like a man in a viſion, he could hardly believe that God had effectually called him; as it was with *Peter*, when the Angel delivered him out of priſon, he was as one that had ſeen a viſion, he had not thought it had been a real thing, he could not tell what to make of it, *Act.* 12.11. but when he came to himſelf, *now ſaith he I know of a ſurety that the Lord hath ſent his Angel, and delivered me out of priſon.* At firſt, he could not tell what to make of it, but afterwards, when he ſaw he was in the ſtreets, and that the iron gate opened to him of its own accord; now ſaith he, *I know of a ſurety, that the Lord hath ſent his Angel, and delivered me.* So it is with the people of God; at firſt, when they hear ſomething from the Father, they know not what to make of this call at the firſt; but afterwards, when they come to ſee this luſt, and that luſt fall off; and theſe and theſe heavenly works in their ſouls; they now know of a ſurety that God hath ſent his Spirit into their ſouls, and delivered them from ſins, and Satan, and hell, and damnation, &c. At firſt they were like dreamers, they were not able to ſay, whether they were called or no; as the children of *Iſrael*, when they were delivered out of captivity, they could hardly believe it at firſt, *Pſal.* 126.1. *When the Lord turned away the captivity of Zion, we were as thoſe that dreamed*, we could hardly perſwade our ſelves, that God had delivered us out of captivity, with ſuch a mercy, ſo great a favour, ſo unlikely, ſo improbable, it could never enter into their hearts almoſt; we were like thoſe that dreamed; but when they ſaw they were in *Jeruſalem*, and were helped, and aſſiſted, and heard the Gentiles talke of it, and all the people runne up and down when they ſaw it was ſo, and had experience of it, then they ſaw God had done it indeed, and did believe it; ſo when a man is firſt effectually called to come out of his ſins, the Lord knocks off his bolts, and plucks him out of the jaile of hell, and ſets him as it were in *Jeruſalem*, he is at firſt as a man that dreams, he can hardly believe it is ſo; as it was with *David*, when God called him to be King, he could hardly believe it, it could hardly enter into his heart, that he ſhould be King over *Iſrael*; eſpecially being dayly perſecuted by *Saul*, and calamities heaping up themſelves againſt him, he could not conclude it; but when the Lord had ſet him in his Kingdome, and given him victory over his enemies, *now* (ſaith he) *I know that the Lord ſaveth his anointed*, now he could ſpeak it, and found it by experience, that the Lord had made him his anointed, and ſaved and delivered him from all his enemies, before he was ready to deny it, and ſay *Samuel* was a lyar, he had anointed him to be

The knowledge of effectual calling experimental

King, *but I ſaid in my haſt all men are lyars*, but when he had experience of it, *now* (ſaith he) *I know that the Lord hath ſaved his anointed.*

The knowledge of effectual calling ſpiritual.

Thirdly, As the knowledge of effectual calling is gradual and experimental, ſo likewiſe it is very ſpiritual, it is a marvellous ſpiritual work, and therefore no marvel though it be ſomething inſenſible; indeed there be things in it, which are very ſencible and conſpicuous as may be, a reprobate may be galled at a Sermon, he may have his eyes broad open to ſee his ſins and iniquities, and may be wonderfully wrought upon, and may have the ſencible work of vocation, by the very Spirit of God; but the very ſpecificalneſs of it, whereby this effectual calling doth differ from all other callings; this is a marvelous Spiritual thing, and therefore no wonder that it is inſencible ſometimes, and many of the people of God, feare they have it not; theſe things may be done in the ſoul of a man, and a man not know it, and yet it may ſeem ſtrange, that the eyes of the blind ſhould be opened, and the feet of the lame ſhould walk, and the dead ſhould be raiſed, and the devils ſhould be caſt out! it is ſtrange I ſay, that theſe things ſhould be done in a mans ſoul, and yet the man in whoſe ſoul they are done, ſhould be ignorant of them; it is a ſtrange thing, but the works of the Spirit are wonderful ſecret, the actions of the Spirit are very inviſible; when a man humbles himſelf, and prayes, and mournes, theſe are ſencible, he knows what they are; many talke of hunger, and thirſt, and reformation, &c. But to ſee the ſaving, ſanctifying, gracious work of God in theſe things, that is a marvelous hard thing to find this, and it is very ſpiritual, as *Solomon* ſaith, *Eccl.* 11.5. *As thou knoweſt not the way of the Spirit, nor how the bones grow in the womb of a woman that is with child; even ſo thou knoweſt not the works of God, who maketh all!* if it be ſo in natural things, that we know not how the bones of the child grow in the womb, much leſſe theſe things of the Spirit, ſo our Saviour Chriſt ſaith, *Joh.* 3.8. *The wind bloweth where it liſteth, and thou knoweſt not whence it cometh, nor whither it goeth; even ſo is every one that is borne of the Spirit*; that is, every one that is effectually called of God; for regeneration is a part of this effectual calling; to be effectually called of God, it is the blowing of the wind, a man knows not whence it cometh nor whither it goeth; there is a world of ignorance about the wind, ſo there is about the workings of Gods holy and heavenly Spirit; when our Saviour was a working of regeneration in *Nicodemus*, his heart was at the ſame time, ſaying, *how can theſe things be?* Chriſt was working theſe things in his heart, and the very ſame time when he was queſtioning, *how can theſe things be?* So *Gideon*, at the very ſame time when God ſaid unto him *the Lord is with thee, thou mighty man of valour*, Judg. 6.14,15. *Gideon* was doubting that the Lord was notwith him, and that he had no might nor ſtrength, as our Saviour ſaid of the ſeed that was ſown in the ground, *Mark.* 4.26. As if a man ſhould caſt ſeed into the ground, and ſleep night and day, and the ſeed ſpringeth up and grows, he knows not how: ſo ſaith he is the Kingdome of God, and as our Saviour ſaith, *ſo it ſhall be at the laſt day, when Chriſt ſhall ſay come ye bleſſed of my Father, inherit the Kingdome prepared for you, for I was hungry, and ye fed me*, &c. But marke at the very ſame time, the righteous that did all this, and our Sauiour Chriſt did witneſs to their faces that they had done it, the righteous ſhall anſwer, *when ſaw we thee hungry and fed thee?* &c. They hardly knew they had done theſe things, the actions themſelves they could not but know of, they knew they had fed and cloathed the poore children of God, but that they did it to Chriſt, for Chriſts ſake, they could hardly ſee this; when did we ſee thee thus and thus, and did ſo and ſo? that they looked at Chriſt in this, they had hardly ſo good eyes, hardly ſo good a heart: ſo I might inſtance in more, I ſay the works of God, they are marvelous ſpiritual, and of a wonderful ſubtil ſubſtance; they may be wrought in the ſoul of a man, and yet a man may be ſomething doubting, and queſtioning whether they be wrought in him yea,

yea, or no; nay, a man may be afraid they are not.

Fourthly, Another reason is, because the knowledge of a mans effectual calling may be very much hindered for a time, partly in regard of loathfulness of heart to leave some lust, though a mans heart may be subdued, and humbled for the maine; yet there may be a great deal of holding back; though a man cannot stand out in sin as the wicked do, yet there may be a great deal of backwardness, and unmortifiedness in the children of God, and conscience may see it; now when conscience seeth it, conscience will hide effectual calling from a man, and object; how can you say you are effectually called, when you are so borne down with such a lust, and hanker so much after it? *now if our own hearts condemn us, God is greater then our hearts, and shall condemn us? much more*; it is a pitiful thing, when a mans own heart shall condemn him, and his own conscience shall be questioning whether he be right or no: sometimes it falls out thus, even those that are called; yet in regard of unmortifiedness, there is such a deale of matter that the conscience hath to object, that a man cannot believe indeed, and soundly, that he is effectually called: for at first when Christ comes into the soul, before it hath gotten the mastery and victory, the Spirit doth work exceedingly in the dark, as when it works poverty of spirit, sorrow for sin, endeavour to leave all sin, hatred and detestation of a mans own waye; loathing of a mans own self, shame, confusion before Gods foottoole, there is such a smoak in the soul, where the Spirit doth these, that a man cannot see them; as if a man be working in a smoaky house, though he work excellent things, a man can hardly perceive what he doth; so there is such a deal of smoak in the heart, such a deal of corruption stirring, that it hides the sight of the work of God from a man, yet the work of God goeth along, as suppose two armies in a field, and the battel be doubtful, the guns fly off, and the swords clatter, and the dust ariseth, and there is such a confusion, that neither themselves nor others, know which way the battel will go, but sometimes some fall on one side, and sometimes some on the other side; and if a man should stand on an hill, and see this battle, he cannot tell on which side it will be; sometimes he thinks it will be on this side, and by and by, it is turned on the other side; and so while it is doubtful, it cannot be determined and concluded on which side the victory will fall. So it is with the war between the flesh and the spirit, the war is very doubtful before the odds begin, for there is a great deal of evenness at first; nay, the Spirit seems to be the weaker side, and the flesh to be the stronger, and there are many falls and foiles given to the soul, and the flesh is too strong; afterwards, it begins to be something equal, and the battel to be poyzed; now while the battel is so doubtful, a man cannot tell on which side the victory will be, whether on the spirits side, or on the fleshes side; whether on graces side, or on sinnes side; but when the warfare is accomplished (I do not mean perfectly, for that will never be in this life) a man may then see on which side the victory will go; a man may see ten thousand corruptions lie dead, with their throats cut, and the Spirit standing triumphing and conquering more and more, we may now see which way the victory will go; the Spirit reigns, and grace reigns, and humility reigns, and heavenly mindedness reigns, and all the graces of Gods Spirit have dominion over the whole man.

Another reason, why the knowledge of effectual calling is hindered, is because of ignorance; a child is a man, though he doth not know it, so it is with a man that is a new beginner in Religion, he is a new man, though he doth not know it, he hath that in him, that let him have but time, let him but grow, he will quickly be able to look upon it, and be able to see what it is; so it is with the people of God, they are at first very ignorant what God hath given them, as the Apostle prayeth for the *Ephesians*, Eph. 1. 17. that God would let them be no longer children, but that God would open the eyes of their understand-

The knowledge of our effectual calling may be hindered by ignorance.

ing, that they might know what the hope of their calling was, that he would let them know what he had given them; they hardly knew what they had at the first, they had an effectual calling from God, and they had a thousand hopes; they might hope to be strengthened against corruptions, to be delivered in six troubles, and in seaven; they might hope when they died, to be translated into the Kingdome of immortallity and glory for evermore. they had this hope, *now* (saith he) *the Lord of heaven and earth, open the eyes of your understanding, that you may see the hope of your calling, and the exceeding riches of those things that God hath bestowed upon you.*

A young believer is ignorant of the voyce of the Spirit.

Againe they may be ignorant of the voyce of the Spirit, they do not understand the Spirits language, when a child of God is first effectually called, he comes into a new world, and meets with a new language, he is a *Barbarian* to it, and that is barbarous to him, he cannot understand the language of the Spirit; the Spirit speaks many comfortable things, and there are many works of the Spirit, whereby the Spirit doth speak to a man for his comfort and consolation; if he could take them as a man that comes into a strange Countrey, he lives a very uncomfortable life at first, he hears them speak, but he cannot understand them; they speak strange language, he cannot tell what to make of it; but the longer he is there, he comes to understand such a word, and then such a word, and it may be a sentence now and then; and so in the end, he understands them plainly: so at the first, when God calls his people into a new world, the Spirit speaks many things to them, but yet it is in an unknown tongue, it is gibberish to them, they cannot tell what to make of it, but when they come to understand the dialect, they come to rejoyce.

A child of God is ignorant of the work grace.

Againe, the children of God are ignorant of the work of grace, they think certainly, never could any of the children of God that were aright, be in that estate that I am, they never find their hearts so like a log in prayer; when I go to the Sacrament, sometimes I behave my self like a block, and cannot behave my self in any competent manner as I ought; certainly none of Gods people can be thus as I am; they are ignorant what may be in the people of God, what may stand with the truth of God, and so they question their estates and conditions out of ignorance; afterwards when they come to more experience, and finde the wayes of God in them, and come to have a knowledge of their owne corruptions, and of the goodness of God in purging them out more and more; in the end they are able to speak it to Gods glory, and their own consolation.

How the knowledge of effectual calling may be hindred

Againe, the knowledge of a mans effectual calling may be hindered, by being unresolved of a mans Christian liberty, when there be Christian liberties that a man hath need of every day; and yet notwithstanding a man is not resolved upon it, many a man thinks verily, if he should finde any delight in the good creatures of God, if he should be merry or chearful at any time, if he should be talking of his calling in the world, and speak of it in his communication, and follow his calling diligently; if he should be angry, and let bitter words fly at any time, though his nature make him so; he thinks verily, and concludes that he hath no grace, he is a very worldly carnal man, he savours of these things here below, he savours of the creature, and he is carnally merry; though a man may take care for outward things moderately, and be chearful, & so for anger a man may be angry, be angry saith the Apostle, *but sin not*; now if he be angry at any time, though the thing be lawful, and he hath Christian liberty in the thing, yet not knowing his Christian liberty, this doth exceedingly trouble a man many times, and makes him question his effectual calling; there be abundance of Christian liberties, that we have need of every day, and have need of the knowledge of; and when the soul and conscience doth not know his Christian liberty, (I do not speak of this in regard of the world, they

had

had need have ſtraight limitations & curbs, and we had need put in all the caveats that can be, for they are apt of their own accord to take too much elbow-roome; every man is ready to ſtand upon his liberty, what he may lawfully do; but though wicked men damne their own ſoules in theſe things; yet it is fit the children of God ſhould have their portion, and know it,) and the want of this knowledge hinders a man from the knowledge of the things given him of God.

A man may be ignorant of the tenderneſs of Jeſus Chriſt.

Againe, a man may be ignorant of the tenderneſs of Jeſus Chriſt, and of the infinite bowels of the Sonne of God, and how chary he is over his people, and that he regards a graine of wheat, under an heap of chaffe: it is very probable, that the ſon of *Jeroboam* had a taint of the family he was taken from, which was marvelous foule; yet notwithſtanding God takes notice of the good things that were in him, though in the Churches in the Revelation, foule and grievous things were found, yet the Lord notwithſtanding takes notice of any thing that was good in them; if there be but a drop of true ſaving grace in the heart, God will take notice of it; though a man be but ſmoaking flax, God will be tender of it; now many a child of God doth not know the tender compaſſions of Jeſus Chriſt, and that he will accept them notwithſtanding a thouſand weakneſſes, and though they have but a little hold, and a little ſtrength to put forth in the wayes of God, and they ſee how many thouſand things they can ſay againſt themſelves, when they ſee not the tender compaſſions of Jeſus Chriſt, and what a tender Saviour he is, *the tender mercies of our God*, as it is, *Luke* 1. This hinders them from the knowledge of that, which otherwiſe they might know.

It may be hindred through melancholy.

Againe, it may be hindered very much through melancholy, it is the very coach that the devil rides in, as Divines ſpeak, it corrupts a mans imagination, and fills it with groundleſſe fears, and doubts, and makes a man ſpeak he knows not what, and he ſaith he doth not do thoſe things he doth, when as thoſe that ſtand by can ſee the contrary: this humour blinds a mans eyes, and preſents he knows not what to a mans minde; as when *David* was in that paſſion, he cryed out, *I am caſt off*, what is the matter? *Pſal.* 31.10. he was in a melancholy fit, *grief hath even waſted me*, he was even waſted and pined with grief, ſorrow deading his heart, and mouldring, and pining, and waſting of him; this made him ſpeak words, that he would never have ſpoken at another time: the Apoſtle ſhews, that when a man is overmuch ſad, and grieved, and dejected, and caſt down, and lyeth moaping, and the devil hath a great deal of advantage by this: therefore he ſpeaks to the *Corinths* to have a care of that poore man that had committed an horrible ſinne, and it pleaſed God to humble him, he was excommunicated, and delivered over to Satan: now the *Corinths* were ſomething harſh to this poore man, and were ready to trample upon him, and tread upon him, as if he were not humbled enough, 2 *Cor.* 2.7. O ſaith he, *forgive him, and comfort him, leaſt he be ſwallowed up of overmuch ſorrow*; wherefore I beſeech you confirme your love towards him, *leaſt Satan ſhould get an advantage of us*, ver, 11. that was the reaſon why he would have him careful of this, leaſt Satan ſhould circumvent us; the meaning is, leaſt the devil ſhould make us guilty of overwhelming a poor man; and others by that example might do the like, and ſo the devil might have advantage in aftertimes.

Grace may be hindred by the unskilfulneſs of a Miniſter.

In the next place, it may be hindred by the unskilfulneſs of a Miniſter, many times thoſe that are effectually called, may chance to lye a long time ignorant of Gods mercy, unacquainted with the work of grace which God hath begun in their ſouls, by the unskilfulneſs of the Miniſter; the Miniſter that ſhould bind up thoſe that God hath broken, may be like thoſe that *afflict him whom God hath ſmitten*, Pſal. 109. he doth not feed the lambs of Chriſt, and hold forth the grace of Jeſus Chriſt; perhaps he may preach good truths, admirable

mirable excellent passages, and yet *make those sad, whom God would have not made sad; and make those grieved, whom God would not have grieved, as the Lord complains*, Ezek. 34.4 *The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought againe that which was driven away*, &c.

A Minister ought to preach the word of God in a right manner.

A Minister though he preach the wayes of God, and Jesus Christ, and the promises of the Gospel, and eternal life; yet if he preach it not in a right manner, if he carry it not as he ought to do, *rightly dividing the word of life*, he may do a world of mischief, if a man preach hell and damnation, (indeed if a man be going on in his sinnes, and be hardened in his wicked courses, we are to preach hell and damnation to him) but if a man preach hell and damnation to a man that is sencible of his sins, and is of a tender conscience, and ready to think too hardly of his sinnes; it is as if a man should take a beetle to kill a fly upon a mans forehead, to lay a heavy load upon those that are not able to beare it. Ministers may do a great deal of hurt, by preaching the law without distinguishing, and all exceptions being shewed, when he hath not a tender heart towards those whom God hath wounded, and doth not always put in that that may do them good; when a Minister knows what it is, and hath gone through the pikes himself, he can the better stay up the soules of those that are dejected, and yet belong to Christ; therefore *David* prayes, *give me the way of thy salvation, and then I shall teach sinners thy way unto thee*, Psal, 51.12,13. as who should say, if I do not know what belongs to the comforts of the Spirit, if I have not waded through these things, and know not how they are given, and how they are taken, I shall never teach sinners the way unto thee, I shall never carry my self aright in that way; he that is a Surgeon, had not need to have a hard hand: so those that have a broken heart, and those that are truely broken for their sins, and are of a contrite spirit, a man had need deale gently with them, according to the state and condition wherein they are: Ministers many times are too blame, in not preaching Christ aright, as they ought to do, and so may be a hinderance to the comfort of their people.

What a woeful thing is it when a man is not able to say thus, what labo-rinths, and meanders is such a soul in, and what heart aches, and terrible fears, and terrours, and afrightments, and quakings, and misgivings are they subject unto? they must needs be in a miserable, and pitiful case, for whether can they go? what can they hang upon to get comfort? and this is the case and condition of most of those that are amongst us, even of the best sort, though many of them have some good things in them; yet who almost comes to know that he is effectually called of God? these are declining times, and unsetling dayes, and people are marvelously scattered for want of care and diligence, and watchfulness, and paines-taking in the wayes of God; there is a world deale of unsetling, and want of groundedness in a good estate, people are very much off, and all to pieces; and that you may see what a woeful thing this is, do but consider these particulars.

First conscience doth accuse.

First, Your consciences cannot but accuse you, you cannot say Christ bare your sins, you know not whether you are in him or no; you know Christ bare the sins of his people, but whether he bare your sins or no that you cannot tell: all your sins and iniquities lie upon your consciences still, though you have been bewailing your sins and confessing of them, and craving forgiveness of them; yet all your actual sins they still ly upon your consciences: what your consciences could accuse you of formerly, they accuse you of still, such by-thoughts, such wandring prayers, such unprofitable hearing, *Paul* could say, *1 Tim.* 1.15. *This is a good saying, that Christ came into the world to save sinners, whereof I am chief*; you cannot say so, though you can say that of sinners you are the chief; yet that you have obtained mercy, your consciences will not let you

you say it, you question whether you ever had any mercy, or any hold of the mercy of God; therefore you must be like a dry leafe driven to and fro, or a reed shaken with the wind, and as weak as water, you are altogether unstable: what a miserable thing is this, that all a mans corruptions and miseries should lie upon a man, notwithstanding all his prayers, and asking forgiveness, and many tears and sighs, that they should yet lie upon him, as they do until a man knows that he is effectually called of God; all the guiltiness lieth upon his soul, he cannot say he hath obtained mercy of God, he is without God, and without Christ, and is yet in his sins for ought he knows.

No joy in Jesus Christ without knowledge of our interest in him, &

Secondly, As your consciences must needs accuse you, so likewise you can have no joy in Jesus Christ, nor any of his promises, nor any of the gracious things in his Covenant, because you know not whether they belong to you or no; when a man knows not a thing, he cannot have any joy in any thing, as *Prov.* 27.1. *Boast not thy self of to morrow, for thou knowest not what a day may bring forth*, a man cannot boast of that he knows not, can a man boast of to morrow? OI shall have a fine day to morrow, when he knows not whether he shall have a morrow or no; he may be dead by to morrow, or his house may be burnt over his head to morrow, he cannot rejoyce in it: So when a man knows not whether he be effectually called of God or no, what joy can he have? what joy can he have in Christ or his ordinances, when his conscience knocks him off, and his soul stands in doubt whether these things belong to him or no? he may catch at these, as *Josephs* Mistres catcht hold on him, but he left his garment and fled away: so they catch at the promises, and these things, but they fly away from them, and leave them as a shadow, and they are as much to seek as before: and it will be thus as long as a man doth not go on to make his effectual calling sure.

We cannot tell what to make of Gods mercies, without this knowledge.

Thirdly, Thou canst not tell what to make of Gods mercies and blessings to thee; God hath given thee many blessings, life and health, and means, and maintenance, and sweetly provided for thee from thy cradle to this day, and hath recovered thee out of many sicknesses and afflictions, and hath given thee the means of grace, and thou hast heard Sermon upon Sermon, and hast had the acquaintance of his children, and hast dwelt in the land of uprightness, and seen the Saints of God, and the examples of Gods Saints, and thou hast had the motions of Gods Spirit from day to day, and many good things God hath vouchsafed: but while a man is questioning and doubting, whether he be effectually called or no, he cannot tell what to make of these things; whether he should call them mercies or no, whether they be in wrath or no, to fat him up against the day of wrath, *to whom much is given, of him much is required.* It is said of the Virgin *Mary*, when the Angel saluted her graciously and comfortably, the text saith, *she was much troubled, wondring what manner of salutation this should be*, Luk. 1.29. So when the Lord sends abundance of sweet mercies, the soul is troubled what mercies these should be; are these mercies that come from Christ, and flow from Gods goodness, as pledges of his grace and favour or no? he is troubled, and cannot tell what to make of them, what are these mercies: and he is afraid he had been better to have been without them, and better he had never known them; it is a miserable thing when a man is uncertaine of his effectual calling; for uncertaine of that, uncertaine of all.

We know not how to beare our selves in afflictions without this knowledge.

Fourthly, Thou dost not know what to do in time of affliction, when affliction comes, (as thou canst not but expect it every day) yet when it comes, how wilt thou bear it? how wilt thou be able to suffer for Christ, and to go to prison for Christs sake; when thou dost question whether the truth ever made thee free? if thou wert able to speak of God as thy Father, and a Kingdom prepared for thee, this would cast out fears, *feare not little flock, it is your Fathers*

Fathers pleaſure to give you a Kingdom, Luk. 12. 37. but when a man queſtions whether God be his Father or no? queſtions whether he hath given him a Kingdom or no? yea whether any ſuch thing belongs to him? nay he thinks he is a wretch, and he ſhould wrong God, if he ſhould lay hold on ſuch things; this expoſeth a man to fears; what is the reaſon that many fall away in time of perſecution? it is becauſe they want hold of God, as *Demas*, what is the reaſon he could not beare *Pauls* afflictions, but fell away and embraced the world? it was becauſe he wanted *Pauls* hold: a man muſt have hold ſome where, if not on God, ſome where elſe: this is the reaſon why many break their necks, and when perſecution comes, they are troubled, and put by, and make ſhipwrack of a good conſcience, and forbear to go on in that way which they ought to go on in, and to yield to thoſe things which they know they ought not to yield to. When a man knows he is effectually called of God, this will make a man ſuffer for God, as the Apoſtle *Peter* ſpeaking of the ſufferings of the Saints, *hereunto faith he were you called*, knowing that Chriſt ſuffered for you; when a man is able to ſay, Chriſt ſuffered for me, and God hath effectually called me to his heavenly Kingdom, to pertake of Chriſt and his benefits, and ſufferings; now this will beare a man out, this man is able to endure the loſſe of liberty, of means, maintenance, or any thing for the Goſpels ſake; but before, what ſhall a man do in afflictions? as long as a man doth not know that he is effectually called, he doth expoſe himſelf to hazards, and breaknecks, and who knows what may be?

We cannot pray without this knowledge.

Fifthly, Thou canſt not pray with any courage, thy prayers are but lith and lanke and weak as water; thou canſt not come boldly to the throne of grace, thou art afraid thou art none of Gods, and none of Chriſts; afraid that thou haſt not received the Spirit of God, that thou mayſt be the child of God, and art afraid that thy prayers are not accepted of God, but he turnes them into ſin, thou canſt never have boldneſs, (unleſs it be the boldneſs of impudence) but never the boldneſs of confidence, *how ſhall a man call upon him, on whom he hath not believed?* a man without faith cannot pleaſe God, he cannot pray to God: *O my Lord*, ſaith *Manoah*, &c. Judg 13.8. if he had not prayed with faith, knowing that God was his God, his prayer had not had ſucceſſe; but this made him pray with the more boldneſs and ſtrength; when the Prieſts of *Baal* had done praying, and God would not hear them; marke what *Eliah* ſaith, *I am thy ſervant, Lord heare me*, 1 King. 18.36. as who ſhould ſay, here be people praying, they pray they know not what, and to they know not whom; they are none of thine, *but I am thy ſervant heare me Lord*, he comes and acts a better part, and he will be heard before he goes, and finde acceptance before he departs; when a man can ſay, *Lord I am thy ſervant*, I am one whom thou haſt redeemed, and effectually called, heare me Lord, this man prayes indeed, he prayes to ſome purpoſe.

We cannot go on in the waies of God without this knowledge.

Sixthly, Thou canſt not ſweetly go on in the waies of God; all the duties of Religion will be a burthen to thy ſoul, and thou wilt be weary of them, which would be light and pleaſant, if thou didſt know thy effectual calling of God: but now they will be burthenſome; and thou wilt think the Sabbath comes too often, and good duties come too often about; they come ſo faſt, that thou haſt no heart or minde to them, for want of that which ſhould ſweeten the wayes of God to a man; the knowing of God, and what he goeth about, and the knowing of him he hath to deale withal, without this a man can never go on, nay it is a wonder that thou haſt not broken thy neck before this day, that thou haſt not turned back to folly, and revolted cleane to the wayes of ſinne, that thou haſt not turned back to be a drunkard and profane perſon againe: it is a wonder that thou prayeſt in thy family, that thou haſt not given over all holy duties, and reaſſumed the works of the fleſh, and caſt off all the courſes of a godly life; it is a wonderful mercy of God, that thou haſt

haſt not apoſtatized. Take a man that knows he is effectually called, it is a wonder to ſee that man fall; I marvel ſaith *Paul* that ye are ſoone removed, *Gal.*1.6. A man may wonder what ayleth that man, that knows he hath an effectual call of God, and falls; that man is beſides himſelf, he is not his own man certainly; if he turne back to folly, when he knows God, to turne from his Commandements, to yeild to the luſts of the fleſh, and grow careleſſe and negligent; it is a wonder that ſuch a man ſhould be removed back, but he that never knew of any ſuch things; he hath no knowledge of Gods goodneſs towards him; it is a wounder that he doth not quite fall off, for the knowledge of a mans effectual calling is that which doth preſerve a man, *Jude* 1. the Apoſtle ſaith, *Jude a ſervant of Jeſus Chriſt, to them that are preſerved in Chriſt and called*, when a man hath an effectual call, he hath that which ſhould preſerve him; therefore when a man comes to know it, what a ſweet thing is this, to be preſerved of God; to be kept and carried through, when Gods people know not this, they are ſubject to falls, and returning back without the Lords wounderful mercy.

Seventhly, What difference is there between thee, and a very wretch, as long as thou knoweſt not that thou art effectually called of God? what difference between thee, and one that is in darkneſs, and under the power of darkneſs, in thy own ſence and feeling? when *David* was but afraid of falling into this paſſe, *Pſal.*28.1. *O Lord* (ſaith he) *be not ſilent, leaſt I be like them that go down into the pit*; he was afraid of falling into that eſtate of doubting of Gods love, and the aſſurance of his love and favour, leaſt he ſhould *be like unto thoſe that go down into the pit*: ſo may I ſay of thoſe that are unſetled in their minds, and do not know whether they have any good at all wrought in their hearts; what difference do you ſee between your ſelves, and thoſe that are wicked and abominable? you can hardly pitch upon any thing, wherein you differ from a wicked man, as *Throgmorton* ſaid, *brother what will you ſay, if I dye a reprobate?* ſo ſuch ſpeeches may come out of thy mouth; what will you ſay, if dye a reprobate? as *David* when he had committed thoſe two foule ſins, and had blurred his evidences, and could not ſee Gods goodneſs and mercy towards him; he was faine to begin the world again, *create in me O Lord, a cleane heart* &c. as though he were to begin from the very ground againe, as if he had loſt all, and had nothing in him; what a miſerable thing is this?

What difference there is between a man that knows this, and one that knows it not.

Eighthly, Thou art of all men moſt miſerable, if thou knoweſt not thy effectual calling; for other men, though they have no comfort in heaven, yet they have comfort in the world; but as for thee, thou haſt neither comfort above nor here below; the wicked of the earth, they care not for thee, becauſe thou profeſſeſt religion; and thy conſcience that miſtruſts, that God cares as little for thee, becauſe thou art not right; and ſo thou art as a meteor hanging in the ayre, caſt out from men and God; conſcience will not let thee cloſe with God, nor cloſe with the wicked; not with God, becauſe thou doubteſt whether thou art his, or no; not with the wicked, becauſe thou art ſtrongly convicted, that their courſes are damnable: now what comfort canſt thou have? when a man cannot tell whether to go, this is the caſe of a man, that knows not whether he be effectually called of God or no.

Nay laſtly, Let me tell thee this, if thou be totally uncertaine, thou wert never effectually called of God to this very day, but ſtill remaineſt under the guilt of thy ſins, and the wrath of God, and the curſe of the law, and the damnation of ungodly men: for if a man be called, he preſently comes to be faithful, choſen and faithful, *Rev.*19. it is faith that makes up the effectual call, for this call differs from the other; in that this call makes a man come to God by faith; ſo that a man is a believer, if he be effectually called; now if a man be a believer, there is ſome knowledge in faith, *Iſa.*45.24. *Surely ſhall one*

We were never effectually called if we totally want it.

one ſay, in the Lord have I righteouſneſs and ſtrength, ſaith the text: look up and down in all the Scripture, there is ſome ſurety in **every** believer that he hath righteouſneſs in God, that he hath ſalvation in his name, as the Church ſaith, *Iſa.*53.15. *doubtleſſe thou art our Father*; it is the ſpeech of people that are marvelouſly troubled with unbelief and doubting, yet at laſt they conclude it, *doubtleſſe thou art our Father*, they cannot deny it: ſo ſaith *David*, Pſal. 23.6. *Surely goodneſſe and mercy, ſhall follow me all the dayes of my life.* 1 Joh.5.19. *We know that we are of God*, he doth not only ſay it is thus, but we knows it is thus: nay take the doubtfulleſt man that ever was, which was *Heman*, Pſal 88.1. *O Lord God of my ſalvation* ſaith he: he was able in ſome meaſure to ſpeak it, that God was the God of his ſalvation, he was not totally uncertaine of it; whereſoever there is faith, there is ſome knowledge.

Obj. But then you will ſay, what is the difference, between the uncertainty that is in believers, and other people? it is true that all believers are effectually called of God, but yet a man may be uncertaine; now the queſtion is, how differs the uncertainty of a true believer that is called of God, and others? the difference is in theſe ſeveral particulars.

Anſ. How the uncertainty of beleevers differs from others.

First, A man that is effectually called of God, as it may be he cannot ſay it, ſo he cannot deny it; and as in part he cannot ſay it, ſo in part he can ſay it, though he hath a great deal of feare and terror and affrightment; and in ſome meaſure he cannot ſay it, yet in ſome meaſure he can, *Mark.*9.24. the man there that came to Chriſt, as he could not ſimply ſay that he did believe, ſo he could not ſimply deny it, but he partly did, and partly did not, *Lord I believe, help my unbeliefe*; though he could not ſay, he had the grace of faith, ſo he could not deny it: but other men, though they would faine ſay it; yet they cannot in ſpight of their teethes, it makes it appeare (unleſſe they be preſumptuous) that they do but deceive themſelves, and rock themſelves aſleep in a fooles paradice; but the people of God that are called indeed, as they cannot ſay they are ſo, ſo they cannot deny it.

The 2 difference.

Secondly, They that are called of God effectually, though they do not know it; but it may be ſpeak bitter things, as though they were not called, and deny it many times; yet it is only in their haſte, in an odd fit that is come upon them, *I ſayd in my haſte all men are lyars*, Pſal 31.22. it was only in his haſte, it was only in a pang that came upon him: but now other men, they do not ſay it in their haſte, neither is it only in a paſſion, when they queſtion their effectual calling; but they ſpeak it in their ſober witts, nay they are never in their ſober witts but then; for when they think it is otherwiſe, then they are in a paſſion, in their haſte, they are then in their ſober witts and ſpeak moſt judiciouſly, when they ſay it is not ſo.

The 3 difference.

Thirdly, A godly man as he will ſay he hath no grace, ſo he will let others ſay ſo too; and it will humble him ſo much the more, and he will be the more abaſed, and cauſed to ſeek out more then ever he did before; but an hypocrite, though he will ſay in company ſometimes, I was never yet wrought upon; yet if he hears another ſay ſo, he begins to mince and ſaith you are miſtaken Sir; bleſſed be God I have beeen wrought upon, they cannot endure to heare that another ſhould ſay ſo; but they make as though they had aſſurance, and theſe and theſe gifts and graces, though their own conſciences witneſs to their teeths, that they have it not, yet they cannot abide others ſhould ſay ſo: but a child of God, *will not exerciſe himſelf in things that are too high for him*; as he is to ſeek, ſo he is content to be taken to be ſuch a one, and when the people of God ſuſpect him, it humbles him, and drives him nearer to God.

The 4 difference.

Fourthly, Such perſons that are effectually called indeed, though they are very ungrounded, and to ſeek in regard of their effectual calling; yet they moſt love and eſteem thoſe that tell them of it, that they may be better grounded,

grounded, and ſee God better; when a man comes to them and tells them, you are hypocritical and ſecure, and you neglect duties in your families, and you muſt give over this and that: thoſe that are effectually called of God indeed, will love thoſe that are moſt ſound, and moſt rip them up as it was with *Paul*, when he was converted; at firſt the Diſciples queſtioned him, *Act.* 9. 26. they would not believe that he was a convert; did *Paul* now ſtomack them, and ſhew himſelf offended? no, *Paul* did go on to manifeſt the truth of his grace more and more, till at laſt it did manifeſt it ſelf: ſo thoſe that are effectually called, they love thoſe moſt that are godly, and queſtion moſt their ſincerity, and it humbles them; and they love a life to be in ſuch company, and they cannot abide thoſe that dawbe them up with untempered morter; but an hypocrite though his own conſcience queſtions it, and he is as one in a wilderneſs, and in darkneſs, that knows not whither he goeth, yet he cannot abide another ſhould beare him down ſo.

Fifthly, The uncertainty of the people of God breaks their hearts, and pulls them down before God, it burſts their hearts, and tears, and rends them, that they are not able to endure; they muſt have the favour of God, and the light of his countenance, and know where they are, and the things given them of God; and they count themſelves to have done nothing till they come to this, as *David* was in this caſe, *Pſal.* 55.5. he was in a miſerable caſe, as if he were quite loſt: what did this make him do? *I went to God and mourned in my prayer, and cryed unto him*, as you may ſee in the beginning of the Pſalm, it made him mourne before God, till the light of his countenance ſhined upon his ſoul; but a wretched heart that hopes he is called, though his conſcience doubts of it, this breaks not his heart, nor awakens him, but his vaine hopes build him up, and ſo he is kept off from being right as he ought to be. The uncertainty of it breaks the heart.

Againe, thoſe that are effectually called, though they be uncertaine, yet they believe they ſhall be certaine, and they follow hard after God, till he give them aſſurance, and they build upon it, that they ſhall have it one day, and this builds them up: as it was with Mr. *Moore* of *Norwich* a reverend Divine, in all his Sermons for the moſt part, he would in one paſſage or other move his people to get aſſurance, in the end he ſickened himſelf, and called for all the good people in his pariſh, and told them, you know what Doctrine I have delivered to you; and amongſt the reſt, this was one that I frequently beate upon, that you would labour to be aſſured; now I muſt tell you that I never had aſſurance to my ſelfe, but I did ever look for it; and now by the mercy of God I have it, and as I preached this doctrine to you when I was living, ſo now I ſay unto you being a dying man, labour to get aſſurance; ſo that he did verily believe that he ſhould have it in the end, though as yet he had it not, and this ſtayed his ſoul to go on in all his wayes: as *David*, when he was caſt down, and had much ado to keep his hold, and had no aſſurance at that time; *Why art thou caſt down O my ſoul? why art thou diſquieted within me, hope thou in God, for I ſhall yet praiſe him, who is the health of my countenance and my God*, Pſal. 42.11. though he were caſt down and dejected, this was his ſtay, *I ſhall yet praiſe him*, &c. he did verily believe he ſhould rejoyce in his holy name, and overcome thoſe diſtreſſes, and have the Lords mercy ſealed to his ſoule, and have his mouth filled with his praiſes, *Why art thou caſt down O my ſoul?* I ſhall yet rejoyce in his holy name, I ſhall yet ſhew forth his prayſes, I ſhall yet be able to apply his promiſes, and be able to ſay he is my God and my Redeemer. Faith ſupplies this uncertainty

Againe, the children of God, that are effectually called, though they doubt never ſo much, yet their faith is of a contrary nature to their doubting, and excludes doubting. *Mat.* 21. If you believe and have faith, and doubt not, ſaith the text; not as though faith cannot have doubtings ſtand with it, but Faith contrary to doubting.

faith is of that nature, as excludes, and expells doubtings, and fights against it, as fire against water, and such a man fights against doubtings as he would fight against temptations, to murther & adultery; he knows that infidelity is the mother of all sinne, and therefore faith fights against doubting, and goeth to the throne of grace to be established.

A child of God may doubt of his condition.

Lastly, Though a child of God doubt of his condition; yet this is certaine, that Christ is the power of God to that man, though he know not whether he be effectually called by Christ, yet Christ is the power of God to his soul, as 1 *Cor*, 1.24. *Unto them which are called Christ is the power of God, and the wisdom of God.* He is powerful to his soul, for the humbling, awakening, quickenning of him, for strengthening of him against sinne, for the making him hold out in the waies of God: he is of power to him in all his ordinances, in prayer, in hearing the Word, and in all his wayes: But it is not so with others that question the effectual calling, Christ is not the power of God to them, Christ is of no effect to them; he may be of some effect, for enlightnings, and stirrings, and outward reformation; but to bring them to goodness, and holiness indeed, and to hatred against sinne, Christ is not the power of God to those persons, but *he is foolishness to them.*

Now the next thing that I will shew you, is a point that hath been a little touched; but I will passe over what hath been spoken, and will speak more at large of it: I desire to speak more particularly, and punctually of this same effectual calling.

Effectual calling is the first gathering of men unto Christ.

And the first point we will take out of it is this; that effectual calling is the first gathering of men unto Christ, the first making of men to come to Christ, the first putting of a man into the estate of grace, it is the very portall to religion, the very entry into eternal life; it is the first bringing of a man to partake of the Lord Jesus Christ, and to have fellowship with him: so it is called in Scripture, the gathering of the elect home, *Isa.*56.8. *I will gather* (saith the Lord) *the out casts of Israel*: he prophesieth there of the effectual calling of the Gentiles; and God saith here, this is the first thing that I will do, *I will gather them to my people*, I will make them come home to the Lord Jesus Christ: this is set forth unto us by our Saviour Christ in two principal parables, one of the Net. *Mat.*13.47,48. againe, *the Kingdom of Heaven is like unto a Net*, &c. So that here speaking of the effectual calling of people, this is said to be the first act of God in it; namely, the gathering of them for the Kingdom of heaven by the preaching of the Word, and this net is the Gospel that is preached; the sea is this world, the fishes are men, and the good and bad are elect, and reprobate; (not as though the elect were good before they are effectually called, but they are called good, because of Gods designation and decree to make them good; and he looks upon them as such as shall be good, and such as he hath purposed to make good in his time) Now the Gospel doth draw out of the world Gods elect (by a general call, it calls both elect and reprobate) but effectual calling, is the gathering of good fishes, that in the end of the world shall be put into vessels by themselves, so that effectual calling, the first act of it, is the gathering of men home to God; the other parable is, *Luk.* 15.4,5. *What man having lost an hundred sheep*, &c. all the lost sheep of *Israel*, and of Gods election that are in their lost estate, as well as other people, before God takes them in hand: here you see the first act God doth towards them, before which they were altogether lost, and are now found againe; is the fetching of them home, the taking of them upon Christ his shoulders, and bringing them home unto him: I say, effectual calling, it is Gods first making of a man to come to Christ, you may see it, 1 *Pet.*2.4. *To whom coming as to a living stone, ye also are built up*, &c. he alludes unto their first effectual calling, when God did first deale with them, he made them to come to him to be put into this building, the children of God after that they are effectually called, are said to be in

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this building, but this firſt act of God, is the putting of them into this building, the bringing of them to be laid into this excellent edifice, for there is no ſuch building in the world, *is it a building, whoſe foundation is Chriſt*, and all the Saints of God are built upon it; it is the moſt admirable building in the world: now effectual calling brings a man, and layes him into this building, before a man is effectually called he is as a ſtray ſheep, as a ſheep ſcattered abroad, and roaming and ranging up and down the waies of ſin, and of death, whom the devil hath pounded as a ſtray; he is departed from God, and is roaming up and down in the world; he is in a loſt eſtate, till God come with this effectual calling and bring him home, 1 *Pet.* 2. 25. *For ye were as ſheep going aſtray, but are now returned to your ſhepheard*; that is, ever ſince your effectual calling you are come home to God, that was your returning time; before you were as chickens ſubject to the kite, till this hen gathered you under her wings, and made you ſafe: ſo againe, it is called the drawing of a man unto Chriſt, *Joh.* 6. 44. *No man cometh to me, except the Father draweth him*; that is except the Father effectually call him, he cannot come unto me; now this bare and naked calling cannot do it without drawing, therefore it is here called drawing of a man, before which a man was altogether out of Chriſt: therefore this is the firſt act God performes upon a man, to draw him to Chriſt; the man is as unwilling to come to Chriſt naturally, as any elſe; his luſts draw him another way, and he is as heavy as a milſtone, and his heart is lumpiſh to the things of God, till the father draws him, and pulls his affections, and thoughts, and minde to come home unto Chriſt; this is the firſt act God doth; and againe, it is called the bringing of a man to Chriſt, *Joh.* 10. 16. *other ſheep alſo have I, ſaith Chriſt, which I muſt bring unto this fold*, he ſpeaks here how that he means to call the Gentiles, (all the elect of God among them) now becauſe they cannot come, they have no ſtrength of their own to come; therefore he ſaith, he muſt bring them unto him.

There muſt be applying of Chriſt to a man.

Againe, there muſt be application of Chriſt unto a man; now effectual calling is the firſt ſtep to the application of the Lord Jeſus Chriſt to a man; we know the Lord Jeſus is the Redeemer of the world, he hath taken away the ſinnes of the world, ſatisfied the wrath of God, wrought righteouſneſs for Gods elect, he hath overcome death, and ſinne, and Satan, and hath expiated for us, and wrought an everlaſting ſalvation by his own death and paſſion, in the daies of his fleſh, Chriſt hath done this; now except this be applied to a man, what is a man the nearer? now the firſt ſtep of the application of the redemption of Chriſt is wrought by this effectual calling of a man unto him: then the Lord begins to make a man have union with Jeſus Chriſt, before a man was like a branch out of the vine, a dead branch that could do nothing, he could not repent, or ſerve God, or pleaſe God, or do any thing, he was eſtranged in minde and heart, and will: but when God doth effectually call a man, he doth firſt work this application of Chriſt, that a man may have union with him, and effectual calling is the firſt putting of a man into the eſtate of grace; the firſt eſtating of a man into eternal life, it is the firſt ingraffing of a man into the Son of God, it is the putting on of Chriſt; the Saints of God, after they are called weare Chriſt, and walke in Chriſt: but at a mans firſt effectual calling, there is the putting of him on: it is the firſt notice that a man hath of ſalvation, the firſt tydings that comes to the ſoul of eternal redemption by Jeſus Chriſt; people heare it with their outward ears before, but never do they come to heare this in their ſouls and ſpirits till now; this is the firſt notice and inkling of it; when God doth effectually call them, then he begins this work, as *Col.* 1. 6. which Word is come unto you (ſpeaking of the Goſpel) it is come unto you, and bringeth forth fruit, ſince the day you heard of it, and knew the grace of God in truth; that is, ſince the day you were effectually called, then was the firſt time of hearing this bleſſed Goſpel; your

ears were deaf till then, your hearts were dead in ſins and treſpaſſes till then; but when you were effectually called, then was the firſt knowing of the grace of God in truth; therefore it is called in Scripture, the firſt beginning of God to do a man good: it is the firſt beginning of all the goodneſs of God towards a man, as *Phil.* 1.6. being confident in this, *that he which hath begun a good work in you, will perform it till the day of Jeſus Chriſt*; that is, he that did effectually call you, as he did begin a good work in you, and did begin to put forth his eternal good will and pleaſure in you, and powred forth the beginning of his mercy, and grace and favour into your ſouls; now he that hath done this, will never leave it, till he hath brought it to perfection. So againe, it is called the firſt building of a man for heaven, this is done in effectual calling, *Acts* 15.14. *Simeon* hath declared how God at the firſt did viſit the Gentiles (ſaith the text) to take out of them a people for his name; that is, the Word had effectually called the Gentiles, and this *ver.* 16. is called the firſt building of the Gentiles, and the firſt plucking of them out of the other people of the world, to be a people of God. This is the firſt day of a child of Gods conſecration, it is called the forming of Chriſt in a mans heart, when a man comes to be formed in the womb of the Church, before he was a *non ens*, he had no being in the world, he was but a natural man; but this new workmanſhip never came into the world till now, when a man is effectually called. So againe, it is called a mans firſt entring into Chriſt, enter in at the ſtraight-gate, as who ſhould ſay, obey the call of God, come in; a mans effectual calling, is a mans firſt entring into the eſtate of grace (I ſpeak the more largely of it, becauſe I would have you underſtand the Scripture that ſpeaks of it in theſe phraſes) I ſay, effectual calling is the firſt ſtep to the application of Jeſus Chriſt, the firſt ſtep of putting a man into the eſtate of grace, the firſt bringing of a man to Chriſt.

Before effectual calling no intereſt in Chriſt

The firſt reaſon of this is, becauſe, before effectual calling, a man was without Chriſt, and had no intereſt in Chriſt, no communion or fellowſhip with Chriſt, he was altogether dead in treſpaſſes and ſinnes, a curſed creature, a damned creature, in the eſtate of ſinne and condemnation; whatever parts or gifts he had, all were no better then may be in a reprobate, *Eph.* 2.12. before that time *you were without Chriſt, aliens and ſtrangers from the commonwealth of Iſrael*; may be you were civil, but you had no union with Chriſt; though you were conſtant hearers of the Word (which is a laudable thing) yet you had no union with Chriſt; may be you were decked with admirable qualities and jewels, as the Prophet ſhews; a man may be decked with golden vertues, and afterwards turne to droſſe; a man may have admirable things in him, before he hath this; but there was nothing of God in a man, nothing of Chriſt in a man, no ſaving operation of Gods ſpirit at all in a man, no union with Chriſt: this is the firſt paſſage of a man from death to life, from nature to grace, from the devil to God, *we are paſſed from death to life* (ſaith the Apoſtle) this is an alluſion to a mans effectual calling, afterwards a man brings forth the fruits of life, and is alive to God; but when a man is firſt effectually called, there is his paſſage from death to life, he was a dead man before. Now this effectual calling therefore is the firſt work that is wrought in a man, becauſe it is the firſt paſſage of a man from death to life; it is a tranſition from ſinne, hell, and damnation, to be in Chriſt; therefore marke how *Peter* ſpeaks, when he had a hope that his hearers were effectually called, *Acts* 8. 40. *Save your ſelves* (ſaith he) *from this untoward generation*; as who ſhould ſay, this is your firſt parting from the world, the firſt ſhaking of hands, and bidding them farewell, if you be effectually called as you ſeem to be, *come out from among them, and ſave your ſelves from this untoward generation*, this is the firſt burſting of the bonds between you and ſin; the firſt breaking of the league between you and carnal company; now *ſave your ſelves from this untoward generation*,

generation, and make it appeare that you are called, this the Apoſtle ſheweth, *Gal.*1.13. that before he was called he had nothing in him at all; you have heard ſaith he, how in times paſt beyond meaſure I perſecuted the Church, &c I confeſſe I had goodly things in me, and I profitted in the jewiſh Religion above many my equals in my own nation, being more qealous for the traditions of my fathers; I was marvellous ſtrict and forward, and for the letter of the law; I was marvellous zealous and blameleſſe: there were excellent good things in me; but I had nothing of Chriſt all this whyle, but when it pleaſed God, *who ſeperated me from my mothers womb, and called me by his grace*, &c as who ſhould ſay, now here was the firſt dawning of that bleſſed light in my heart, now begun that to appeare when God called me by his grace, and firſt revealed his Son in me, then was the deed done, and never till then: ſo alſo he ſhews that he was a curſed creature living in iniquity; it may be himſelf, and his companions, took him to be as good a man as any was in all *Iſrael*, but ſee how he caſts his own water, *Tit.* 3 3. *We our ſelves alſo, were ſometimes fooliſh, ſerving divers luſts*, &c. but after that the kindneſs and love of God appeared, &c. from thence he began to be in the eſtate of grace, when God called him out of that bad eſtate, when God made a breach between him, and his old courſes; when he made the firſt rent, and diviſion, and revoke, then grace began to appeare, from that time forward I was in Chriſt: thus you ſee that effectual calling is the firſt work of God in a mans ſoul, it is the firſt bringing of a man to Chriſt, and the firſt making of a man to put him on.

Effectual calling declares in the heart.

Secondly, Becauſe before effectual calling, all was within God; what God would do with this or that man; may be he meant to ſave him, may be he meant to dam him, may be he meant to open his eyes, may be he meant to let him go on, and live and dye in blindneſs, may be he meant to turne his heart, may be he meant to let him go on with the world; all was within his own boſom, there was no inkling, that ever this man ſhould have grace, and eternal life, nor man, nor Angel, nor himſelf, could perceive any ſuch thing: a man might have vaine hopes, and falſe conceits; but no inkling from heaven; but he was as faire to be a reprobate, as the devils in hell? but when God effectually calls a man, then he begins to declare what he intends to this or that man, he begins to open his breſt, and ſhew what purpoſe he had in himſelf from all eternity, as *Eph.* 1.9. *having made known unto us* (ſaith the Apoſtle) *the myſtery of his will, which he purpoſed in himſelf*, &c. it was all in himſelf before, ſhut up in his own ſecret and privy boſom, but when God did effectually call us ſaith he, then did he make known unto us the myſtery of his will; it was a myſtery locked up, it was a ſecret thing that ever he had a purpoſe to bring us to ſuch things, to let us ſee ſuch mercies; now here was the breaking open of this ſeale, now it began to ſhew it ſelf, now the Lord declared what purpoſe he had in himſelf, now he makes it appeare, that *we are his elect and choſen, and his beloved ones*, as *Paul* ſaith of the *Romans*, *to all that are at Rome, beloved of God called to be Saints*, &c. Rom.1.7. you will ſay, how do you know we are beloved ones? If you be called to be Saints, I dare be bold to ſay, you are beloved of God, God hath made it to appeare that he loves you: I could not ſpeak thus before, you were as vile drunkards and profane perſons, as any were in *Rome*; but now I dare be bold to ſay, you are *beloved of God*; nay more, *grace and peace be to you from God the Father, and from our Lord Jeſus Chriſt*, you are called to be Saints and if you are once called, then it doth appeare you are the beloved of God; it is Gods golden ſcepter, no man could tell whom the King would call to him, no man could tell, this or that man ſhould be called rather then another, till he held out his golden ſcepter, *Heſt.*4.11. So it is with God; when God doth hold out this golden ſcepter to a man, now a man hath an inkling that the Lord hath choſen him, and will be good to him,

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and hear him, and help him in all his wayes and pardon him, and do every good thing for him, as *Mark.* 3. 13. (I uſe it onely as a ſimilitude) our Saviour Chriſt was there in the mount, and the people were below in the vally, now ſaith the Text, *he called unto him, whom he would*, and they came unto him; he was in the mount, and all his Diſciples were in the vally; now no man could tell, who ſhould be an Apoſtle: *Andrew* ſaith Chriſt, *come up*; now he was one who ſhould be next no man could tell, *Peter come up*, then they knew he was one too, &c. Therefore this calling was the firſt intimation of Chriſts purpoſe to them, it was ſecret in his own boſom, whom he would make Apoſtles before; but when he called them, it came forth, *Andrew* ſees he is the man, and *Peter* ſees he is the man, &c.

All works follow the work of effectual calling.

Thirdly, Becauſe all other works, follow this work of effectual calling, there be abundance of works that God doth work upon his people, that he hath choſen to his Kingdom and glory; he doth juſtifie them, and pardon their ſins, and ſanctifie and cleanſe them from iniquity, makes them grow in grace, hears their prayers, makes them depend upon him in all their needs and neceſſities, he makes them deny themſelves, and works the grace of humiliation more and more, and a trade of godlineſſe, and a courſe of holineſs and piety; now not one of theſe works are, till a man is called, *all things work together for the beſt to thoſe that are called*, Rom. 8. 28. this is a leading work, now all works come in; now the word works, and prayer works, and the Sacrament works, and afflictions work, and ſinne works, when a man is effectually called; this is the great wheele of motion, now *all things work together for the good of him that is called according to Gods purpoſe*: this is the firſt ground work, the firſt breaking of the ice, the firſt ſetting of a man forth towards heaven; therefore we ſhall ſee when the Apoſtle is to write to any man or Churches, commonly before ever he bids them do this or that, the firſt thing he ſpeaks to them about, is this; he tells them they are *effectually called*, as *Rom.* 1. 7. afterwards he bids them *yield their members, as weapons to righteouſneſs*, and adviſeth them to walk in the Spirit, and give up their bodies and ſouls, as a living ſacrifice to God; *not to be conformed to the world, but to be transformed in the ſpirit of their minds, and to walk in love, and redeeme the time*; and abundance of other works he ſets them about: but firſt of all he names their effectual calling; as who ſhould ſay, I take it for granted that you are called; it is a folly for me to bid you do this or that, if you were not effectually called, elſe I ſhould alwaies be beating, what damned and miſerable creatures you are; ſhall I bid you pray, and profeſſe Religion, and you not effectually called, you can never do this: therefore this is the firſt thing, *you are called of God*. So when he writes to the *Corinths*, 1 Cor. 1. 2. *called to be Saints*, it is the fore front of all his Epiſtles; as who ſhould ſay, I ſhall ſpeak abundance of things to you, but you are called of God; therefore he bids them do this and that, and the other, all works come after this effectual calling, as it is in other particular callings; ſuppoſe a man be called to be an Apoſtle, all the acts and performances that an Apoſtle doth, they come after he is called, elſe they are not the acts of an Apoſtle, but a medler; therefore in all the Apoſtles writings, when he doth the acts of an Apoſtle, to exhort them, and rebuke them in the Lord, he ſhews his calling, *Paul called to be an Apoſtle*; as who ſhould ſay, do not judge amiſs of me; you may think, what have I to do with you? we have a Miniſter already, what have you to do in *Corinth?* meddle with your own places where you live; miſtake me not, I am called to be an Apoſtle; ſo that his calling to be an Apoſtle, is before all other actions; firſt he is called, and then exhorts, inſtructs, reproves, &c.

Several names given to effectual calling.

Fourthly, Another reaſon is taken from the names that are given unto effectual calling: firſt it is called a mans gathering unto Chriſt, as *Joh.* 11. 50, 51, 52.

51,52. it is the prophecy of *Caiphas*, though he ſpake he knew not what, yet he ſpake right, as the place doth imply, *it is expedient, ſaith he, that one man ſhould dye for the people, and gather together the children of God that were ſcattered*; as who ſhould ſay, this is the firſt act that the Lord Jeſus doth upon thoſe that are his, they were ſcattered till then; and now when he comes effectually to call them, he puts his firſt act upon them, and gathered them to himſelf; ſo alſo it is called a drawing unto God, *Joh* 12.32. *When I am lifted up, I will draw all men unto me*; that is, when he was lifted up upon the croſſe, he would call the Gentiles, all his elect people unto him; he doth not ſpeak of all men, but he ſpeaks of the elect, he will draw all them to him, he will call them home. So againe, it is called in Scripture, *the entring of a man into Chriſt*, as a Scholar that is admitted into a Colledge, his name is firſt entred; ſo effectual calling is a mans firſt entring into the Schoole of Chriſt, into the family of Chriſt; when a man is firſt entred into that bleſſed ſociety, as *Joh.*10. 9. *I am the doore, if any man will enter by me, he ſhall be ſaved, and go in and out, and finde paſture*; he ſpeaks here of the firſt act of a mans coming before that he was quite out of doors: this is the firſt act, his firſt entring into Chriſt to be of his ſheepfold, and flock, to feed upon his paſtures, and to have the benefit of his Scepter, and be governed and guided by him, as the true ſhepheard: effectual calling enters a man into Chriſt. Againe it is called a mans coming in, *Rom.*11.25. *untill the fulneſs of the Gentiles is come in*, that is, until the elect Gentiles be effectually called; now becauſe he would expreſſe what effectual calling is, he calls it the coming of a man in; he was without before, as other dogs were, that had no part in the tree of life, no intereſt in the ſalvation purchaſed, as far off as thoſe that were reprobates; but now is his coming in: and ſo I might inſtance in other names.

Laſtly, Becauſe it is the firſt extract of election, and predeſtination unto eternal life, as *Rom.*8.30. *Whom he did predeſtinate, them alſo he called*, there was the firſt impreſſion of the ſeale upon the wax, there was the firſt image that he made, *whom he did predeſtinate, them he called*; afterwards he juſtified them, &c: therefore you ſhall finde in Scripture, that election & calling are put together, becauſe this is the firſt bluſh of it, as *Rev.*17.14 *The King of Kings, Lord of Lords*, and they that are with him are called and choſen, he puts them both together; what a marvelous comfort is this to thoſe that know they are effectually called of God! election and vocation, are individual companions, and cannot be ſeparated one from the other; that man that is elected, it is certaine he ſhall be called; this is that which makes a man actually elected; my meaning is this, though a man were elected before all worlds, though now living in the eſtate of ſinne and death, and damnation, a vile wretched ſinner; he was elected it may be, but not actually elected in himſelf, there was nothing of election in him, there was no image nor ſeale of election ſtamped upon him, nothing of it put forth in him; therefore this is the reaſon, why in Scripture vocation is called election, 1 *Cor.*1.26,27. *You ſee your calling brethren, not many wiſemen after the fleſh, not many mighty, &c. are called, but God hath choſen the fooliſh things of the world to confound the wiſe*; the one is the image and the effect of the other, he puts one for the other, you ſee your calling; how? becauſe God hath choſen the fooliſh and baſe people, and not thoſe that are more noble and excellent; this is the reaſon, for as election is before all times, ſo vocation is in time; it is the electing, or chooſing, or calling of a man out of the world; ſo that vocation and election are very much a kinne the one to the other; it is juſt as Gods decree of creating and creating; the creating of the world was juſt according to the idea he had framed in his decree, ſo the calling of a man is juſt the image and idea of what God had decreed to a party from all eternity; therefore it muſt needs be the firſt work that is wrought upon a man.

Dangerous to erre about our effectual calling

Use 1. This sheweth us why it is such a dangerous thing for any man in the world to mistake his effectual calling, and think he is called of God, when he is not; because it is the first work of all, therefore very dangerous to erre in it! what, to erre in the very first work of all, in the maine and principal, in the very beginning of all the whole workmanship! it is a very grievous thing: The Apostle St. *James*, writing to Christians professing Religion, to take heed they think not they have grace, when they have not; he bids them take heed they do not erre. *Jam.* 1.16. he speaks not there in regard of particulars but in the general it is dangerous to erre in any point; but to erre in such a thing as is of this nature, it is most woeful.

Because this is the foundation.

Reas. 1. Because this is the foundation; now it is a horrible thing in intellectuals, in matters of theory to erre in fundamentals: so it is in practicals; it is an horrible thing for a man to erre in the very foundation of Religion, in the first acquaintance with God, in the very ground and bottom of all; a man had need lay the foundation well, because else the whole building falls; effectual calling is the very ground of a mans going to God, it is the very ground of a mans laying hold upon God, and of the profession of Religion, and all the building must come to nothing, if this be not well laid; God forbid I should go about to shake any man, or call in question any mans Religion, or hope or comfort; I deny not people the professing of Gods name, or the calling upon God, or the coming to the Sacraments, I do not deny them this; but I beseech you, be sure that you have a good foundation for all, for all will come to nothing else; you remember what became of the mans house that was built upon the sands, that had no foundation, *Mat.* 7.26. *When the winds came, and the floods beate upon that house, it fell,* the house came falling down as if it had never been built: so have a care of the foundation, it is a most miserable thing, if the foundation be not well laid.

Because man must often have recourse to it.

Secondly, Because effectual calling is a thing that a man must have a thousand references unto before he die; if he lives, he must every day have a reference to this, a man can do nothing, but he must still have a reference to his effectual calling, he must ever and anon be looking back to this; God hath called me to his glory and vertue; he will be driven to this whether he will or no; it is like a mans evidence, when any wrangling companion shall question his right in his estate, he must have reference to his evidences, and if he find them hardly currant, what a stound will he be put unto, if he find his evidences rotten and unsound, he knows not what course to take: why! effectual calling is that which a child of God must have reference unto all the dayes of his life, from the first estating of him in the Kingdom of God, from the first bringing of him to partake of eternal life: when *David* was in affliction in body and minde, and doubts came upon him thick and threefold, he was faine to have reference to his effectual calling, and that comforted him, *Psal.* 119. 50. *This is my comfort in affliction, for thy Word hath quickened me*, when he was in affliction of conscience, and minde, and body, he began to look back; *i. e.* was when I was dead in sinnes and trespasses, I never looked after God, *but thy Word hath quickened me*; this raised him up, this was his comfort in his affliction, the Lord had called him to his Kingdom, and made him partaker of the work of grace, and this cheared him; had he not had reference to this he could have had no hold; without this a man is as in a wilderness, a lost man: therefore what a feareful thing is it for a man to take himself to be effectually called when he is not? it is as it were to lay a springe for a mans soul, it is as a net for the devil to take a man, and to carry him on in hopes and expectations; and then when he looks back, and sees his bottom and foundation he stands upon is nothing but conceit, this is a miserable thing.

Because it is the beginning of Gods works on the soul.

Thirdly, Because it is the beginning of the works of God; now what a thing is it for a man to strike out of the way at his beginning? if a man have

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a journy to go, if he go out of the way as soon as ever he goes out of doores, he must needs be wide, he had been better have stayed at home; a man were better go out of his way at any time, then at the beginning, if he go ten miles, and then go out of his way, there is some hope; it is not all in vaine, he hath gone ten miles onward of his journy; but for a man to go out of his way, as soone as ever he steps out of doors, he is cast further off, then if he had never stirred a foot; it is an excellent thing when a man begins well, *Gal.* 3.3. *Ye began in the Spirit*, &c. though they struck out of the way afterwards, and yielded to a great deale of carnal doctrine and fleshly propositions, and were a world out of the way, yet this was to great purpose that they began well; St. *Paul* durst not but call them the children of God, he could hardly tell what to make of them; yet he saith, *little children ye have put on Christ*, and done thus and thus, and went out to eternal life in a right manner, therefore God will bring you in againe certainly, you must come againe, you began well, you began in the Spirit; but when a man in his very beginning shall erre, his error was in *principio*, as ever he set out of doors, he went clean contrary, this man hardly ever returnes, nay he had been better never to have stepped forth; when a man steps into a way which seems good to him, commonly that way is death to him; when he hath gone a thousand miles, as he thinks, in the profession of Religion, and hath gotten the apprehension in his own soul to be the child of God, then to lay it down, it goes to the heart of him; he will build an high wall in his own imagination, certainly it is thus; indeed it is better to turne then go forward, but it is the corruption of a mans heart he cannot abide to returne, it will be a shame to him, and there must be such a do, that he is not able to beare it; I do not desire to unsettle any man, if a man hath but his fingers ends to lay hold upon Christ, any truth to hang upon him, let him hang, God for bid I should shake such a one; but if your error be in the beginning, and if you have gone out of the way, you were better to returne, for you will never go right.

Use 2. Here we may see the reason why the Scripture is so urgent to make our calling sure, because this is the first entrance, and admission into Jesus Christ; there is an excellent place, 2 *Pet.* 1.10, 11. *Wherefore the rather brethren give all diligence to make your calling and election sure, for he that doth these things shall never fall*; for so an entrance shall be made unto you, into the everlasting Kingdom of our Lord Jesus Christ; make it sure why? for if you do, you shall never fall; that is not all neither, though this is a great matter, is not this a great matter for a man to be sure never to fall away? but he shall stand and hold out for ever, what a mercy is this? yet this is not all; for saith he, *so shall an entrance be made unto you, into the Kingdom of Jesus Christ*, as who should say, your effectual calling is the very entrance into the Kingdom and glory of Jesus Christ, it is the very first entring into the way of eternal life, if you are assured of this, you are in a faire way, you are in the gates of heaven, you are in an excellent way, if you have made this sure; therefore make that pastlal peradventure, that you were called indeed of God to partake of Jesus Christ.

See why Scripture is so urgent to make out calling sure.

Reas. 1. The reason to urge this, is first, because effectual calling is such a first work, that as God doth it at first, so it stands for all, a man shall never be called more: God doth it once, and will never do it againe; look what God gives a man at first, he gives him once for all, you may see it, *Jud* 1. saith he *I would have you earnestly contend for the faith, which was once delivered to the Saints*; when God did effectually call his Saints, he delivered to them faith, and he delivered it to them then once for all, never to give it to them againe; but then they had it once for all, as it is said of Christ, *he was once offered for all*, Heb 9. So when God doth effectually call a man, he doth give him this call once for all, he gives him faith once for all, and grace once for all; but you

Reas. 1.

will ſay when God gives grace he reneweth it every day, and affoards new helps, and new aſſiſtances; 'tis true, and without this, no man can ſtand without ſupply from God continually, the very elect could not perſevere unto the end; but yet God gives them no new graces, he gives them more of the ſame love to God, and more of the ſame faith, and more of the ſame deſires, and endeavours after goodneſs; but the thing is never to do againe, as Chriſt ſaith to the woman of *Samaria*, 1 *Joh.* 4. 14. *Whoſoever drinketh of the water that I ſhall give him ſhall never thirſt*; when Chriſt brings a man to this well, and gives him the firſt draught, he ſhall never thirſt more, he ſhall never have it to do againe, God doth it once for all? that is, that man that is once effectually called, is never uncalled, if he hath once faith given him, he is never totally deprived of it, it is once delivered to him, for all times afterwards: now this ſhews us, that it concerns us nearly to be aſſured of this, when a man hath done a thing, that can be but once done, it muſt ſtand for all; and the thing is good and neceſſary, would he not be ſure of it? ſuch a thing is effectual calling.

All the promiſes of God, meet in a mans effectual calling

Secondly, Becauſe all the promiſes meet here, as all the ſtreams meet where the fountaine opens its ſelf, ſo all the promiſes of God meet in a mans effectual calling; when God effectually calls a man, he ſaith, take my Son, come unto me, caſt thy ſelf upon me; and be ruled by me, he doth this effectually, and ſaith thus to him; thou ſhalt have my Son, and with him all things, pardon of thy ſins, the peace of a good conſcience; I will give thee power againſt all thy luſts, the gates of hell ſhall not prevaile againſt thee; I will keep thee here in this world *through faith unto ſalvation*, *take my yoak upon thee, and learne of me*, and thou ſhalt have all theſe things, and therefore, *Rev.* 19. 9. *Bleſſed is he that is called to the ſupper of the Lamb*, theſe are the true ſayings of God, as who ſhould ſay, though you may queſtion it, and doubt it, and call it into controverſy, I tell you it is true, theſe are the true ſayings of God, and you may build your ſelf upon it, you are bleſſed if you be once effectually called of God, all the promiſes of God belong unto you, *Acts* 2. 39. *the promiſes belong to you, and to your children, to as many as God ſhall call*; all that are called of God, all the promiſes of God belong unto them; as ſoon as ever Chriſt hath effectually called a man, he opens his liver-veine, and lets out all his heart blood upon him, all belongs to that man, it is like the firſt joyning of hands between man and wife, *with all my goods I thee endow*: when God firſt takes a man out of the world, to live unto him, and ſeek his Kingdom, and labour to pleaſe him, and from this time forward to believe in his name, with all his goods he him endows, he gives him title to eternal life, to all the helps and furtherances, that ever he ſhall need for this life or eternal life, he ſhall have all: now what a needful thing is it, when all the promiſes meet here, as at a fountaine head; here is the ſpring let forth, how needful is it I ſay, that a man ſhould labour that he be effectually called of God; we ſhould look for it every day, and pray to God to have it, and ſtrive to have it appeare unto us, that our calling is ſound: here is the very in-let of all the comforts of the holy Ghoſt, and all the hope that the ſoul can have, here is all the ſatisfaction and content of the ſoul of man; they are beſtowed upon a man, when he is effectually called, there is a way ſet open unto him, that he may have the ſame.

Effectual calling is the firſt point of obedience

Thirdly, Becauſe this is the firſt of all obedience, a man cannot obey God, till he be effectually called; nay, it is not obedience till he be called, if a man ſhould heare Sermons, come to the Sacraments, give to the poore, it is no obedience till a man be effectually called: when once a man is bound apprentice, and his indentures are drawn, his running of errands, and all he doth is ſervice to his Maſter; when thou art bound apprentice to Chriſt, and thy indentures are ſealed, and thou art called to be a ſervant unto him; now all thy

thy works are obedience to him. *Come ſaith Chriſt, learne of me*, &c. *Mat.*11. 28. firſt he would have them come to him, and beare his yoak, and then learn of me; then be meek as I am meek, and humble as I am humble, and then bear my burthen; then it is obedience and you are able to go through, *Faithful is he that hath called you, who will alſo do it*; effectual calling is the fill-horſe of the cart, that bears up the cart, this is the firſt draught; a Painter cannot lay any colour, till the firſt draught be made: this is the very ground of a mans workings; this is the ground of all obedience, of all prayer, and hearing; here is the ground of doing all aright, otherwiſe God will ſay, *what haſt thou to do, to take my name into thy mouth*, unleſſe thou wilt ſubmit to my Covenant and be bound apprentice with me; a man that is yet in his ſins, he hath nothing to do as yet, but to lye at the throne of grace, crying that God would give him a call, for he can do nothing till he is effectually called of God.

Effectual calling is the only means to go forward.

Fourthly, This is the only way to go forward; a man cannot go forward, there is no proceeding unleſſe the beginning be well done, as the Apoſtle ſaith, *Heb.*6.1. *leaving the priaciples of the doctrine of Chriſt, let us go on unto perfection*; as who ſhould ſay, taking it for granted, that you are effectually called of God, that the principals of Religion are laid in your ſouls, let us go on unto perfection, let us wax better and better, and pray to God that we may encreaſe in grace, let us walk in holy and ſincere obedience to all Gods Commandements, let us labour and ſtrive to out-ſtrip our ſelves, and amend our ſelves from day to day; if we have laid the foundation well, if that be firſt well laid, a man may go on to perfection, a man cannot otherwiſe go on well; nay, the further a man goeth on, the more miſchief he pulls upon his ſoul.

Effectual calling the very ground to ſtand faſt upon.

Laſtly, This is the maine ſtud in the houſe, the very ground a man is to ſtand faſt upon; this is the ground to keep a man from falling away, that God hath effectually called him, as the Apoſtle ſaith, 2 *Theſ.* 2. 13,14. *We are bound to give God thanks for you brethren, becauſe God hath from the beginning choſen you to ſalvation, through the ſanctification of the Spirit and belief of the truth, whereunto he called you by our Goſpel, therefore brethren ſtand faſt*; when a man is effectually called, a man may ſay ſtand faſt, otherwiſe he cannot perſevere unto the end.

MATTH. 11. 28.

Come unto me all ye that are weary, and heavy laden, and I will give you reſt.

WE have been large in the opening of effectual calling, and the laſt thing we handled concerning it, was this; that it was the firſt gathering of a man unto Chriſt, the firſt making of a man to come unto Chriſt; it is a mans firſt admiſſion into the eſtate of grace; it is the firſt dawning of the light that ſhineth from above, the firſt coming forth of Gods good will and pleaſure to a man.

Now before I can proceed to the particular parts of effectual calling, I muſt needs take a thing by the way, namely Gods preparatory work, that he doth work as a way hereunto; though it be not the work of ſaving grace, a man may periſh for all that work, unleſs the Lord carry a man further on; yet there is a preparatory work, that God doth work in the ſoul, before he calls a man effectually, the Lord doth prepare a man, by detecting of ſinne, and ſhewing him his miſery by ſinne, and letting him ſee and perceive what a miſerable creature he is in himſelf; and God doth ſtop and ſilence a man before him, and leave him without excuſe, and cut him and hew him down by the law, that he may ſee that he is a dead creature and a damned wretch; before this a man will not come, though God call him never ſo often, he will not here his luſts carry him away, and ſtop his ears, and harden his heart, though he ſeem to come, and ſets divers ſteps to come home, yet he never comes home indeed, till God takes a man down in this faſhion.

Now this is the thing we are to ſpeak of, and we have it in the text, in the which we may obſerve three things: firſt the preparatory work which now we are to ſpeak of, you that are weary, and heavy laden: ſecondly, the call it ſelf, come unto me: thirdly, the benefit of this yielding to this call, I will give you reſt.

There is a preparatory work to effectual calling.

To ſpeak then, firſt of this preparatory work, the Lord brings the law to a man, and laies load upon the ſoul, and makes the ſoul labour, and toile, and ſweat, and makes his heart burſt within him, and he is heavily laden, as if mountaines were upon his back; God layeth load upon the ſoul and then comes effectual calling: ſee what the Apoſtle ſpeaks, *Gal.* 3. 24. the Apoſtle here ſpeaks by his own experience, once we were ſtrangers from Chriſt and abſent from Chriſt: now how did God fetch us home? he ſent the law, the ferula of the law, he ſent the law to arreſt us, and ſchoole us to Chriſt, it was a Schoole-Maſter: I can ſpeak it for my part, it was mine as you may ſee, *Rom.* 7. from the beginning to the 12. *ver.* So the law fetched *Paul* home and ſtruck him dead, and made him ſee what a miſerable and wretched creature he was; it made him ſee he had no hope nor no hold, nothing in the world to truſt to in himſelf, he was a dead man, the law like a ſword ſtabs him at the heart; and ſo it pleaſed the Lord to bring him home to Chriſt, that he might be juſtified by faith: firſt, the *Iſraelites* were ſtung with the fiery Serpents, before they were healed by looking up to the brazen Serpent: firſt our

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first parents saw they were naked, and then came forth the promise of the seed of the woman: so first God convinceth a man of sinne, and then of righteousnes. *Joh* 10.8. first he convinceth a man of his sins, and then shews him where righteousnes is to be had, how he may have righteousnes, and peace of conscience, and be justified before God.

Now for the opening of the point, I will shew you three things: first, that it is thus, God doth first prepare a man, before he calls him effectually. Secondly, the reasons why the Lord doth thus: and Thirdly, the uses.

First, That it is true, the Lord doth prepare a man, before he doth effectually call him, either more or lesse; there must be a worke of the Law one way or other, and to prove this: first, wherefore else are those many texts of Scripture, full of terrours, of sharp arrows, and fierce pellets against sinners? wherefore are these but to terrifie a man, and pull a man down? and that we that are Ministers of God, should fling them against sinners, and the Lord looks that men should tremble. *Amos* 3.6,8. The Lord saith there, *shall a trumpet be blown in a City, and people not be afraid?* &c. and so S. *When the Lyon roars, who will not feare?* all those terrible texts of Scripture, they are the roaring of the Lyon of the tribe of *Judah* against all that go on in sinne; now who would not tremble saith the Prophet? 'tis true many wicked and ungodly men do not tremble at all almost; but some shall tremble, God looks upon some, and they shall tremble at his Word *Isa.* 66 1,2. Proofe 1. from texts full of terror.

Secondly, Because this is the office of the Spirit of God, to be a Spirit of bondage, before he be the Spirit of adoption, he was so to the *Romans*, he was the Spirit of bondage in their hearts, before he was the Spirit of adoption, to make them cry Abba Father, *Rom.*8. 5. *You have not received again the Spirit of bondage to feare*, you did receive it once, but you have not received it againe; but now you have received, *the Spirit of adoption, whereby you cry, Abba Father.* Now to deny this doctrine, is to deny the maine office of the Spirit, which is dangerous, for every man naturally is a bedlam: now how are bedlams tamed? they are beaten and whipt, and kept under till they come to themselves: so the Lord deals with a man as with a bedlam: he comes with the Spirit of bondage, flinging in slavish terrours and fears, and what a miserable creature he is, this sin and the other sinne, and the wrath of God is come out against him; the Spirit takes a man down from day to day, and undermines him and breaks his stomack; and then afterwards when he hath wrought that work, he comes to be the Spirit of adoption, to teach him to cry Abba Father. From the Spirits office.

Thirdly, Because the Gospels turne is not come, till the Law hath done his part; this was the method that Christ was anointed to observe in his Ministery, he would first have a man bruised and broken, and captivated, and blind, and poore, and in misery, and then he preacheth the Gospel to him, as you may see, *Luk* 4. 19. The Spirit of the Lord hath anointed me to this order, saith he; it is an excellent place for this purpose, to stop the mouthes of those that hope there is an easier way; he will preach the Gospel, and liberty, and comfort, and enlargement; but he will have a broken heart first, and a tender Spirit first. 3 Because the Gospel follows the law.

Fourthly, You may see an expresse place of our Saviour Christ, that he came to save that which was lost: first a man shall be in a lost estate, and he shall be in a wilderness, and he shall have his sinnes discovered, and his misery, and then the Lord comes to those that he hath a minde to do good unto, *Mat.*9.12,13 saith he, *They that are whole need not the Physitian, but they that are sick*, he means to deale with a man as a Physitian, a man must be sick before he comes to him, the Physitian gives Physick to none till they be sick: now till a man is sick of his sinnes, till they are the diseases of his soul, till he is 4 From Christs order in coming.

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in torments and miſery, the Lord Jeſus ſaith, he will not be his Phyſician.

5 From Gods working with believers after groſſe ſins.

Fifthly, Becauſe God doth ſee it fitting to deale thus with his converted ones when they fall into ſome foule ſinne, and groſſe iniquity, the Lord is pleaſed to go this way to work, even towards his own converted ones, when they ſinne, not onely through invincible infirmities, and through temptation; but when they grow ſtubborn, when they fall into ſome horrible iniquity, the Lord doth uſe to go even legally to work with them, though they lie under grace; therefore much more towards thoſe that never yet were under grace, that never had any free Spirit, that never had any part of an ingenuous nature, that were never yet wrought to be led by the faire means of grace; if God work ſo with thoſe that he hath given in ſome meaſure his grace, and given in ſome meaſure a portion of his free Spirit unto; if when they ſinne, and ſinne foully, it is not all the promiſe of the Goſpel, all the covenant of Grace, that will raiſe them up againe, and make them walk before God with holineſs, and zeale, and fervency; then much more will he deale thus with thoſe that never had any grace at all: Thus *David* cryeth out, thy fears have got hold upon me, and *Pſal.*28.4. his ſinnes were as an heavy burthen unto him, too heavy for him to beare; he did not onely ſet his ſinnes before him, they were not onely the objects before his eyes; ſo they are to a man that walks in the comforts of the Spirit; they are before his eyes, every man that walks in obedience, he hath his ſinnes before him at times to humble him, and keep him low, and make him ſtill hang upon Chriſt, and depend upon him, and eſteem Chriſt precious to you that believe Chriſt is precious, 2 *Pet.*4.5. But now he ſets them before them, not only as objects, but layeth them as loads upon their backs, that their ſins ſhall not only be ſeen, but felt by them: now this is a legal work, when any part of a mans ſinnes and miſery lyes upon his ſoul and conſcience; 'tis true, God never ſhews ſinne to the utmoſt to his people, he never layeth all the load; if God ſhould ſtirre up all the ſtink of uncleanneſs that is in his people; if God ſhould diſcover to them all the ugly looks of their ſinnes, they were not able to beare it: As a good man ſaid, when I ſee my ſelf, ſaith he, it is an intollerable horror to me, it makes my very fleſh to ſhiver and my ſoul to quake, to think what I am in my ſelf. Nay, if God ſhould lay all the burden of ſinne upon the ſoul, the children of God their Spirits would faile, they were not able to ſubſiſt under it; but thus farre the Lord reveals their ſinnes, and layeth load upon them, to break their hearts, and rend the kall of their ſpirits, to tame, and pull them to him, to bring them under, and to make them beare his yoake.

6 From Scripture examples.

Laſtly, Becauſe, whereſoever the Scripture doth ſpeak at large, and profeſſedly of any mans converſation; we do not read of any converſation, but it was after this manner, by revealing their miſery in themſelves, and charging their ſinnes upon their ſouls: Thus the Lord dealt with *Manaſſes*, he did mightily afflict him, he opened his eyes by outward afflictions, and then charged his miſery upon his ſoul: Thus the Lord dealt with *Ephraim*, as with an untamed heifer, and then he cryed out, *Convert me O Lord, and I ſhall be converted*, Jer.31.18. And thus the Lord dealt with the woman in the Goſpel, that waſhed his feet with her tears; you muſt think it was not ordinary ſorrow that could make her tears trickle down in ſuch plentiful manner as to waſh his feet; thus it was with her before ſhe had the pardon of her ſinnes; and thus it was with *Peters* hearers; he told them, that they were the murtherers of the Lord Jeſus, and then they were pricked in their hearts; before he did preach the Goſpel, and bid them repent evangelically: Thus did *John* the Baptiſt deale; firſt, he comes with the axe and hews at them, and layes at the root of the tree, and then he tells them of Chriſt, *there comes one after me, that is more worthy then I*, &c. Firſt, he did lay about him to detect their miſery

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and reveale to their wretched estate, and then at the last he preached the Gospel and pierced in oyle: So it was with *Paul*, the Lord made it appeare that he fought against heaven, and persecuted the Lord Jesus Christ and he laid him flat upon his face; nay, he smote him with blindnesse, and sent him crying and raving, and made him glad to go to their houses, whom before he had persecuted and scorned; and afterwards he told him that he was a chosen vessel: so the Lord dealt with the jaylor, he rent, and tore him, and burnt him in pieces and all the devils in hell were about him; and afterwards he saith, *Believe on the Lord Jesus Christ, and thou shalt be saved*, Act. 16.26.

But you will say there are some in Scripture are related not to have any such work, *Lidia* she heard *Paul* preach, and the Lord opened her heart at first, and was a convert presently, *Act.* 6.14. So it was with *Cornelius*, and his company, *He stretched his mouth, and preached to them, and while he yet spake the holy Ghost fell on them all*, Act. 10.24. Therefore it seems all mens conversions, and calling home, are not ushered by this legal work.

I answer, This is a poore Argument, that because the Scripture doth not say, this work of the Law did not go before, therefore it did not go before: a man cannot make such an inference, because the Scripture doth not repeate it, it is sufficient that the Scripture hath related it in other places, how the Lord brings his people home, and what method he useth in doing them good: and he useth the work of the Law, and then of the Gospel, the Lord sets it down in other places, and therefore though he omits it here, it doth not follow there was no such thing in *Lidia* and *Cornelius*, and I will prove there was in both places, that there was a preparatory work in *Lidia*, is plaine by two Arguments, for the Scripture sheweth that before this evangelical work came, she was a worshipper of God before, noting there was something went before this opening of her heart; there was a work of the Law before for this was the first work of the Gospel, when God opened her heart: another Argument is in the 13 *ver.* where it is said, that *Lidia* before she heard this Sermon, resorted to *Paul* to the Rivers side to pray; therefore it is a plaine sign that she was wrought upon by a preparatory work, before *Paul* converted her, and wrought upon her by the Gospel: And then for *Cornelius* and his friends, for *Cornelius* himself; it is a plaine case, that he was wrought upon before the Holy Ghost fell upon him; for in the beginning of the Chapter, it is said he was a devout man, one that called upon God, and set times apart, extraordinarily to seek God, before the Holy Ghost fell upon him, and no question it was so with his kinsfolks; for whom did he call to meet with *Peter* at this Sermon, but those that he had been conversant with? therefore it is likely, they were wrought upon before as well as *Cornelius*, otherwise he would have had little hope to get them thither: well then, the first thing we have proved that God doth thus prepare his people legally, before he doth effectually call them.

Now we come to the second thing: why God thus? and the first Reason is, because God will declare and shew forth his justice; for as God did shew forth his justice in the Redemption of his people; so he will also in the application of this Redemption, shew some part of his justice; in the Redemption of the World he poured forth the full viols of it, he required full satisfaction of the Lord Jesus, now he will not let justice be utterly swallowed up of mercy when he comes to apply this, but justice shall shew his face, and they shall come to see what Christ hath done for them; and miseries he hath waded through for a man, he shall see that God is a just and righteous God, that hates sinne, and abhors iniquity: what a consuming fire he is against them that disobey him; the Lord makes his justice appeare in the application of Redemption: you see how he takes up his people upon Mount *Ebal*, and delivers the curses of the Law, and makes his own people to say Amen, and subscribe

ſcribe to them, *Deut.*27.26. Here he delivers the curſes, and makes proclamation of his juſtice; and ſaith he, I will have all the people ſay Amen; he will have all lye a bleeding under this curſe; and marke what *Moſes* ſaith in the firſt verſe of the next Chapter, *it ſhall come to paſſe, if thou wilt hearken to the voyce of the Lord, he will ſet thee up above all nations*; here comes in a fine Sunſhiny day afterwards; the Lord will have his people ſee his juſtice, and what it is to be delivered from ſinne; the Lord will make them ſee that he is a juſt and righteous God, and that there is no ſinning againſt him, there is no living in his ſight, no entring into his Kingdom without righteouſneſs, I muſt be a new creature, elſe I ſhall be conſumed; he chargeth theſe things upon the ſoul, and that ſoundly too; becauſe now he will lay down the foundation of a godly life, the ſoul ſhall have need of this point as long as he lives, to remember that God is a righteous God; he hath found him to be a juſt God againſt ſinne, though he be a gracious and merciful God to them that truly repent, and ſet themſelves to obey his Name: yet the ſoul ſeeth there is no living in ſinne, no following after a mans own luſts, and the ſoul never loſeth this; for though the ſoul many times, through temptations may be carried away, yet he ſhall never be under that former blindneſs he was in; never ſo ignorant of God; never think ſo meanly and ignominiouſly of God as he did in his unregeneracy; he ſtill knows that God is a ſevere God, and there is no expecting of mercy at his hands, without holineſſe and righteouſneſs; if God ſhould ſmother up the work all at firſt, juſtice would not be ſeen: as we ſee it is among men; ſuppoſe a baſe fellow hath wronged a noble man, may be the noble man means to pardon him; but yet he will have him ſmart for it, and feele and know what it is to diſpleaſe and wrong, and impeach ſuch a great man as he. So if the Lord ſhould ſmother up the buſineſs preſently, as ſoon as ever he ſends the word to a man preſently convert a man and pardon him, and give him true and ſaving faith, juſtice would not be ſeen; and therefore the Lord firſt tramples upon a mans neck, and ſhews him his filthineſs, and caſts him out of the Camp; as the Lord ſaid concerning *Miriam*, ſhe is unclean, carry her out of the Camp; ſo the Lord flings a perſon forth like a curſed damned creature, as if he would take him by the heeles, and fling him down to hell, and never look upon him, and then he takes him in; thus the Lord tells his people, *Iſa.*45.21. *There is none but me, a juſt God and a Saviour*: firſt, he makes them ſee that he is a juſt God, and then he makes them ſee that he is their Saviour and Redeemer; and notwithſtanding his juſtice and ſeverity againſt ſinne and iniquity, yet he will give his grace and mercy to them that repent, and humble themſelves under his hand.

1. To ſweeten mercy

Secondly, The Lord doth this, becauſe he would ſweeten his mercy to the ſoul, as you may ſee how he dealt with the Prophets widow; he let her creditors arreſt her firſt, and ſeize upon her two ſons for bondmen, and then he wrought a wonder for her, 2 *King.*4.1. now this mercy was ſweet, and came in due ſeaſon; *I was in miſery, and the Lord helped me*, ſaith *David*; as who ſhould ſay, it came in a time when I had need of it: The Lord deales, as it is reported King *James* did at the beginning of his reign, when ſome of his Nobles had been offenders, he let the law proceed againſt them, till they were brought to the ſcaffold, and their heads laid upon the block, and then ſent a pardon, and now a pardon was acceptable indeed. So the Lord deales with his people, he lets the law looſe upon the ſoul, yea, and the devil too, many times, and he rends them, and teares them as a Lyon, and lets them look when they ſhall periſh, and layes their heads upon the block, and then ſends hope of a pardon, and forgiveneſs of ſinnes: what a ſweet ſtaying of *Abrahams* hand was that, when the knife was juſt ready to be ſtuck in *Iſaacks* throat? ſo when the knife of Juſtice is ready to be ſtuck into a mans throat, and he is ready to periſh for ever; now mercy will be ſweet mercy, now it will be mercy indeed,

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This is the time of love, ſaith God, Ezek. 16. 8. When God had laid his people a bleeding in their goare blood, now he paſſeth by, and ſaith, *This is a time of love*; he laid them in their blood and filthineſſe, he laid them vile and miſerable in themſelves, and now ſaith he is the time of love. Now the mountaines drop with ſweet wine, as the Prophet ſpeaks, what is the reaſon that people do not taſte any ſweetneſſe in the Goſpel, and Sacraments, and Ordinances of Chriſt? Alas, they were never ſenſible of their ſinnes, therefore the Lord doth thus to make his mercy ſweet to his people, that they may prize it, and eſteeme it, and make good account of it from day to day.

Thirdly, the Lord doth this, that he may fetch his people home to the Lord Jeſus Chriſt; for before they will not come to God, they will not come at him, as the Prophet ſpeaks, but when they are in the Margent of Hell ready to periſh, and have no hope to hold to, nothing to truſt to, they are quite and cleane at a loſs, and know not whither to go; now this makes them come home: as it is ſaid of *Abſolom*, he ſent once to *Joab*, but he would not come to him; yea, twice and he would not come; but when he ſet his Barley field on fire, then he came. So the Lord ſets his peoples hearts on fire, he fires their conſciences, and their very bowels, and makes their ſoules ake within them, for want of mercy, and grace, and favour, for want of power againſt their ſinnes, for want of Gods helping and aſſiſting of them from day to day, and this makes them glad to come home to him. You know how long it was before the woman in the Goſpel would come to Chriſt, ſhe was ſick twelve years and had ſpent all her living upon the Phyſicians and could have no help, now ſhe came to Chriſt when ſhe was quite ſpent, and her patience was come to the utmoſt, ſhe was a dead woman if ſhe came not to Chriſt, all the Phyſicians could not help her, now ſhe comes home to Chriſt; As it was with *Agur* when he ſaw his brutiſhneſſe, this drave him to *Ithiel* and *Ucal*, Prov. 30. 1, 2. that is, to the Lord Jeſus Chriſt, as it is with a Coney when ſhe is perſued by a Dogge, then ſhe runnes to her burrough; When *Naomi* was bereft of Husband, Children, Meanes, and Maintenance, and heares there is plenty in *Iſrael*, ſhe returns preſently; ſhe might have gone long before but ſhe wanted a ſcourge and whip to ſend her home, but when ſhe had loſt all, and was ready to ſink, and heard good tidings from *Bethlehem*, now ſhe makes ſpeed thither preſently: as the Lord ſpeaks, *Hoſ.* 2. 6. *I will hedge her wayes with thornes*; how doth the Lord make the poore Church here come home to him, that was her husband and beloved, from whom ſhe was gone a whoring? God takes this courſe, he *hedgeth her wayes with thornes*, ſhe would have reſts, and friends, and comforts, and ſomething to hang upon, but God knocks her off from all, and now ſhe will returne to her husband again; ſo the Lord to make his people ſtoop to his yoake, he ſhews them their miſery, and worries them, and wearies them, that they can hold out no longer, and then down go their bucklers, and now, ſpeak Lord, thy ſervants hear, now they are willing to hear him.

3. That he may bring men home to Chriſt.

Fourthly, God doth it that he may weane his people from ſinne, and take off their hearts from their own wayes: for a man is marvellous eager of ſinne by nature, and will not let it go, and will not part with it by no meanes, his heart is ſet upon his luſts, and he will have them, though he hath hell and damnation with them; when the Lord calls upon them to walk in his wayes, they ſay they will not walk therein, *Jer.* 6. 16. People will not be diligent in prayer and hold cloſe to God, they will not be ſtrict in their wayes as the preciſeneſſe of the Goſpel teacheth them, now the Lord breaks in upon them in this faſhion, and makes them willing As a man deales with a young horſe or colt, when a man would tame a colt that is luſty, and head-ſtrong, and violent, he carries him out may be, and makes him apprehend in his fancy, that he will ride him againſt ſtone-walls, and carries him, may be, into Quagmires, and Muds,

4. To wean men from ſin.

and rotten Fennes, and there he makes him go, and ſpurs him, and beats him, and raines him, and ſnafles him, and thus he breakes his ſtomack, and at laſt he will beare the ſaddle, and carry a man quietly; ſo the Lord Jeſus doth with a poor creature, he caſts off the bonds of Chriſt, and though the truth begins to work upon his conſcience, he throwes out the arrow againe, and heales himſelf with vaine healings; now the Lord breakes a mans heart, and opens a peep-hole into hell, as though he would throw him in quick thither, and ſhews him his miſery to the life, and to the quick, and ſo makes them come off; as the Lord dealt with *Moſes* when he would make him circumcife his ſonne, he was loath to diſpleaſe his wife, ſhe was againſt it, being a *Midianitiſh* woman, and he was loath to have her ill-will, and therefore deferred it, now what courſe took God with him, the Lord met him, and would have ſlaine him; the Lord made as though he were his enemy, and would ſlay him; and now he was willing to do it; ſo the Lord deals with a ſtubborne ſoul if it belongs to him, he will overcome his heart, and make him let fall his ſinnes, he will make as though he would ſlay him, he will make him a weary of keeping his lufts, before he hath done with him: The Lord deales in this caſe as he dealt with the Philiſtins, they would not ſend home the Arke, what courſe did he take to make them ſend it home, and ſend it home in pomp, and great reſpect: God did fling down Dagon which was their chief Idoll, and the Lord ſmote them with *Emerods*. And now they think with themſelves, let us ſend home the Arke of the Lord, and how ſhall we ſend it home? Let us provide golden Mice and Emerods, they ſent it home with coſt and offerings; So the Lord deals with thoſe that belong to him, he tires them in their own ways, and makes them willing to come out at laſt.

5. To knock us off from any thing elſe.

Laſtly, the Lord doth it to knock his people quite and cleane off from all; every man naturally hangs upon ſomething, and above all hangs upon his good works, and good prayers, and performances, and this keeps his heart from ſeeing what a miſerable creature he is, this keeps him from mourning, and zeal, and fervency, and all this while that he hangs upon theſe, his heart is hard'ned, he will never ſtoop and yield to God; now, when the Lord means to do a man good, he knocks him quite off, and plucks out of his hands all his works, and makes him let all go; not that he ceaſeth to work, but as the Apoſtle ſpeaks, *Rom* 4. 14. He makes him as a man that worketh not, not as though he worketh not, for there is no carnal man works more then this poor ſoul in this eſtate, he keeps a great deal of ſtir to find out mercy, and obtaine grace from God; there is none that mournes and laments more, and goes to Sermons more, but yet he is no worker now, he is faine to go to his father, to him that juſtifies the ungodly, all his wayes are loathſome and abominable, he ſeeth nothing to truſt upon, but is driven to him that juſtifies the ungodly; he ſees he is a vile wretched creature, he ſees no worth, no reaſon why God ſhould look upon him, he is now pennileſſe, and worthleſſe, and miſerable in himſelf, the Lord makes him a very bankrout, he thought he was a rich Merchant, but now he makes him a very bankrout, and makes him appeare to be naked.

Uſe. 1. To reprove Dawbers.

Firſt, here all Dawbers are to be reproved that preach nothing but mercy, and the promiſes of the Goſpel, many love alife to be upon ſuch theames, O ſay they, the promiſes are beſt to humble a man, and bring him out of his ſins, whom ſhall we believe, God or man? This not the way, *Ezek.* 13. 22. the text ſaith, *Ye have ſtrengthened the hands of the wicked, that he ſhould not turne from his wicked wayes, by promiſing him life*: When a man preacheth the promiſe of God before wicked and ungodly men, this hardens their hearts, and ſtrengthens them that they will not returne from their wicked wayes, becauſe the promiſes are propounded to them, and the Miniſter makes no diſtinction between the precious and the vile, this ſtrengthens them in their ſinnes, and

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makes them think they are not so vile, but they hope they are in a good case for all this, therefore Saint *Austine* calls such men *desolatores*, not *consolatores*; such work desolation in their hearers, and no sound consolation; such Ministers as make their Sermons to be pillowes under peoples elbowes, they make themselves guilty of the peoples blood, and their souls shall be required at their hands, they are the cause of peoples miscarriage, when a Minister thinks to do people good, by crying peace, peace, when the Prophet saith there is no peace to the wicked, this rather drives people further off from God, may be it may make them seeme outward professors, but it will never make them sound in the faith; *rebuke them sharply*, saith the Apostle, *that they may be sound in the faith*, Tit. 1. 13. sharp rebuking the powerful delivering of the Law and Gospel is the meanes to make men sound in the faith, the more humble a man is made to be, the more faith he comes to have; our Saviour saith of the Centurion, he had not found the like faith in *Israel*, how came this? the text shewes plainly, that we shall hardly heare of a man so humble in an age as he was, he did even grudge to think that Christ should come into his house, he thought he was unworthy that Christ should come under his roofe, though he were in the dayes of his humiliation, in the forme of a servant, his heart was employed and brought low, he had no hope in himself, all the worth he saw was in Christ, this helps a man to the more faith, the more a man is emplyed, the more may be poured in. Wherefore serve all those texts in Scripture? *The wrath of God is revealed from Heaven against all unrighteousnesse, tribulation, and anguish shall be upon the soul of every one that doth evill, flesh and blood can never enter into the Kingdome of God, that which is borne of the flesh is flesh*, and such a one can never please God while the world stands: Wherefore serve all these texts of Scripture when Gods flings balls of fire upon men that live in their wicked wayes? Why do we not open them and presse them upon mens consciences? Why do we not apply them to those to whom they belong, are they not in the Bible? were the Prophets fooles? were the Holy Penmen of the Scripture mistaken in putting such texts into the Bible? If they be there they ought to be uttered and applied, and if they be to be applied, to whom, but to those to whom they belong? Then such persons had need to look to themselves, and we that are Ministers, woe unto us if we do not preach terrour to whom terrour belongs, as well as mercy to whom mercy belongs: but you will say, are not we Ministers of the Gospel? 'tis true, and so was Christ, yet mark what he saith, repent and then believe, first he discovers their miserable conditions, and breaks their hearts, and then bids them lay hold upon the Gospel of peace, this is the Method that we that are the Ministers of God should take, first wound, and then heale, first lance, and then bind up, first detect mens sinnes, and shew them their miseries, and then shew them a remedy: first let them see what they are, and then see how they may be better.

Then you must be content to let us go up upon Mount *Eball* and pronounce the curses of God upon those that go on in their sinnes, you must be content to have your estates and conditions ripped up, be not ready to be snappish and murmuring against the revelation of the Law, and the opening of the hellish sink of sin that is in your hearts, be you willing to hear it and let us do it; 'tis true, we must be ready to poure in Oyle into every bruised spirit; but first we must come with the hammer of the Law to breake and then bind up, let me tell you, as many as go on in your sins, and are yet without Christ, let me tell you what your condition is, be it known from the Lord whatsoever you may think, you are *in the gall of bitternesse, and in the bond of iniquity*, hell is moved for your coming, and the pit is digged for such as you are; you are under the wrath of heaven, and though God be gracious and full of mercy yet he will never save those that disobey him and stand out against

Use. 2. Be content to heare the curses of the Law preached.

his Holy and Heavenly Word; though Chriſt died for ſinners, yet he is a ſtumbling block and a rock of offence to thoſe that are diſobedient and ſtumble at the Word, 1 *Pet.* 2. 8 Whatſoever you may think of your ſelves and do not think of theſe things, but ſuffer the world and your pleaſures to take up your mindes, think of it, what a woefull caſe you are in, know that the great God of Heaven and Earth hath bitter things againſt you, and you ſhall heare it with both eares when it is too late; there is no mercy but for them that repent and forſake their ſins, there is no Kingdome of Heaven for you, you have no hope, the Devils and you have one hope. What turned ſo many Angels of Heaven into Hell? was it not ſin? you have that very ſin upon you, you do not ſee your miſery, but if your eyes were open and would but heare what God ſaith, you would loath your ſelves in duſt and aſhes, and your knees would knock together for anguiſh of heart. What no converſion yet, no new creatures yet? then no Chriſt, no Heaven, no Happineſs: what a woful thing is this? I beſeech you think of it, and apply it, and tell your ſoules, either ſin muſt down, or elſe no Heaven to be looked for; either I muſt be an holy man, either God will give me grace and holineſſe here, or elſe I ſhall never ſee his face with comfort hereafter; either I muſt have my life changed, and my converſation made ſpiritual and godly by Jeſus Chriſt, or elſe I do but deceive my own ſoul to think of any happineſſe; this is certaine, therefore do not think lightly of any ſin, there is no ſin ſo ſmall but is able to damn thy ſoul unleſſe thou embrace the Goſpel and the Kingdome of God. If it were poſſible that thou never hadſt ſinned but one ſin, that one ſin will damn thee, unleſſe thou be a new creature, and by Faith embrace the Son of God, thou canſt not be ſaved; there is no ſin ſo ſmall, but the wrath of God from Heaven is revealed againſt it; if people did but ſee their ſins like ſo many Devils, if they did but once ſee theſe Cockatrices ſtings, if people were but affected with their eſtates and conditions, ſomething might be ſaid, but unleſs mens ſins be laid before their eyes, and charged upon their ſouls, what hope have we to do them any good?

Uſe. 3. To comfort thoſe that have had this work of the Law on them.

Thirdly, this is for comfort to thoſe that are humbled, ſuch as have had the Law come unto them, and hath knocked them off, that they have nothing to truſt to, and they ſee what miſerable creatures they are; look up and hear what the Goſpel ſaith, the Goſpel of God ſheweth mercy freely to be had, and delivers promiſes freely to be apprehended, and doth proffer eternal life without money or moneys worth, though a man be never ſo vile and wretched; if you ſee your miſery, you have *Davids* own argument, go and uſe it, *Pſal.* 25. 16. *Have mercy upon me O Lord, for I am deſolate and afflicted*; all the Saints of God have no other argument but this, in begging of mercy, as who ſhould ſay, I am a miſerable creature, no grounds whereupon to expect any mercy, I am a deſolate, afflicted, undone man in my ſelf, all my hope is in thee; go to God, and lie at his gate, and plead this argument, ſubmitting to the Goſpel, *Have mercy on me O Lord, for I am deſolate and afflicted*: and here now comes in effectual calling, when the Law hath ſhewed a man his wretched eſtate, and his blindneſs, and nakedneſs, and captivity, if the Lord do mean any mercy to a man, here comes in his effectual calling.

2 THES. 2. 14.

Whereunto he called you by our Goſpel to the obtaining of the glory of the Lord Jeſus Chriſt.

I Have ſpoken already of the prepatory work that goes before Effectual Calling, the next thing I am to ſpeake of, is the parts of Effectual Calling, and they are two. Two parts of effectual calling.

First, the offering of Chriſt and his merits, the objective propounding of Chriſt and his benefits, when Chriſt comes and offers himſelf to a man in the Goſpel, *he came to his own*, John 1. 11. *but his own received him not*, he came and offered himſelf to them, *I am the way, the truth and the light*, I am the Meſſias, and the Saviour of the world, and I have eternal life, and here I am, take me, and all with me; this is the firſt thing in Effectual Calling, the objective propounding of Chriſt to a man. 1. Offering of Chriſt.

The ſecond thing is the receiving of Chriſt, not only the offering of Chriſt to a man, for ſo he offers himſelf to thoſe that are not of God, even to all, but in Effectual Calling, as there is an offer on Gods ſide, ſo there is a reflection on Gods ſide; *as many as received him, &c.* John 1. 12. *they received him*, theſe two now make up Effectual Calling, the offering of Chriſt and the receiving of him, when Chriſt calls a man to him, and he anſwers to his call; thus you ſee the parts of Effectual Calling. 2. The receiving of Chriſt.

First to ſpeak of the firſt, the objective propounding of Chriſt and all the things of Chriſt to a man, and this hath two degrees like the morning light that hath two parts, the dawning of the day, and the Sunnes ariſing; ſo there are two parts in this objective propounding of Chriſt to the ſoul, the firſt is that general propounding of him to every creature; now the ſoul thinks what to every creature, then it is propounded to me as well as to any body elſe; but the effectualneſs of this call is, that it breeds the ſeeds of grace in a man, it breeds ſaving deſires, and ſaving longings, and ſaving, and kindly mournings for the want of this ſweet good, when it ſees ſuch an excellent good, and a poſſibility of it, and that it is propounded to every creature, then the ſoule thinks I may be one as well as any body elſe, and ſo the ſoul longs after it. Two parts of degrees of Chriſt. 1. General.

The ſecond thing is the perſonal propounding of this to thoſe that have theſe ſeeds of Grace; the firſt was general, to one as well as to another, but now this is to this mans perſon rather then to any body elſe; and now the ſoul begins to think ſeriouſly this propoſition is to me, this tender is to me; I hunger, and thirſt, and long, and therefore this belongs to me, and the effectualneſſe of this call is to make the ſoul come to Chriſt, and caſt himſelfe upon him by faith; theſe are the parts of propounding of Chriſt, and both theſe are twofold; the firſt is the external part of it by the Word, the other the internal part of it by the Spirit. Now we are to ſpeak of the firſt of theſe, how the Word works this general call, and for this I have choſen this text, *Whereunto he hath called you by our Goſpel, &c.* For the coherence of theſe words in the former verſes, the Apoſtle had told the *Theſſalonians* of a woful falling away that ſhould be among all viſible Churches in the whole world almoſt, that there 2. Perſonal. 2. Both, 1. External. 2. Internal.

there ſhould be a general defection, unleſſe of Gods Elect, and they ſhould have fearful declinings, and he ſheweth that the power of the Devil and his inſtruments ſhould be the cauſe of this falling away, he ſhould come with ſtrong deluſions, and then the juſt cauſe why God doth ſuffer the Devil and his imps to bring this about, *that all they might be damned that beleeved not the truth, but had pleaſure in unrighteouſneſſe*; the Lord would have them damned, and therefore he would ſuffer the Devil to work Apoſtacy, and declining to them. Now this is a fearful thing, and therefore in the next place he comes to comfort the Theſſalonians, for they for their part, the godly amongſt them need not to be diſmayed for fear of falling away, as if they ſhould not hold out, but he would have them encouraged that they ſhall ſtand out for ever, and he comforts them by two Arguments: Firſt, by Gods predeſtination of them to life from all eternity, God hath choſen you to Salvation from the beginning; and then he laies down the meanes God had appointed for the attaining this ſalvation, and that was through Sanctification in the Spirit, as who ſhould ſay, 'tis true, there ſhall be ſuch a falling away, but you that are godly need not be dejected, for God hath choſen you from all eternity, and therefore will ſanctifie you, and keep you through his mighty power unto ſalvation, that you ſhall not fall away. The ſecond Argument is their Effectual Calling, that is in the text, *Whereunto he hath called you by our Goſpel*, &c. as who ſhould ſay, the Lord hath given you a pledge that you ſhall never fall away finally, for it is plaine that God hath choſen you, and he hath given a pledge of his Election, for he hath called you, therefore be of good cheare. Well then in the words of the text you may conſider theſe four things.

Firſt, Effectual Calling, *he called you.*

Secondly, the meanes whereby he hath wrought this in you, namely, *the Goſpel.*

Thirdly, the tearme whereunto he called them, noted in this word *hereunto*, which if you look into the former verſe was *unto Salvation.*

Fourthly, what this ſalvation is, it is a moſt admirable incomparable thing, no tongue is able to ſpeak it; Oh ſaith he, *It is to the attaining of the glory of the Lord Jeſus Chriſt*, the very ſame glory that the Lord Jeſus Chriſt was advanced to, you have part and communion therein. Now three of theſe points I lay aſide, the point that ſerves our turn is the ſecond, *he called you by our Goſpell.*

Doct. The Goſpel or general tender of grace, is that by which God calls men home.

That the thing that calls Gods people home, it is the General tender of grace, indifferently to any man without exception, whoſoever will have it, that is, the Goſpel. When Chriſt ſhould call *Nicodemus*, after he had convinced him of his blindneſſe, and curſed eſtate, and made him ſee he was a fool in all the things of God; now he gives him a call, and how doth he call him? it was even this general tender, *John* 3. 14, 15. *As Moſes lifted up the Serpent in the Wilderneſſe, ſo muſt the Son of man be lifted up, that whoſoever believeth in him, ſhould not periſh, but have eternal life*: As who ſhould ſay, I bring an indifferent doctrine, I propound it to all creatures, and thou maiſt have a part in it as well as any other; *Whoſoever believes ſhall not periſh*, if thou haſt a heart to believe and come unto me, thou ſhalt not periſh, but have ſalvation. So when our Saviour ſent his Diſciples to call his Elect throughout the world, mark what directions he gave them, he calls people with a general call, *Whoſoever will, let him take of the water life*; whoſoever hath a minde to be ſaved, to know God, and have Communion with him, and be united to him; whoſoever hath a minde to theſe things, tell him I am for him, he proclaimes it over the whole world, tell every creature in the whole world, *He that believeth, and is baptized ſhall be ſaved*; here is no exception put in, but preach the Goſpel to every creature; tell every creature what I have done for the ſins of the

world

world; and how I have opened the Kingdome to whomſoever will enter; thus God calls his people, his Miniſters go up and down and tell them they may have pardon, and grace, and righteouſneſſe for nothing, come and buy without money, though you cannot give a farthing token for it, but be poor, and miſerable, and curſed creatures; Come, here it is, wine, and milk, and bread, and all without money, you ſhall have it for taking and carrying away, ſo *Rev.* 22. 7. *Whoſoever will, let him take of the water of life freely*, it is a *quicunque vult*, there is none exempted, if any man will he may be ſaved, if he have a will, a minde, a heart to it, he may have ſalvation.

Now here be three things I would ſhew unto you; firſt, what this general tender is, whereby God effectually calls his people. Secondly, why it is by a general tender. Thirdly, the uſes.

Firſt, what is this general tender of Chriſt and grace to every creature that hath a minde to it? and it is this, that Chriſt is the only alſufficient meanes to make a man happy; that whereas he is out with his Maker, he alone can ſet him in again; though he be under a thouſand miſeries in this life, and under a thouſand eternal miſeries in the life to come; there is in Chriſt an alſufficiency to make a man happy, God is the fountaine of all goodneſſe, and till his goodneſſe is opened in Chriſt Jeſus, this is that ſame general thing, as *Paul* ſaith, *1 Cor.* 1. 23, 24. *We preach Chriſt crucified unto thoſe that are called the power and wiſdome of God*; as who ſhould ſay, this is the thing we go up and down every where preaching, that Chriſt was crucified for the ſinnes of the world, and hath power to ſave any man that comes to him; it was the wiſdome of God, he found out this meanes; it was an impoſſibility in the wiſdome of men and Angels, how man ſhould be ſaved, the Wiſdome of God hath found out the Lord Jeſus Chriſt to be the meanes, and he is the power of God to ſave any man that believes, and whereſoever we come we preach this Doctrine. So again you may ſee, *Heb.* 7. 24, 25. *This man hath an unchangable Prieſthood, for he is able to ſave to the utmoſt all thoſe that come unto him, &c.*. As who ſhould ſay, he is a publick Saviour, he is not onely able to ſave theſe and theſe, but all that come unto him, he is able to ſave them to the utmoſt; whoſoever you are, though you be never ſo wretched, and reprobate to every good work, though never ſo foule, and all the nitre in the world cannot cleanſe you, never ſo ſtubborne and all the meanes and Ordinances you have enjoyed have not tamed you: why, yet here is a Saviour for you, he is able to ſave you to the utmoſt, though you be never ſo out with God; and though God be never ſo much diſpleaſed with your ſinful courſes, and all the Angels and all the world cannot take away Gods wrath from you, yet he is able to ſave you to the utmoſt if you will come unto him; This is the tender of the Goſpel delivered to every man. Now in the next place I will ſhew you the reaſons why God calls people home by a general tender in this faſhion.

1. What is this general tender of Chriſt.

Firſt, becauſe this is the ſureſt ground of faith; ſuppoſe a ſoul that is effectually called ſhall afterwards feare and queſtion, and by what warrant do I hope to be ſaved by Chriſt? and by what warrant do I look to be heard for Chriſts ſake? and how is it that I lay hold upon ſuch promiſes, and caſt my ſelf upon ſuch things in the Goſpel? upon what acquaintance do I preſume that the Lord Jeſus will ſee you aſſiſted in all my wayes, and helped in all eſtates and conditions, and ſave my ſoul when I die? Why? ſaith he, I have a good warrant, for I ſee in Scripture that Chriſt is tendered to all, and *whoſoever believes ſhall not periſh but have everlaſting life*, and whoſoever will have him, may, I could not tell indeed I was elected before I heard the Sermon, but I heard that any man might have Chriſt that would, and I am ſure I would have him, and I finde in Scripture that he came to ſave that which is loſt, and I am ſure I am a loſt creature, and if he came to ſave that which is loſt, I have

Reaſ. 1. This the ſureſt ground of faith.

warrant to believe. This is that which grounded Saint *Paul*, this generall offer, *This* (saith he) *is a faithful saying, worthy to be received of all men, that Christ died for sinners, whereof I am chief*, 1 Tim. 1. 15. As who should say, here is the thing, this is that which comforts me, and staies my soul; I see that Jesus Christ came into the world to save sinners, and I see it is a faithful saying, and worthy of all men to be received, all men whosoever have a heart may receive it, and I am sure then he came to save me, and this is my hold, I have no other hold but this. But now if a man were called by any other call but this, a man could have no ground for his calling; if the Scripture should say they only are called that are elected, he would have no ground for his call.

2. This is the best answer to Satan.

Secondly, because this is the best answer to Satan, many times a man will be put to heavy straits, and will have much ado to answer Satan; sometimes a man will be under uncertainty, sometimes under want of feeling and sense, sometimes under horror of conscience; and a mans sins may come to a mans view, and feares may step up in the soul; then Satan comes, how look you to be saved? you are a wretch, you have a stiffe faith indeed! What believe, and no sense and feeling? such a horrible wretch, and such a guilty conscience, and you believe? What have you to shew? Is any one promise in the Bible to such a one as you that are so foul and filthy, and cannot pray, nor do any thing? you see God casts you off, where is any promise for you to hang upon? Yes, I can believe for all this, because the Gospel is not tendered to sense, and feeling, and such and such things, but to every one that would have Christ, and I would have Christ, and so much the more eager is my heart to have him, the more I am troubled and cast down, the more I would have Christ and grace; here is my hold, this is the thing, the sure Word of Faith, it is called *the Word of Faith*, Rom. 10. 8. Now you know the Word of God is true, whether a man believe or no; and now when faith comes in, it layes hold upon that general Word; the thing is true, so that if any man comes and believes, though I never found it before, I believed it, yet now I may hang upon it; and there is nothing in the world will put off Satan more then this, he will say, you have Christ; how can you have him? you are proud, aye but I would be humbled; you are dead, 'tis true, but that is my grief and mourning; I would be quickened, and therefore would have Christ that I may be so, and so; here he hangs upon the general tender of Christ.

3. Because this is that which is true before all acts of man.

Thirdly, because this is that same simple Scripture that is simply true in it self before all acts in man; a man cannot be effectually called by any truth, but that which is true in it self before all acts in man; now what truth can effectually call a man before any act of grace in man, but only the general tenders of the Gospel? these are the truths that are simply true in themselves. Before any thing is done upon man, it may be true that God hath elected me, but it is not a Scripture truth before something be done in me, the Scripture doth not say simply in it self that I am elected before some grace be put forth in me; if I have grace put forth already in me, then I may say, that God did specially intend it to me, and did elect me in Christ before all worlds; but now these truths cannot call a man, because before effectual calling nothing is done in a man, therefore those truths that suppose any thing in a man, cannot be calling truths; the first truths that a man is effectually called unto, a man hath no more to shew for it, then any man else in the world; therefore it must be meerly the truths of the Gospel in themselves, what Christ did, and so forth.

As for example, these be the calling truths, *Behold, the Lamb of God that taketh away the sins of the world*, Joh. 1. 29. *God so loved the world, that whosoever believeth in him shall not perish, but have eternal life*, John 3. 16. and

Matth.

Mat. 18. 11. *The Sonne of man came to save that which is lost*; but these truths concerning this mans election, that God doth love him, and hear him, and accept of him; these are not Scripture truths in themselves, but when a man is called then they come in; now a man may see that he is elected, and accepted of God, but these truths can never effectually call a man, because effectual calling is the first thing that is done in a man, and this work finds nothing in a man more then in any other, and therefore it must needs be a general tender.

Fourthly, because this is only that which every man is bound to believe it is that only which a man is called unto; God when he doth effectually call his people doth call them to do nothing, but that which is every mans duty to do; he calls them to believe in the Lord Jesus Christ which is one mans duty as well as another; as Christ when he went to preach every where up and down, saith he, Repent and believe the Gospel; as who should say, it is every one of your duties to repent, and believe the Gospel, it is the very same truth, that believed, saveth Gods people, and not believed damneth the reprobates, as *Mark* 16. 16. *He that believes shall be saved, and he that believes not shall be damned*; as who should say, both is the same truth that is propounded to this man that is saved, and that man that is damned, therefore they must be the general truths of the Gospel; particular truths do not bind every man to believe it is not every mans duty to believe that he is elected, that he hath intended his Son Christ for him, rather then any other, God binds not every man to beleeve this, but he binds every man to believe that God is the eternal good of a man, and this is to be had by coming unto Christ; when a man can believe this, and cast himself upon it, this is true and saving faith, when this draws a man to God, and pulls him out of his sins, and this is the reason that the Apostle saith, 1 *John* 3. 23. *This is the Commandment of God, that ye believe in his Son Jesus Christ*; so that you see this is clear, that it is the general tender of the Gospel that calls Gods people home to God: whatsoever a man be, an old sinner, a young sinner, a grosse sinner, be he what he will, if his heart stoop that he would have Christ, and all Christ, he shall not perish, but have everlasting life.

4 This only that which every man is bound to believe.

Obj. But you may say, faith is onely of Gods Elect; how then can Ministers tender such a proffer as this, whereas Christ is only given to the Elect?

I answer, it is true, that the Elect, when all comes to all, they only get it, yet it is seriously tendred to all; we had never heard of Election and reprobation, but only because of this, because that when the Gospel is preached, we see that some receive it, and some receive it not; now thus you come to see election and reprobation, for when a man comes to receive the call, we see that that man is elected, because no man takes Christ but by grace, every man would stand out and refuse Christ; but when we see a man takes Christ, then we see he is elected; and when we see another man doth not take Christ, we see then that man is left to himself, and hath a wretched heart, and reprobate minde, and God lets him have it still; as he will have his sins, so Gods lets him have them still; yet notwithstanding this is very true, that Christ is propounded to all, and this the reason why our Saviour Christ saith, *Mat.* 20. 16. *Many are called, but few are chosen*, the meaning is, many are called, but few there are that do answer this call, there are few that have grace to do it; the most part of the world will rather have their lusts then Christ, and therefore there are but few, because God hath chosen but few.

The tender of the Gospel must go without restraint to election.

Now the reason why the tender of the Gospel must be delivered without any restraint to election, is,

Otherwise the elect would have no ground for their faith.

First, because if there were not such a proffer without exception to any that will have Christ, then the Elect should have no ground for their faith;

warrant to believe. This is that which grounded Saint *Paul*, this generall offer, *This* (saith he) *is a faithful saying, worthy to be received of all men, that Christ died for sinners, whereof I am chief*, 1 Tim. 1. 15. As who should say, here is the thing, this is that which comforts me, and staies my soul; I see that Jesus Christ came into the world to save sinners, and I see it is a faithful saying, and worthy of all men to be received, all men whosoever have a heart may receive it, and I am sure then he came to save me, and this is my hold, I have no other hold but this. But now if a man were called by any other call but this, a man could have no ground for his calling; if the Scripture should say they only are called that are elected, he would have no ground for his call.

2. This is the best answer to Satan.

Secondly, because this is the best answer to Satan, many times a man will be put to heavy straits, and will have much ado to answer Satan; sometimes a man will be under uncertainty, sometimes under want of feeling and sense, sometimes under horror of conscience; and a mans sins may come to a mans view, and feares may step up in the soul; then Satan comes, how look you to be saved? you are a wretch, you have a stiffe faith indeed! What believe, and no sense and feeling? such a horrible wretch, and such a guilty conscience, and you believe? What have you to shew? Is any one promise in the Bible to such a one as you that are so foul and filthy, and cannot pray, nor do any thing? you see God casts you off, where is any promise for you to hang upon? Yes, I can believe for all this, because the Gospel is not tendered to sense, and feeling, and such and such things, but to every one that would have Christ, and I would have Christ, and so much the more eager is my heart to have him, the more I am troubled and cast down, the more I would have Christ and grace, here is my hold, this is the thing, the sure Word of Faith, it is called *the Word of Faith*, Rom. 10. 8. Now you know the Word of God is true, whether a man believe or no; and now when faith comes in, it layes hold upon that general Word; the thing is true, so that if any man comes and believes, though I never found it before, I believed it, yet now I may hang upon it; and there is nothing in the world will put off Satan more then this, he will say, you have Christ; how can you have him? you are proud, aye but I would be humbled; you are dead, 'tis true, but that is my grief and mourning; I would be quickened, and therefore would have Christ that I may be so, and so; here he hangs upon the general tender of Christ.

3. Because this is that which is true before all acts of man.

Thirdly, because this is that same simple Scripture that is simply true in it self before all acts in man; a man cannot be effectually called by any truth, but that which is true in it self before all acts in man; now what truth can effectually call a man before any act of grace in man, but only the general tenders of the Gospel? these are the truths that are simply true in themselves. Before any thing is done upon man, it may be true that God hath elected me, but it is not a Scripture truth before something be done in me, the Scripture doth not say simply in it self that I am elected before some grace be put forth in me, if I have grace put forth already in me, then I may say, that God did specially intend it to me, and did elect me in Christ before all worlds; but now these truths cannot call a man, because before effectual calling nothing is done in a man, therefore those truths that suppose any thing in a man, cannot be calling truths; the first truths that a man is effectually called unto, a man hath no more to shew for it, then any man else in the world; therefore it must be meerly the truths of the Gospel in themselves, what Christ did, and so forth.

As for example, these be the calling truths, *Behold, the Lamb of God that taketh away the sins of the world*, Joh. 1. 29. *God so loved the world, that whosoever believeth in him shall not perish, but have eternal life*, John 3. 16. and Matth.

Mat. 18. 11. *The Sonne of man came to ſave that which is loſt*; but theſe truths concerning this mans election, that God doth love him, and hear him, and accept of him; theſe are not Scripture truths in themſelves, but when a man is called then they come in; now a man may ſee that he is elected, and accepted of God; but theſe truths can never effectually call a man, becauſe effectual calling is the firſt thing that is done in a man, and this work finds nothing in a man more then in any other, and therefore it muſt needs be a general tender.

Fourthly, becauſe this is only that which every man is bound to believe it is that only which a man is called unto; God when he doth effectually call his people doth call them to do nothing, but that which is every mans duty to do; he calls them to believe in the Lord Jeſus Chriſt which is one mans duy as well as another; as Chriſt when he went to preach every where up and down, ſaith he, Repent and believe the Goſpel; as who ſhould ſay, it is every one of your duties to repent, and believe the Goſpel, it is the very ſame truth, that believed, ſaveth Gods people, and not believed, damneth the reprobates, as *Mark* 16. 16. *He that beleeves ſhall be ſaved, and he that beleeves not ſhall be damned*; as who ſhould ſay, both is the ſame truth that is propounded to this man that is ſaved, and that man that is damned, therefore they muſt be the general truths of the Goſpel; particular truths do not bind every man to believe, it is not every mans duty to believe that he is elected, that he hath intended his Son Chriſt for him, rather then any other, God binds not every man to beleeve this, but he binds every man to believe that God is the eternal good of a man, and this is to be had by coming unto Chriſt; when a man can believe this, and caſt himſelf upon it, this is true and ſaving faith, when this draws a man to God, and pulls him out of his ſins, and this is the reaſon that the Apoſtle ſaith, 1 *John* 3. 23. *This is the Commandment of God, that ye beleeve in his Son Jeſus Chriſt*; ſo that you ſee this is clear, that it is the general tender of the Goſpel that cals Gods people home to God: whatſoever a man be, an old ſinner, a young ſinner, a groſſe ſinner, be he what he will, if his heart ſtoop that he would have Chriſt, and all Chriſt, he ſhall not periſh, but have everlaſting life.

4. This only that which every man is bound to believe

Obj. But you may ſay, faith is onely of Gods Elect; how then can Miniſters tender ſuch a proffer as this, whereas Chriſt is only given to the Elect?

I anſwer, it is true, that the Elect, when all comes to all, they only get it, yet it is ſeriouſly tendred to all; we had never heard of Election and reprobation, but only becauſe of this, becauſe that when the Goſpel is preached, we ſee that ſome receive it, and ſome receive it not; now thus you come to ſee election and reprobation, for when a man comes to receive the call, we ſee that that man is elected, becauſe no man takes Chriſt but by grace, every man would ſtand out and refuſe Chriſt; but when we ſee a man takes Chriſt, then we ſee he is elected; and when we ſee another man doth not take Chriſt, we ſee then that man is left to himſelf, and hath a wretched heart, and reprobate minde, and God lets him have it ſtill; as he will have his ſins, ſo Gods lets him have them ſtill; yet notwithſtanding this is very true; that Chriſt is propounded to all, and this the reaſon why our Saviour Chriſt ſaith, *Mat.* 20. 16. *Many are called, but few are choſen*, the meaning is, many are called, but few there are that do anſwer this call, there are few that have grace to do it; the moſt part of the world will rather have their luſts then Chriſt, and therefore there are but few, becauſe God hath choſen but few.

The tender of the Goſpel muſt be without reſtraint to election.

Now the reaſon why the tender of the Goſpel muſt be delivered without any reſtraint to election, is,

1 Otherwiſe the elect would have no ground for their faith.

First, becauſe if there were not ſuch a proffer without exception to any that will have Chriſt, then the Elect ſhould have no ground for their faith;

a man cannot ſee he is elected till after he hath faith; no man hath faith or repentance at his firſt effectual call; now how ſhall a man have any comfort for his faith when the Goſpel is propounded onely to the Elect? every man will be at a ſtand, I know not whether I be elected or no, for ought I ſee I am as like hell, as any for ought I know; I have ſins to damn me, but no election, for as I know; you preach Sermons all your life time, I can beleeve more, becauſe you preach only to the Elect; ſo the children of God can have no ground for their faith, becauſe there is no particular place of Scripture that binds a man to beleeve his election, therefore it muſt be a general promiſe of the Goſpel propounded to every man; *John* 6. 35. there ſaith Chriſt, *He that will come unto me, I will in no wiſe caſt off*; there you ſee it is general, any man that will come to Chriſt, whether Elect of God no matter, he ſaith he ſhould not ſtand demurring and queſtioning, I know not whether I am Elect or no, do you deliver the Goſpel, and afterwards it will appear who are elected, and who not, by their receiving or not receiving the Goſpel, leave you that to me; preach you how men may be happy, and what a miſerable eſtate they are in, but if they will come out of their ſinnes they may receive the pardon of them; tell them, that whoſoever comes to me ſhall in no wiſe be caſt out, be they what they will.

2. Becauſe in reference to men, calling is before election.

Secondly, becauſe though election be firſt in Gods order, he doth not elect a man before he calls him, yet with the Elect, with Gods own people is clean contrary; firſt, they muſt be effectually called before they can have any inkling of their election in the point of knowing of it, therefore 2 *Pet.* 1.10. the Apoſtle ſaith, *give all diligence to make your calling and election ſure*; firſt, make your calling ſure, elſe you can have no inkling of your election; now when this is ſure, you may be ſure of your election; before the point of effectual calling there muſt be no talking of election, either in the Miniſter that preacheth, or people that hear; this election is a thing in Gods own boſom, which comes after the receiving or rejecting the Goſpel, the one will reveal election, the other reprobation.

3. Becauſe there is a difference between men and devils.

Thirdly, becauſe there is a difference between men and devils, there is no poſſibility for devils, though they would never ſo faine, to be ſaved, for Chriſt *took not upon him the nature of Angels*. Heb. 2.16. he did not meddle with them, therefore now we cannot ſay to them, if ye beleeve, you ſhall be ſaved, becauſe there is poſſibility for them, though they would never ſo faine; but there is a poſſibility for all men to be ſaved, if they would believe, there is ſufficiency of merits in Chriſt, and it was intended to the ſonnes of men, to as many as would have it, though indeed all men would have none of him, if they were left to themſelves; yet notwithſtanding the Goſpel is offered to all, every man might have him, but that he will not have him.

But there be two Objections againſt this doctrine.

1. Becauſe this ſeems to be the contrary to the doctrine of many godly and religious Divines heretofore, who ſeem to ſay, that the Goſpel is only for the Elects ſake; it is the doctrine of many Divines, if I knew who were elected, and who were not, I would not deliver it to them; this is a dangerous doctrine, yet the ground of the doctrine is true, that the Goſpel is properly beſtowed upon the Elect, *To us a child is born, to us a child is given*; that is, to the Elect, but yet this is not contradictory to that which I now deliver; I deny not that Chriſt is given intentionally to Gods Elect upon beleeving, yet he is tendred to others to, and intended too, upon that condition; God cannot mock people, and make as though they might have eternal life, and cannot have it though never ſo faine; it is not ſo, but God deales ſeriouſly with people, for every man ſhall have Chriſt that hath a true and ſincere heart; now it is true, this heart is only given of God, becauſe otherwiſe a man

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is ſtubborn and ſtiff-necked, and will not give over his ſins, and deny himſelf, but will rather have his own courſes then Chriſt, though he may have eternal life by him, yet the propoſition of the Goſpel is general to every man that will believe, and will have Chriſt; and this is neceſſary, and this is the very ſelf-ſame doctrine that all Divines have preached heretofore, only it is delivered otherwiſe, and the reaſon why there is a neceſſity of delivering it thus, is, becauſe this is the form of preaching ſet down in the Scripture, and this is the way to fiſh out Gods Elect, and the beſt way to ſettle their mindes, and eſtabliſh their conſciences, and this is the beſt way to feel and groap in Congregations who are of God: will thou have Chriſt and eternal life, and be delivered from thy ſinnes? thou mayeſt then have the pardon of thy ſinnes, and the favour of God; now if a man be of God he will hear us, if he be not, he will not hear us; this is the way Scripture ſets down, as you may ſee, *Joh* 1. 11. *He came to his own, and his own received him not*; Chriſt came and offered himſelf to his own, he calls all his own people, the very reprobates are his own in reſpect of the offer, but in reſpect of receiving it; ſo the Elect onely are his own, *ver.* 12. *To as many as received him, he gave power to be the Sonnes of God.* So *Acts* 8. 37. The *Eunuch* would faine have Chriſt by baptiſme; what hinders me but I may be baptized? let me enter into Covenant with Chriſt, what ſhould let me? Mark what *Philip* ſaith, *if thou believeſt, thou mayeſt*, could he tell whether he were Elect or no? no, but he feels him with the general tender of the Goſpel; what lets me? he ſaith, nothing lets thee if thou canſt beleeve, he could not tell whether he were elected or no, but ſaith he, if thou canſt beleeve with all thy heart, thou mayeſt have Chriſt and all the benefits of the Covenant of grace, if thou haſt a heart and minde unto it, thou mayeſt have it, and after he profeſſed he had, he baptized him. So *Paul* dealt with the Jaylor, *Acts* 16.30,31. when *Paul* ſaw the Jaylor ready to ſtab himſelf; how could he tell whether he were elected or no? yea, when he cried out, *What ſhall I do to be ſaved?* he might ſpeak out of horror and conſcience: how did *Paul* know that he was elected? but he feels him with the general tender, beleeve in the Lord Jeſus Chriſt (ſaith he) and thou mayeſt be ſaved, whatſoever thou art; he doth not ſtand upon his election, but beleeve in Chriſt and his Goſpel, and believe eternal life is in him, and reſt upon him for it; let this be a means to pull thee out of thy ſins, and to ſeek after righteouſneſſe and communion with him; if thou haſt faith thou ſhalt be ſaved.

Obj. The ſecond Objection is this, that this doctrine ſeems to favour our adverſaries, our adverſaries ſay, that Chriſt died for one as well as for another; and the Goſpel is to be propounded to one as well as to another, and it is as much for one as for another; now if we ſay ſo too, we make hands with them.

Anſw. 1. I anſwer, Firſt there is a great deal of difference between that which the *Pelagians* ſpeak concerning this thing, they ſay that Chriſt intended his death no more to one then to another; no more to *Abraham* then *Pharaoh*; no more to *Peter* then *Judas*; look what minde God bare to one *à parte ante*, he bare as good a minde towards the other; now this we peremptorily deny, and it is an horrible blaſpheming of the grace of God towards his people, for he will have one rather then another, *Acts* 13.48. *as many as were ordained to eternal life beleeved*; as who ſhould ſay, as many as God had choſen, they took Chriſt and none elſe, God did intend Chriſt to them eſpecially, more then to the reſt, he gave them a heart, and let the reſt go on in the ſtubbornneſſe of their hearts.

Secondly, they ſay, that Chriſt came to bring nothing but a poſſibility of

ſalvation into the world; now that any man is ſaved, is through the ability of a mans will, that one man will be ſaved, another will not; this man will beleeve in Chriſt, another will not; This we peremptorily deny too, for for this is to blaſpheme the Lord Jeſus Chriſt to ſay ſo; for 'tis true Chriſt hath wrought a poſſibility for others, they might have been ſaved, but would not, the rebellion of their hearts damned them; their unbelief ſent them to hell, but yet he firſt brought an actuality of ſalvation for ſome, for he had his name for this; *Mat.* 1.21. *Thou ſhalt call his name Jeſus, for he ſhall ſave his people from their ſinnes*; nay, the Father and he did indent one with another, that he dying upon the croſſe ſhould ſee his ſeed, *Eſay* 53. 10.

Thirdly, they ſay that Chriſt might have died and none have been ſaved, which is an horrible impiety for a man once to ſpeak, whereas certainly Chriſts death could never have been fruſtrated; if Chriſt did die for his people, he will ſave them, the gates of hell ſhall not prevaile againſt them, he will gather up all that do belong to his election.

Laſtly, the adverſaries ſay, that as there is a generality in the offer, ſo there is an univerſality in the grace; now this we deny too, that there is an univerſal grace, God gives more mercy to his own people then to others, *to you it is given*, (ſaith Chriſt, &c.) *Mat.* 13.10 11. ſo *to you it is given*, ſaith the Apoſtle, *not only to beleeve in him, but to die for him*, Phil. 1.29. ſo that God gives more grace to his people then to others, he gives onely common grace to the wicked; 'tis true, God is not wanting to the wicked, God will ever be forehand with them, and they ſhall have more then they make uſe of; now wicked men the Lord leaves them without excuſe, for they ſtick not at an impoſſibility, but at a will, they will not come in that they might be ſaved; they will not do that which God hath put into the power of their hands to do, God gives them knowledge, and they will not practiſe it; God ſhews them their ſinnes, and they will not leave their ſins; may be God makes them leave their ſinnes, and then they return to them againe; it may be God makes them that they never return to their ſins again, but then they take up onely a kinde of forme, and there they ſtick and go no further, thus they ſtick at the will, they will not have the Goſpel upon Chriſts termes.

Uſe 1. For the comfort and encouragement of Beleevers.

The firſt uſe of the point is this, it is a great comfort and encouragement to the faith of all Gods people; what an excellent and ſure word is this, when they ſhall finde that they have ſuch an excellent warrant to lay hold upon Chriſt, when he is ſo publickly tendred in the Scripture, there is a common ſalvation in Jeſus Chriſt, *Jude* 3. Chriſt hath made it to be common for any man that will have it upon the tearms thereof, it is as common as *Adam* was, *As in Adam all died, ſo in Chriſt ſhall all be made alive*, 1 Cor. 15.22. not as though all men ſimply ſhall be made alive, for all men poſſibly are not alive, as all men poſſibly are not dead in *Adam*, for there might be millions of men after the world is ended, but only thoſe that are in the loynes of *Adam*; all men that came out of the loyns of *Adam* ſhall die, ſo all they that ever are in the loyns of Chriſt (as all they are) that will have him, they ſhall be made alive; it is as general as *Adam*, as many as were in the loyns of *Adam*, and lived and died ſo, ſhall die; ſo all that are in the loyns of Chriſt, and have a will to come to Chriſt, ſhall be ſaved, for it is the will that carrieth all the ſoul; when a man will do or ſuffer any thing for Chriſt, whatſoever ſin Chriſt will have him leave, he will leave it, whatſoever duty Chriſt will have him take up, he will aſſume it, he will break through all hindrances, and uſe all means he will have it; the righteouſneſſe of Chriſt is for every one that will have it, I will have it ſaith the ſoul, therefore it belongs to me; the Goſpel of ſalvation is tendred to every one that hath a minde to it; I have a mind to it upon the Goſpels tearms, and therefore it belongs to me.

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The second use is of confutation, to confute those that desire faith by the full assurance of the pardon of a mans sins, and the salvation of his soul; this is a dangerous doctrine, and condemns the half of the generation of God; nay, all of them at one time or other, you see how the Gospel calls a man to believe, concerning justification and salvation, it calls to beleeve in the record of his Son, that he is the Lamb of God, that takes away the sins of the world, that he is eternal life; that he is the way, the truth, and the light, that he is the hope of glory; that he is the way of coming to God the Father; now when a man hath this faith in a lively manner, and this pulls a man out of the world, & draws him to Christ; this is the true faith, this is the faith of the Gospel; faith is not defined by assurance in Scripture, but by beleeving in Christ, *John* 3.18. by trusting upon Christ, *Ephes.* 1.12. by resting upon God, 2*Chr.* 14.11. by relying upon God, 2*Chr.* 19.8. by adhering and cleaving to God in Christ, *Acts* 11.23. this is true faith, when a man relies upon God, when he believes this same blessed record, and throws himself and casts himself upon it, and will obey God; I may say to you all that have this faith, as the Prophet *Esay* saith to such as you are, *Who is there among you that feareth the Lord, and obeyeth the voice of his servants, though he sit in darkness, and seeth no light, yet let him rest upon the Lord, and stay himself upon the God of his salvation?* Esay 50. 10. as who should say, though you be in the dark, and have no light, no assurance, no sense and feeling, no inkling of Gods mercy; though you be in darkness and know not where you are, yet if you have a heart to fear God, and obey the voice of his servants, and hearken to the tender of the Gospel, trust in the Lord your God, relie upon him for all want of sense and feeling, for all darkness, for all want of light in you, for all want of comfort, and stay your souls that way, yet trust in the name of the Lord, relie upon him for all his mercies, though you be at this passe.

Use 2. For confutation.

Object. But the soul will say, I am afraid I have nothing, I have no interest in Christ, but what of that?

Object.

Answ. If thou be never so much afraid, mark what [illegible]*vid* saith, *Psalme* 56.3. *What time I am afraid, I will trust in thee*; as who should say, though I be in the middest of fears and doubts, and terrors of conscience, what time this fear comes upon me, I will cast my self upon thee; so that this is that which the soul is to do that beleeves the tender of the Gospel, and this draws him, and works upon him, it is not a dead faith, but an operative faith, it pulls him, and draws him to Christ; he must have Christ, and he must have righteousnesse; is there such a faith? then relie upon God; though thy fears come upon thee, yet urge thy self to trust in God.

Answ.

Obj. And againe it may be objected, I have hardly any hope that ever I shal have the pardon of my sins, that ever God will hear my prayers, and accept my duties and performances. What of that? if thou hast this faith?

Object.

Answ. Mark how it was with *Abrahams* faith, when God told him he should have a sonne, though it were above hope, besides hope, against hope, yet he believes in hope; so though thou hast hardly any hope, yet above hope, believe under hope, and though thou art put besides all hope, and art even ready to be at the brink of despaire; yet through thy self upon God, if I perish, I perish; go on in the ways of God, and seek after the ways of Jesus Christ, and rest upon him from day to day, and strive to draw neerer to him, to have communion with him, and though thou beest put besides hope, yet believe under hope.

Answ.

Obj. Again, it may be objected again, if I have any faith, it is such a weak faith, that I can hardly perceive it is any at al, God will never receive me surely?

Object.

Answ. I answer, it is not the strength of faith that justifies, but it is faith that justifies; the plaister may heal the wound, though the hand be weak that lays it on; faith is the hand that lays hold on Christ, and Christ is the plaister that

Answ.

that is applied to the ſoul; now though the hand be never ſo weak, yet it will do the deed as well as a ſtronger; ſo it was with the Father of the child that came to Chriſt, he could hardly ſee he had any faith; he could not ſimply deny he had faith, but Lord, ſaith he, *I believe, help my unbelief*; he cried and ſpake with tears; he ſaw ſuch a deal of unbelief, that the tears trickled down her cheeks, *Matthew* 9.24. yet notwithing, that faith got mercy from Chriſt: Mark what Chriſt ſaith, *Mat.* 18.10. *Take heed that ye deſpiſe not one of theſe little ones*; if Chriſt will not have his little ones deſpiſed of men, then certainly he will not deſpiſe them himſelfe.

Object. *Object.* But you will ſay weak faith will ſave indeed, but I queſtion whether I have any faith or no, therefore how can I lay hold, and embrace this ſame mercy then?

Anſw. *Anſw.* I anſwer, though thou beeſt put to this at any time, do as the ſervants of God have done, (for it may be the caſe of the very ſervants of God, yea of the beſt of Gods ſervants;) now you may ſee what they do in ſuch a caſe, how they run to God, and pray to him, *Pſalme* 61.2. *When my heart is overwhelmed, lead me to the rock that is higher then I.* The Prophet *Davids* heart ſometimes was overwhelemed, but he now went to the rock Chriſt, when I am in this caſe (ſaith he) lead me to the rock, ſhew me Chriſt, guide me to him, ſet me upon him.

Object. *Object.* But then it may be objected, I cannot pray; if I could pray, it were ſomething, but I can hardly pray; I go to pray, and when I am down upon my knees, I can ſay nothing; this may be the caſe of Gods choiſeſt ſervants, *Romans* 8.26. *Paul* puts himſelf into the number, *We know not what to pray as we ought*; we know not what to ſpeak as we ſhould; but yet God hath appointed his Spirit to help us in ſuch a caſe, though *Hezekiah*, *Eſay* 38.14. could not ſpeak a word, but chatter like a Crane or Swallow, and mourn[illegible] a dove; yet he had experience that God heard him at that time. So [illegible]*me* 77.4. The Prophet there confeſſeth he was in this caſe, that he could not pray, I am ſo diſtreſſed ſaith he, that I cannot ſpeak; he meanes, to God; and it ſeemes he found by experience, that he could not pray, nor tell how to poure out a requeſt to God, he was was even ſtopped and ſtifled in his prayer, yet in the firſt verſe he could ſpeak it that God heard him for all this: Well then, here you ſee is the ground of the faith of any poore ſoul, though he have not any aſſurance, yet if he hath this faith to relie and reſt upon God; if the Goſpel calls him, and he comes at this gracious tender; if he caſts himſelf upon this, and this draws him to Chriſt; and if he love God, and labour to pleaſe him, and obey him, and throw away all whatſoever diſpleaſeth him; if this makes him heavenly minded, and long after the knowledge of God, and the revelation of it, this deads his heart to worldly things, and makes him ſpiritual; if it be thus, this is true and ſaving faith, and not dead faith.

Uſe. 3. For encouragement to all that are without. This is encouragement to thoſe tha tare without. How many are there among you, that are yet in your ſinnes, and were never yet brought home to Chriſt? Conſider what an excellent invitation here for you; the Goſpel is ſent to every Creature under Heaven, as you may ſee, *Col.* 1.23. You may have Chriſt if you have a will; you may have righteouſneſſe, if you have a will to it; you may have redemption, if you have a wil to it; you may be delivered from ſin and Satan, if you have a will to it; you may have the favour of God, if you have a will to it; you may have Chriſt, if you will have all Chriſt; he will come to you, and will receive you, as you may ſee an excellent place for this, 1 *Cor.* 6.11. The Apoſtle there ſaith, that *drunkards*

and

and adulterers, and covetous persons shall never inherit the Kingdome of God; such were some of you, but you are justified in the Name of Christ; as who should say, there is no limitation in the Gospel of God, as none in the tender of it, so none in the execution of it; for all you were drunkards, and prophane, and covetous, yet you have found mercy with God by entertaining of this; this methinks should envite people, and draw people to come to Christ: whosoever hath a minde not to perish, not to go in a hard heart, not to be worldly, and without God in the world; here Christ doth envite them all to come, *Matthew* 22. 9. *Go into the high-wayes* (saith Christ) *and whomsoever you finde, bid them to the Marriage*; God knows who we may finde here at Church to day; may be some of you are drunkards, some enemies to God, some hardned in your lusts, some relapsed and fallen back into your carnal courses after profession of Religion; some mockers and despisers; God knows whom we finde; we are bid to go into the high-wayes, and bid all we finde; therefore in the Name of Christ let me speak to you; come to Christ, will you let your sinnes damne you, rather then receive Christ to save you? think of this, and if you will but follow Christ in all his Ordinances, *He hath shewed thee O man what the Lord requires of thee*, that thou shouldest be humbled, and see what a wretched creature thou art; that thou shouldest see what is amisse in thy soule, and use all courses to reforme thy selfe, he hath shewed thee how he would have thee pray; what company he would have thee keep; what kinde of carriage he would have thee use, he hath shewed thee, O man, what he hath required; hast thou a heart now to come to Christ? he can help thee to all this, and though thou hast not power to do all this, yet if thou hast but a heart to do it, to walk aright, and live aright, and spend thy dayes well in this world: Though thou canst do none of all these things, if though hast but an heart to do them, and dost beleeve that eternal life is in Christ, and this draws thee to Christ; if thou doest but beleeve that in him is acceptance with God, and he can bring thee to God for pardon and peace, and hope and glory; if thou doest beleeve this, and the faith of this doth draw thee to come unto God, I tell thee all thy sinnes shall not damne thee, never a one of thy sinnes shall rise up in judgement against thee; whatsoever thy conscience; whatsoever the devil hath against thee; whatsoever feares, terrours, discouragements are upon thee, they shall never withhold thee from eternal life; do but come to Christ and lay hold upon him, and here he offers himself unto thee, thou art not excepted or excluded, unlesse thou exclude thy selfe; *If thou beleeve not, thou shalt be damned; but whosoever beleeves, shall not perish, but have everlasting life.*

Use 4. In the last place, this is for use to those that are obstinate, namely, to be as hell fire, and the flames of *Tophet*, in their soules and consciences: You have heard the tender of Christ, that salvation is in Christ and none other: What a miserable taking are you then in, that will not have him; if we should carry the Gospel up and down into any place, would not every one make it welcome? If we should carry it into Innes and Taverns, and amongst the basest wretches in the Countrey, would they not say, we will have Christ? a man would think so, as God saith, *Matthew* 21. 37. *Certainly they will reverence my Sonne*, not as if God were deceived in his expectation, but he speaks of the probability of the thing, in all reason one would think, if they may have eternal life, and Gods good will and pleasure toward

Use 4. How to convert the obstinate.

ward them, that they may have acquittance from all damnation, that they may be happy for ever; certainly they will receive my Sonne gladly, they will take him and receive him in all reaſon, one would think it were ſo; but we ſee it is otherwiſe, they will not take up Chriſt and abandon their own courſes, they will be vaine, they will be company keepers, they will be worldly, and will neglect the beſt things; they will have their pleaſures, and they will have their fopperies and fooleries, they will not have Chriſt; there be many things in Chriſt, that every man would have, the very devils in hell would have it, namely, to be redeemed from hell; to have ſome peace in their conſciences, but the Regiment of Chriſt, the dominion of Chriſt to have all Chriſt, this they will not; this therefore is no comfort to ſtubborne ſinners, but hell and damnation is the portion of all that refuſe him, *Ezechiel* 34. 16. See what the Lord there ſaith, *I will deſtroy the fat and the ſtrong, and feed them with judgement*; you that have fat hearts, and ſtrong; your hearts are ſtrong, and your conſciences are ſtrong, and all our Sermons are not able to make you ſhake; thoſe that are fat and ſtrong, ſaith the Lord, I will feed them with judgements, none of the mercies and comforts of the Goſpel belong to ſuch.

And aſſure your ſelves, if you care not for Chriſt, Chriſt cares as little for you; as the Prophet ſpeaks, *Eſay* 49. 5. *Though Iſrael be not gathered, I ſhall have glory in his eyes*; ſo though you be not called and brought home, though you be not ſaved, I ſhall have glory, ſaith Chriſt, I ſhall be known to all eternity to be a Saviour, to be a Prince, to be the glory of the world; I ſhall be glorious in heaven and in earth, and in hell to all the world, to all eternity; *Though Iſrael be not gathered*; if you be obſtinate and will have your ſinnes, take them and periſh with them, I ſhall never rue your abſence in heaven, therefore Chriſt is at a point; if you will have him, here he is; if you will not, aſſure your ſelves you ſhall die in your ſinnes, except you beleeve in him you ſhall die in your ſins.

Col. 1. 23.

If ye continue in the faith grounded and ſetled, and be not moved away from the hope of the Goſpel, which ye have heard, and which was preached to every creature under heaven, whereof I Paul am made a Miniſter.

WE have ſpoken of a Chriſtians call, by the general indifferent propounding of the Goſpel to every creature without exception; now the effectualneſſe of this call lieth here, that the Lord doth put in a little hope into the ſoul; though the man be one of Gods choſen, he doth not preſently give him faith, but doth open a little door of hope to the ſoul. Firſt, the Lord brings his Law to a man, and layeth him dead in Law, utterly undone, paſt all hope of recovery in himſelf; he is a loſt creature, a miſerable wretched creature, having no hold to ſtay upon, but a fearful looking for of vengeance; he ſeeth nothing but wrath: now when God hath a minde to call a man home at the hearing of the Goſpel of peace, the Lord lets in a little hope into the ſoul, whereby he doth draw the ſoul to ſeek out unto him, and makes it look out with hope of ſalvation; the ſoul ſeeth now that there is mercy in Chriſt, and grace in Chriſt, and eternal life in Chriſt; and he ſeeth this is generally and freely tendred to all that will have it; and out of theſe two branches of general faith ſpirings this hope: now thinks the ſoul, I may have it as well as another, the dole is free, the mercy is free, and why may not I be ſaved? why may not I finde mercy and forgiveneſs, and be ingrafted into the Lord Jeſus Chriſt? before this the ſoul was groaping for hope, if it could have told where to have had it, as *Acts* 2. 37. they were there groaping where to have it, *Men and brethren*, ſay they, *what ſhall we do?* they do not ſay there is nothing to be done, there is no hope, but what ſhall we do? as who ſhould ſay, there is ſomething to be done, ſome courſe to be taken, you that are Miniſters of God, is there no way whereby we may be pardoned? whereby we may be ſaved? whereby we may have a new heart, and the favour of God, and be delivered from the wrath to come? but when the Goſpel comes they ſee now a poſſibility, and this breeds this hope, ſo that this is the next point.

That when God doth effectually call a ſoul by his Goſpel, at the hearing of this gracious tender of eternal life and grace in Jeſus Chriſt, the Lord doth let in a poſſibility of mercy, and every grace into the ſoule, and this doth help the ſoul with hope, and this doth make the ſoul to trace God in all his wayes, and he hath ſome encouragement that God will be found of him, and that he may attaine ſalvation; this the firſt thing; the Lord puts in hope attaining of it; the Lord deales with his people in this kinde, as he deale with his people in delivering them out of *Babylon*, Zech. 9. 12. they were priſoners in *Babylon*; now when God would deliver them out of *Babylon*

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bylon, he did firſt put in hope into their ſouls, he made them priſoners of hope; there was firſt a pouring of hope into their ſouls, and then he opened the priſon doors: So the Lord makes his people priſoners of hope, that though they be in the captivity of ſinne and Satan, yet they are priſoners of hope; and the Lord gives ſome hope, that the priſon doores ſhall be opened, and this we have here in the text; for though the Apoſtle means here by hope, the things hoped for; yet we call it hope, becauſe as ſoone as ever they dawn in the ſoul, they breed hope, if they be the ſervants of God; ſo that this Goſpel breeds hope in a mans boſom. Now here be five things I would ſhew unto you; Firſt, what this hope is. Secondly, how it agreeth with that hope that follows juſtifying faith. Thirdly, how it diſagrees with it. Fourthly, the Reaſons of the point. And fifthly, the Uſes.

1. What is this hope?

For the firſt, what this hope is, and it is an hope that ariſeth out of the faith of poſſibility, when the Lord lets in a poſſibility of faith, and makes the ſoul believe that his ſinnes may be forgiven, and he may attaine everlaſting life; and he may come to be a Saint, and one of Gods dear and faithful children; he lets in ſuch a poſſibility into the heart, and this hope flows out of this faith of poſſibility; and this faith of poſſibility is another-geſſe thing then people take it for; every drunkard will ſay he beleeves that it is poſſible to be ſaved, and to finde mercy with God; but you will finde it is a greater matter then ſo; it is ſpoken as a great commendation of *Abraham*, that he did beleeve that God was able to raiſe up his ſonne *Iſaac*, Heb. 11. 19. ſo our Saviour Chriſt ſpeaking to the blinde man, asks him this queſtion, do you believe that I am able to do this for you? *Mat.* 9.23. it was a great matter for him to believe that he was able to do this for him. *Sarah*, though an excellent woman for faith otherwiſe, yet ſhe ſtuck mightily here, and thought it was impoſſible for her to have a childe; nay, *Moſes* as faithful a man as he was, he could not believe that all the people could be fed in the wilderneſſe; it is a greater matter then you think for, for every ſinful wretch thinks it is an eaſie matter to believe that Chriſt died for ſinners, and that they may be ſaved; it is an eaſie matter for the faith of preſumption, but if a mans eyes be opened, and his conſcience awakened, and he comes to have a ſight of his ſins; now *Cain* will ſay, his ſinnes are greater then can be forgiven; and *Judas* is not able to flie unto Chriſt to believe a poſſibility of pardon, but goes and hangs himſelf, and deſpairs totally of the buſineſſe; this faith of poſſibility, it comes within the compaſſe of a definition of faith, it is the evidence of things not ſeen, it is far above our nature, and fleſh & blood cannot reveal it; that there is ſalvation in Chriſt, and that there is ſuch a thing as a pardon to be had at Gods hands, let a man have his underſtanding enlightned to ſee what a wretch he is, and how fearfully he hath provoked Gods wrath againſt him, and it is not in his power to beleeve that there is a poſſibility for him to finde mercy, or any hope of pardon, it cannot be attained to without the work of God; a weak ſhelfe is able to hold, when a man lays but a book upon it, but if a man lay a great weight upon a weak ſhelf, it will break under it; ſo it is with the faith of men, when there is no weight laid upon it, the burthen of the Lord is not laid upon them; then they may think it is an eaſie matter to have ſalvation and their ſinnes pardoned; but if this weight ſhould be laid upon them, their faith would burſt, unleſſe the Lord ſhould be pleaſed to put in a better faith then this; it is not in a mans power to look beyond the power of juſtice, for a man to beleeve that there is mercy in God contrary to the ſentence of his own Law, and contrary to the ſenſe and feeling of a mans own ſoul; and therefore when the Lord is pleaſed effectually to call a man, though he lay a bleeding bleeding before in the ſight and ſenſe of his miſery, he opens a door of hope to the ſoul, he lets in a light of poſſibility, that he

may

may yet come to be quickened, and be a new creature, and obtaine mercy at the hands of the Lord; as the Lord dealt with his people, *Hoſ.* 2. 14. there ſaith the text, *I will give them the valley of Achor for the door of hope*; ſo when the Lord doth caſt a man into the valley of *Achor*, of ſtoning and aſtoniſhment, then he opens a door of hope that he may look in, and ſee at a crevis ſome hope for him to ſpeed; though yet I have an hard heart, yet ſuch a thing may be, if I come to Chriſt; I ſee God may afford mercy to whom he will, and hath propounded it to every man that will have it, therefore I may have mercy; the Lord begins to ſtir and move the heart, and now the ſoul begins to have a door of hope; you ſee then what this hope is, it is ſuch a thing as flowes from the faith of poſſibility, I do not ſay that it is a juſtifying faith, but it is the forerunner of it, to make way for it.

The ſecond thing is, how this hope agrees with that which proceeds from a juſtifying faith? I anſwer, it agrees in five things. 2. How it agrees with that which followes juſtifying faith.

Firſt, both are of God, all the hope a creature hath, if it be a true hope, it is of God, therefore the Apoſtle ſaith, *the God of all hope, &c.* Rom. 15. 13. *God is the God of all hope*; I do not ſay that all hope abſolutely is of God, for the vaine hope of wicked men is of the Devil, and is not of God; but I ſpeak of a true hope and courage that the ſoul gets to ſeek God in his wayes, and fear him. 1. Both are of God.

Secondly, they are both wrought by the Goſpel, *Rom.* 15. 4. *All things were written for our learning* (ſaith the Apoſtle) *that we through patience and comfort of the Scriptures might have hope*; Thus it is with a believer though he hath nothing in preſent poſſeſſion, though he be perſecuted, and afflicted, and forſaken in the world, though he hath never ſo many miſeries here below; yet when he looks into the Scriptures, and ſees what promiſes God hath made, he comes to have ſome hope; it is thus with a man that is not yet a believer, but is in the way to be a believer, the Lord works with him this way, though he ſee himſelf a miſerable and wretched ſinner, and undone man, caſt off, and there is no hope in himſelf; yet when he looks into the Scriptures, and ſees what a gracious tender of mercy there is to any man that will have mercy, it is not the wretchedneſſe of a mans heart that caſts him off, but the not coming to Chriſt, and receiving of him that damnes him; for the fountaine of mercy is open for every one that will receive Chriſt; thus the Scripture gives hope. 2. Both are wrought by the Goſpel.

Thirdly, both ſet a man on work; as ſuppoſe a man hath an hope that proceeds from juſtifying faith, as he believes in Chriſt, ſo this ſets him a work, 1 *John* 3. 3. *He that hath this hope purifies himſelf as Chriſt is pure*; it makes him labour to be humble and meek, and to be made partaker of the Spirit of Grace; it makes him labour after the things that are above, and to be fitted and diſpoſed to every good work, and to purge himſelf, and cleanſe his conſcience more and more; and ſo a man that hath not this juſtifying faith, but hath only this branch of effectual calling begun in him; he that hath this hope I now ſpeak of, it ſets him a work to ſeek after Chriſt, and to labour hard for the enjoying of him, and to ſeek him in all his Ordinances in his manner, though he cannot pray and performe duties as others do, yet he will do it in that manner he is able. 3. Both ſet a man on work.

Fourthly, both are the anchor of the ſoul; as it is with a believer, though he be a godly believer, and hath intereſt in Chriſt; yet what with temptations from hell, and his own heart, he will be toſſed to and fro were it not for this hope which is as an anchor to the ſoul; ſo it is with a man that is not come thus far, but is only under the ſame firſt branch, though his toſſings be fierce, and his temptations be violent and his caſe be doubtful and full of hazard; yet notwithhanding when this hope comes into the ſoul, it doth marvelouſly ſtay the heart though it ſee nothing but hell, and damnation, and miſery, and 4. Both are the anchor of the ſoul. Heb. 6. 19.

his conſcience is not purged, and his life renewed, and his ſoul ſanctified and wrought upon in Jeſus Chriſt; though he ſees there is no way but hell and damnation, yet when this hope comes into the ſoul, though he can ſee neither ſtar-light, nor Moon-light, nor nothing, it doth ſtay him much, and prop him up much, and doth encourage him to go on without diſmay.

5. Neither of them ſhall make a man aſhamed.

Neither of theſe two hopes ſhall make a man aſhamed, if a man hath this true hope, he ſhall never be aſhamed, *Rom.* 5. 4 *Hope maketh not aſhamed*; ſo it is with a man that is truly wrought upon, the Lord never deceives him; there is a working of grace for grace, before grace it ſelf comes into the ſoul, which carries a man beyond a reprobate, and this hope the ſoul hath, will never let him be in this caſe, that he ſhall need to be aſhamed.

3. How this hope differs from that which follows juſtification.

The third thing is this, how this hope differs from that hope which proceeds from juſtifying faith, and they differ in two things.

1 This ariſeth out of the ſeeds of grace, the other out of grace it ſelf.

The firſt is, that this hope I now ſpeak of, it ariſeth out of the ſeeds of grace, the other out of grace it ſelf; there are the ſeeds of grace which are ſomething of grace in the ſoul, before grace it ſelf comes; and though we have not any place of Scripture to ſhew this, yet there are abundance of places that aime at, and include this. As it may be referred to the woeings of Chriſt, *Hoſ.* 2. 14. when the excellency and neceſſity of Chriſt woes the ſoul, and the poſſibility of having Chriſt, theſe things allure a man; here is this work, when the ſoul begins to be a neuter, before the ſoul believes, yet there is a kinde of bending of faith, as the man in the Goſpel, when Chriſt asked him, if he believed in the Son of God; he ſaith, Lord what is he that I may believe? as who ſhould ſay, I am ready to believe if I could, I am ready to reſigne my ſelf to believe, do but ſhew me how I may believe?

Secondly, this may be referred to the forming of Chriſt in the heart, *Gal.* 4. 19. before the babe is organized, there is ſeed, ſo there is a ſeed of God in the ſoul, and he that hath this ſeed cannot ſin, becauſe he is borne of God; as there is a ſeed of generation, ſo of regeneration; as the prodigal before he came home to his Father, he ſaith with himſelf, *I will go home to my Father, and ſay, Father I have ſinned againſt Heaven, and before thee, &c.* Luke 15. 16. What made him do this? they are nothing elſe but the effects of the ſeeds of grace; So the Jaylor, *Acts* 16. 13. that cried out, *Sirs, what ſhall I do to be ſaved?* what were theſe but the expreſſions of the ſeeds of grace that were in him? the next newes we heare, he did believe; now the Lord ſowes ſeeds of grace in the ſoul, and theſe break forth into hope, and deſires, and waitings for grace, theſe are the ſeeds of grace, and from thence comes this hope, but the other hope comes from grace it ſelf, it is true, that theſe ſeeds of grace are grace in themſelves, they are the work of grace for grace, but they are not grace fully and compleatly wrought in the ſoul.

2. They come from ſeveral apprehenſions.

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Again

his conſcience is not purged, and his life renewed, and his ſoul ſanctified and wrought upon in Jeſus Chriſt; though he ſees there is no way but hell and damnation, yet when this hope comes into the ſoul, though he can ſee neither ſtar-light, nor Moon-light, nor nothing, it doth ſtay him much, and prop him up much, and doth encourage him to go on without diſmay.

5. Neither of them ſhall make a man aſhamed.

Neither of theſe two hopes ſhall make a man aſhamed, if a man hath this true hope, he ſhall never be aſhamed, *Rom.* 5. 4 *Hope maketh not aſhamed*; ſo it is with a man that is truly wrought upon, the Lord never deceives him; there is a working of grace for grace, before grace it ſelf comes into the ſoul, which carries a man beyond a reprobate, and this hope the ſoul hath, will never let him be in this caſe, that he ſhall need to be aſhamed.

3. How this hope differs from that which followes juſtification.

The third thing is this, how this hope differs from that hope which proceeds from juſtifying faith, and they differ in two things.

1 This ariſeth out of the ſeeds of grace, the other out of grace it ſelf.

The firſt is, that this hope I now ſpeak of, it ariſeth out of the ſeeds of grace, the other out of grace it ſelf; there are the ſeeds of grace which are ſomething of grace in the ſoul, before grace it ſelf comes; and though we have not any place of Scripture to ſhew this, yet there are abundance of places that aime at, and include this. As it may be referred to the woeings of Chriſt, *Hoſ.* 2. 14. when the excellency and neceſſity of Chriſt woes the ſoul, and the poſſibility of having Chriſt, theſe things allure a man; here is this work, when the ſoul begins to be a neuter, before the ſoul believes, yet there is a kinde of bending of faith, as the man in the Goſpel, when Chriſt asked him, if he believed in the Son of God; he ſaith, Lord what is he that I may believe? as who ſhould ſay, I am ready to believe if I could, I am ready to reſigne my ſelf to believe, do but ſhew me how I may believe?

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4. That he may be sought to for every mercy.

Again, the Lord will so do it, that he may be sought to for every mercy; and therefore first the Lord gives a man natural parts, that he may come to Church and hear the Word, and then the Lord knocks him down that he may be abased; and then he shatters him all to pieces, that he may look out for hope; and then when he hath gotten hope, the Lord makes him seek out for faith; and when he hath gotten faith, to seek out for other graces; and when he hath them, to seek for the accomplishment of them; the Lord will be sought to for every thing, and it is fit we should seek to him; though the parent doth not engender the reasonable soul in the babe, but God doth create it immediately, yet none of us do count marriage superfluous; so though God doth give this grace of faith only, yet we are not to account the using of means in vain, the Lord doth not power in humane wit into stocks and stones, but into a body fitted and ordered for a reasonable soul; so it is in respect of faith and grace, the creature shall be first ordered and fitted for grace; there must be preparation and a foregoing work; it is his manner of working, he will so work as he will still be sought unto of all his people, though they have not faith, if they have hope, they shall seek to him for faith; as it is with a Scholar, if he will be a Scholar or Fellow of a Colledge, he must fit for it; so the Lord will have a man fit for it, he will have a man fit at the pool of grace, and seek to him for it before he shall have it.

Use 1. To shew the graciousnes of God.

This shews us the graciousnes of our good God, that when he takes us to do for our sins, *He remembers us when we are in our low estate, for his mercy endures for ever*, Psal. 136. 53. when we are at the brink of hell, at the very bottome of destruction, and in the belly of damnation, when we know not which way to turne our selves; *then he remembers us, for his mercy endures for ever*; thus the Lord deals with his people for their good, as he opens the casement, that his justice may look out upon us, so he sets his mercy in the window that we may see it through the glasse, that we may not be overwhelmed, this is the goodnes of God, and were it not for this, no man should be able to abide his look, nor bear his displeasure when he breakes out upon a man, this is the infinite goodnes of our gracious God, to deal thus favourably with his people; therefore you that have gotten this hope, know, that the Lord might have held you down to this day, and he had justly served you if he had done so; therefore whosoever of you are in the briars do not repine and grumble, because you are not refreshed as others are; if you have but the least cranny of hope to hang upon, make much of it, it is more then God owes you; how easily might the Lord teare the soul all in pieces, when he comes to deal with a man, when he shews a man his sins and abominations? he might make them as heavy as rocks and mountaines unto him, and break him all to powder, it were just if he did so; now when the Lord puts in this hope, what a wonderful mercy is this? When God told *Hezekiah*, *Behold thou shalt die*, he presently bade him take a lump of Figgs and healed the disease; so what a mercy is this, that God saith, *Thou shalt die*, thou art a damned creature, and bids him presently take a plaister, and so recovers him.

Use 2. Comfort for believers.

For comfort to all those that are the Lords, though it be a poor faith, a poor hope that flowes from possibility only, yet I tell you that even believers may have need sometimes to have resort unto it, for how often hath the Devil been let loose upon poor souls, even those that are of God? as sometimes he doth tempt them to presumption, that so they may neglect their watch over themselves; so it is his practice to drive us from one extreame to another, and hurry us to despair, and urge upon us that we have no faith, we have no grace, and are as sure to be damned as if we were in hell already, *David* (Psal. 31. 22.) seems to be out of all hope to be saved, as if he were utterly undone, the servants of light many of them have found this too too true; how fearfully they have been perplexed and galled in minde, seeking release, but could finde none, and pronouncing

nouncing againſt themſelves bitter things, as if they had nothing of God in them, the devil dazling their eyes that they cannot ſee, and putting out of their minds all the ſweet paſſages of the Goſpel, and preaching nothing but the terrible paſſages of the Law, he that doubts is damned, and he that wavers is like a wave of the ſea, and he urgeth them with every vain thought, with every omiſſion, with every failing, and every ſin they have committed; it is ſtrange to ſee how ſome of Gods own people have reaſoned againſt themſelves, as if all the devils logick were in them, and all mercy were gone; thus the devil ſometimes deals with Gods people, that they cannot tell where to hold; they can ſee nothing to give any comfort or ſtay, they are ready to let go all, and give over all hope; now what an excellent thing is this, if a man have this hope, that he may be never driven from God, that there is eternal life and forgiveneſſe in him, and all theſe things are attainable, I tell you, it is a great help to a man when he can ſay with the Church, *Joel* 2.13. *Who can tell whether the Lord will turn, and leave a bleſſing behind him?* a man that hath but this hope in him, it will never let him go off from God, and be quite overcome by Satan; ſo that though it be but a poor thing, yet it is worth a Kings ranſome in time of trouble.

Uſe 2. Informe how God works this hope.

To ſhew unto us how God doth work this hope, and he works it, firſt, by rooting out of the heart all vaine hopes, and bringing in a better hope, as the Apoſtle ſpeaks, *Heb.*7.19. The Law made nothing perfect; when God brought in Chriſt, he brought in a better hope; when God brings Chriſt to the ſoul, he brings a better hope into the ſoul; the ſoul before had a vaine hope, he prayed and came to Church, and was civil and well brought up, and had many good gifts, and many terrours and affrightments, all theſe are nothing but legal works; a man can never have hope in this; but when God brings in a better hope, he throws out all the other, he ſhoots his Law like a great Ordinance into the ſoul, and ſtrikes him dead, and makes him ſee there is no hope, all his vaine hopes are nothing, and ſtill the ſoul will be gathering falſe hopes, and returning to them, but the Lord throws them out ſtill, and puts in a better hope.

1. By rooting out vaine hopes.

By ſetting a look upon the Goſpel, as the Goſpel tenders this to every creature, to one as well as to another, ſo the Lord puts a particular look upon the Goſpel, as *Peter* ſaid to the lame man, look upon me, and this made him expect to receive an alms from him, *Acts* 3.4,5. So the Lord makes a man look upon the Goſpel to minde the Goſpel, and regard and take notice of it, what it ſaith, for people let theſe things ſlip, but when God works this hope in the ſoul, he makes a man to mind the Goſpel, and makes as if it looked at him, and ſo he comes to have found hope in the Goſpel, as a beggar when a Gentleman puts his hand into his purſe, though he ſees nothing yet he thinks he will ſhive him ſomething; ſo the Lord puts his hand into his purſe, as it were, he lays his hand upon mercy, and lets the ſoul ſee him tendring of mercy, and this makes him hope he ſhall have mercy, he caſts a look upon him, and ſo affects and draws the ſoul, and he finds the Lord, moving the ſoul, and inclining the heart, and weaning the ſoul from the world, and quickning him to ſeek after the things that are above.

2. By ſetting a look upon the Goſpel.

By removing of all impoſſibilities that lie upon the ſoul, you know there is abundance of impoſſibilities that appear, as for a man to live in his ſinnes, a man then hath no heart to Chriſt, no heart to heavenly things, no mind to pray and to ſtrict courſes; it is impoſſible for a man in this caſe ever to attaine theſe things, when he hath no heart to them; now the Lord takes away that impoſſibility, and makes the ſoul ſee it is poſſible to attain theſe things; therefore there is a kinde of ſeed of regeneration going along with this, 1 *Pet.* 1.3. as there is a ſeed before regeneration it ſelf, before that hope that proceeds from juſtifying faith, ſo theſe ſeeds of regeneration are

3. By removing all impoſſibilities.

before this hope I now speak of; the soul hath something wherby it seeth a possibility, and the Lord shews him a way of recovery, and sets up a standard to guide him in the way, and takes away all impediments that hinder him in the way; and now the soul seeth it is possible to attain unto these things.

Use 4. Labour not to diminish this hope.

If we have any such hope as this, let us not labour to diminish it; but let it grow in us, it is an excellent mercy of God to begin this hope; if we have the least crevis or cranny of it, let us make much of it, let us tender it, cherish it, for it will help us to pray and seek God, and let go our corruptions, it will enable us to do many things, when a man hath gotten this hope once; therefore, if we have it, let us put it on, as the Apostle saith, if you mean to go to heaven, you shall be sure to meet with blows, therefore you should have your helmet on; the devil will say, have you any hope to go to heaven, having such a vile cursed heart? you were better give all over, for your betters have missed it; now we had need of this hope to be nourished and cherished in us; nay, though a man hath never so much faith, he should cherish this more and more.

Quest. How may this hope be cherished.

But how shall a man cherish it?

Ans. 1. Look to the power of God.

I answer; first, look to the power of God; do not say, how shall I be able to do this and that? how shall I get my lusts to be mortified, and how shall I get my heart to submit to God? but look unto the power of God, and do not limit the holy one of *Israel*; the Lord may pardon thy sins and renue thy heart, therefore look unto the power of God. When Christ told his Disciples, *Mat.* 16.24. that *it is easier for a Camel to go thorough the eye of a needle, then for a rich man to enter into the Kingdom of heaven*; they were all astonished, O say they, *who then can be saved?* Oh saith Christ, look unto God; 'tis true, *with men it is impossible*, for the heart and affections of a man are so glued to the things of this world; and he hath so much pleasure and delight in the things of this life, that his heart cannot look after mercy with zeal and fervency; it is as impossible as for a cable to go through a needles eye, but saith he, look to the power of God, he is able to work it; a rich man may be saved for all this, if a rich man be touched with the sence and feeling of his sinnes, and have a heart to come to God, though he meet with never so many difficulties in his way, let him look unto the power of God, to whom nothing is hard.

2. Look to the freeness, indifferency and universality of the promises.

Secondly, look to the freenesse of Gods promises, the indifferency and universality of the tender of them, whosoever *thirsteth, let him buy wine and milk without money*, Esay 55. 1. when a doale is tendred to all at the doore; Why may not every beggar hope to receive it? so if mercy be free for every one that comes to Gods door for it; why mayst not thou look up with hope? if thou hast an heart, to it thou mayest; if thou hast not an heart, thou art none of Gods; but if thou hast an heart, look up to God, and be not dismayed, but see the infiniteness of Gods mercy, that *as the heavens are higher then the earth, so his mercies are far above our thoughts* and apprehensions, and *where sinne abounds, grace abounds much more*; there are many poor souls that would come to Christ, but thorough their daily distempers and untowardnesse, and the temptations of Satan, they are repelled; they would come to God, but know not how; they have hardly any hope, these things are spoken for such poor creatures.

3. Send often unto God by prayer.

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before this hope I now ſpeak of; the ſoul hath ſomething wherby it ſeeth a poſſibility, and the Lord ſhews him a way of recovery, and ſets up a ſtandard to guide him in the way, and takes away all impediments that hinder him in the way; and now the ſoul ſeeth it is poſſible to attain unto theſe things.

Uſe 4. Labour not to diminiſh this hope.

If we have any ſuch hope as this, let us not labour to diminiſh it, but let it grow in us, it is an excellent mercy of God to begin this hope; if we have the leaſt crevis or cranny of it, let us make much of it, let us tender it, cheriſh it, for it will help us to pray and ſeek God, and let go our corruptions, it will enable us to do many things, when a man hath gotten this hope once, therefore, if we have it, let us put it on, as the Apoſtle ſaith, if you mean to go to heaven, you ſhall be ſure to meet with blows, therefore you ſhould have your helmet on; the devil will ſay, have you any hope to go to heaven, having ſuch a vile curſed heart? you were better give all over, for your betters have miſſed it; now we had need of this hope to be nouriſhed and cheriſhed in us; nay, though a man hath never ſo much faith, he ſhould cheriſh this more and more.

Queſt. How may this hope be cheriſhed.

But how ſhall a man cheriſh it?

Anſ. 1. Look to the power of God.

I anſwer; firſt, look to the power of God; do not ſay, how ſhall I be able to do this and that? how ſhall I get my luſts to be mortified, and how ſhall I get my heart to ſubmit to God? but look unto the power of God and do not limit the holy one of *Iſrael*; the Lord may pardon thy ſins and renue thy heart, therefore look unto the power of God. When Chriſt told his Diſciples, *Mat.* 16. 24 that *it is eaſier for a Camel to go thorough the eye of a needle, then for a rich man to enter into the Kingdom of heaven*; they were all aſtoniſhed, O ſay they, *who then can be ſaved?* Oh ſaith Chriſt, look unto God; 'tis true, *with men it is impoſſible*: for the heart and affections of a man are ſo glued to the things of this world; and he hath ſo much pleaſure and delight in the things of this life, that his heart cannot look after mercy with zeal and fervency; it is as impoſſible as for a cable to go through a needles eye, but ſaith he, look to the power of God, he is able to work it; a rich man may be ſaved for all this, if a rich man be touched with the ſence and feeling of his ſinnes, and have a heart to come to God, though he meet with never ſo many difficulties in his way, let him look unto the power of God, to whom nothing is hard.

2. Look to the freeneſs, indifferency and univerſality of the promiſes.

Secondly, look to the freeneſſe of Gods promiſes, the indifferency and univerſality of the tender of them, whoſoever *thirſteth, let him buy wine and milk without money*, Eſay 55. 1. when a doale is tendred to all at the doore; Why may not every beggar hope to receive it? ſo if mercy be free for every one that comes to Gods door for it; why mayſt not thou look up with hope? if thou haſt an heart, to it thou mayeſt; if thou haſt not an heart, thou art none of Gods; but if thou haſt an heart, look up to God, and be not diſmayed, but ſee the infiniteneſſe of Gods mercy, that *as the heavens are higher then the earth, ſo his mercies are far above our thoughts* and apprehenſions, and *where ſinne abounds, grace abounds much more*; there are many poor ſouls that would come to Chriſt, but thorough their daily diſtempers and untowardneſſe, and the temptations of Satan, they are repelled; they would come to God, but know not how; they have hardly any hope, theſe things are ſpoken for ſuch poor creatures.

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Use 4. Labour not to diminish this hope.

If we have any such hope as this, let us not labour to diminish it; but let it grow in us, it is an excellent mercy of God to begin this hope; if we have the least crevis or cranny of it, let us make much of it, let us tender it, cherish it, for it will help us to pray and seek God, and let go our corruptions, it will enable us to do many things, when a man hath gotten this hope once, therefore, if we have it, let us put it on, as the Apostle saith, if you mean to go to heaven, you shall be sure to meet with blows, therefore you should have your helmet on; the devil will say, have you any hope to go to heaven, having such a vile cursed heart? you were better give all over, for your betters have missed it; now we had need of this hope to be nourished and cherished in us; nay, though a man hath never so much faith, he should cherish this more and more.

Quest. How may this hope be cherished.

But how shall a man cherish it?

Ans. 1. Look to the power of God.

I answer, first, look to the power of God; do not say, how shall I be able to do this and that? how shall I get my lusts to be mortified, and how shall I get my heart to submit to God? but look unto the power of God, and do not limit the holy one of *Israel*; the Lord may pardon thy sins and renue thy heart, therefore look unto the power of God. When Christ told his Disciples, *Mat.* 16. 24. that *it is easier for a Camel to go thorough the eye of a needle, then for a rich man to enter into the Kingdom of heaven*; they were all astonished, O say they, *who then can be saved?* Oh saith Christ, look unto God; 'tis true, *with men it is impossible*, for the heart and affections of a man are so glued to the things of this world; and he hath so much pleasure and delight in the things of this life, that his heart cannot look after mercy with zeal and fervency; it is as impossible as for a cable to go through a needles eye, but saith he, look to the power of God, he is able to work it; a rich man may be saved for all this, if a rich man be touched with the sence

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not, yet ſome would, even all his Elect, therefore he quotes this ſaying out of the Prophets, *Every one that hath heard and learned of the Father, cometh unto me*; the word ſhall not only come to the outward eare, but they ſhall be taught of God, and then they will come home to me; and then concludes with the words of the Text, *Every man that hath heard, &c.* as who ſhould ſay, though you will not, yet I am ſure, every man that hath heard my Father ſpeak to his heart, that hath heard him preaching from heaven in his boſome, that man will come to me, ſo that God can call thoſe things which are not, as if they were; though a man be never ſo rebellious and averſe from Chriſt, yet when he ſpeaks a particular word to the ſoul, it comes.

Queſt. What is that particular word which God ſpeaks.

But you will ſay, what is this particular word which the Lord ſpeaks to the ſoul? is there any ſuch particular word to be found in all the Scripture, *Thomas* or *Richard*, do you come to me?

Anſ. It is contained in general.

I anſwer, there is a general word in the Scripture, and this particular word is in the general, ſo that though there be not a particular word expreſſively, yet there is equivalently; and this I will make appear in three or four particulars.

Firſt, what particular place of Scripture ſaith, that *Thomas*, or *James*, or ſuch a one is a childe of wrath by nature, is here any Scripture ſaith ſo of him? I anſwer, yes, this particular is in the general, we are all *the children of wrath by nature*, Eph. 2. 3. *and curſed is every one that continues not in all the things written in the Law to do them*, Gal. 3. 10. now though a mans name be not named, *William* ſuch a one is accurſed by nature, yet notwithſtanding he findes his particular in the general, that he is a curſed creature.

Again, what place of Scripture ſaith that *Robert* or *John* muſt love God, and is bound to love God, is there any ſuch place of Scripture? no, why will you ſay then, that you are bound to love God and obey him, if there be no ſuch place of Scripture? yes, for this particular is in the general, *Thou ſhalt love the Lord thy God, &c.* That Commandment is delivered to all men in the whole world; So, *Thou ſhalt do no murther, thou ſhalt not commit adultery, &c.* this Commandment lies upon the whole world; therefore if thou beeſt a man, though thou canſt not finde thy name ſet down, that the Lord ſpeaks to thee, yet thy particular is in thoſe generals; ſo though it cannot be ſhewn in all the Scripture that ſuch a particular man ſhall riſe againe, yet when the Scripture ſaith, that all men ſhall riſe againe, as *John* 5. 28. *Marvel not, for the houre ſhall come that all fleſh that is in the grave ſhall come forth*; if all that are dead ſhall riſe again, then every man ſhall riſe again, though his name be not named in Scripture; ſo it is hear, we read in Scripture that Chriſt ſaith, *John* 7. 37. *If any man thirſt, let him come unto me and drink*, now the Lord includes a particular in it, and brings it to the ſoul, thou thirſteſt, thou wouldeſt faine have Chriſt, here are the promiſes, here is all mercy in my Sonne, believe in him, come and receive him, take him, and thou ſhalt have them; ſo if Chriſt ſaith, *whoſoever beleeves ſhall be ſaved*, then Saint *Paul* might ſafely conclude a particular word to the Jaylor, *beleeve in the Lord Jeſus Chriſt and thou ſhalt be ſaved*, Acts 16. 31. ſo that you ſee here is a particular word, though not particular directly, yet equivalent to a particular, namely a particular in the general, and the Spirit of God doth ſpeak this to the ſoul, and makes the ſoul hear it, *Every man therefore that hath heard it, &c.*

Deſ. When God calls the ſoul he makes it hear a particular voice.

When God calls the ſoul home, he makes the ſoul hear his voice, here a particular voice and word to him, believe in the Lord, come unto me for ſalvation relie upon me for eternal life; the ſinnes that trouble thy ſoule, caſt thy ſelf upon me for the forgiving of them, the diſeaſes, miſeries, diſtempers

tempers thou art ſubject unto, lay hold upon me, and reſt upon me for the delivering thee from them; the Lord when he calls a man effectually, he ſpeaks it, not onely the Miniſter and the Word ſpeaks it, but the Lord ſpeaks it; and ſo the ſoul hearing of the Father comes to Chriſt; thus you may ſee the Lord holds the free promiſes of the Goſpel before the ſoul, and bids a man relie upon them; as *Peter dealt with his contrite hearers*, the Spirit of the Lord going along with his word, *Acts* 2. 39. *believe*, ſaith he, *for the promiſe belongs to you and to your children, &c.* as who ſhould ſay, when God calls a man effectually, he holds forth his promiſes, and propounds them to the ſoul, beleeve this promiſe, and reſt upon me for it; thus the Lord doth call a man home, he ſends his promiſe before him, he ſets up hope before him, he ſends the gracious invitation of the Goſpel before him, and bids him relie upon it; thus God dealt with his Elect *Corinths*, 1 Cor. 1. 9. *God is faithful* (ſaith the Apoſtle) *by whom ye are called to the fellowſhip of his Sonne Jeſus Chriſt*, as who ſhould ſay, when God called you, he ſpake to every one of you in particular; come and be fellow heirs with my Son; come and have every good thing with my Sonne; come and be a ſonne with him; come and be an heir of grace with him, and have title to eternal life and ſalvation, God calls you, ſaith he, to beleeve that he is faithful: So I might inſtance in many more, though there be never ſo many in the Congregation, yet the Lord doth not ſpeak to them all; they do not all hear his voice; they all hear the Miniſter, but that makes them not to come, that doth not the deed, but when the Lord calls a man, he comes, he joyns with the Word, and ſpeaks to this or that man, and takes him alone, and whiſpers him in the ear, and tells him where mercy is, and bids him rely upon him, and though ſenſe and feeling be againſt him, though all fears and objections be againſt him, he bids him believe and be of good cheere, he ſhall have all theſe mercies if he will believe in him, as he ſaith *Eſay* 51. 20. *Look unto Abraham your father, for I called him alone and bleſſed him*; mark it, the Lord took him alone, and ſpake to his heart, between him and himſelf; ſo when the Lord ſpeaks to a ſoul, and calls him by his grace, he calls him alone, and takes him alone, though all the Congregation hears the ſame Sermon, yet he takes him alone, and ſpeaks to his heart, and bids him beleeve in him, for I will never faile thee, it is a ſure foundation, he may build upon it for ever and ever.

Becauſe no man could come unto Chriſt elſe, for we ſee daily, though Miniſters call all the Congregation and aſſembly, yet people do not ſtir, they are dead in their ſins, they cannot hear the Miniſter, no, it muſt be a louder voice, and one that is more powerful and effectual, unleſſe the Lord come and bid a man beleeve, he can never do it, therefore, *John* 5. 26. See what Chriſt ſaith, *Verily I ſay unto you, that the hour ſhall come, when the dead ſhall heare the voice of the Sonne of God*; here comes an Almighty voice, that ſpeaks to the raiſing of a man out of the death of ſinne to the life of righteouſneſſe and faith, and he ſhews that there is a voice of Chriſt that ſpeaks to the ſoul, that though the ſoul be dead, yet it ſhall heare and live; ſo *Epheſians* 5. 14. and were it not for this call no man could beleeve. *Reaſ.* 1. Elſe no man could come to Chriſt.

That ſo they may have a ground for their faith, the ſoul cannot firſt beleeve, and then come to the promiſe; but the Lord brings the promiſe firſt, and then makes the ſoul to beleeve; he lets in the promiſe firſt, and then cauſeth the ſoul to lay hold upon it; the ſoul doth not firſt come, and then look to the promiſe; but the ſoul firſt looks upon the promiſe, and then beleeves as you may ſee, *Pſal.* 119. 49. it is the ſpeech of the Prophet *David*, *Remember thy Word O Lord, wherein thou haſt cauſed thy ſervant to truſt*, the Lord lets in a word of promiſe into *Davids* heart, then cauſed him to hope in it. 2. That we may have a ground for our faith.

it, and made him look upon it as a thing tendred and propounded to him, and ſo made him relie upon it; if it were not for this call of God, who were able to beleeve? for without this call, the ſoul when it ſeeth its dulneſſe, and deadneſſe, and untowardneſſe, and unworthineſſe, it would go away, it would ſay, I cannot look to the promiſe, I cannot do this and that, and I have no faith; and what have I to do with the promiſe; therefore the Lord when he effectually calls a man, he ſets in the ſight of his promiſes, he holds forth his free and gracious promiſes; ſo that now the ſoul can ſay, the Lord calls me by his grace, and though I be never ſo wretched and my heart be ſtark naught, though I be as reprobate to every good word and work, as the vileſt in the world; yet here is a free offer, and I will relie upon it, it is tendred unto me, otherwiſe why ſhould God propound it ſo freely? why ſhould he hold it forth ſo indifferently? why ſhould he confirm it with the blood of his own Son? why ſhould there be the Sacraments and ſo many Seals to eſtabliſh the truth of it? and why doth he propound it ſo freely to me? when he looks upon the promiſe, the promiſe makes him believe the freeneſſe of it, the univerſality of it, the indifferency of it to as many as will have it, the Lord puts power into the promiſe to affect the heart, & fire the heart, there is ſo much truth and goodneſs in the promiſe as is able to make the ſoul beleeve when God ſpeaks it to the heart, it is ſuch a good promiſe, and ſuch a free promiſe, and ſo Yea and Amen in Chriſt Jeſus to all that do but reſt upon it; the Lord holds the promiſe before a mans eyes, and ſaith here is a promiſe for thee, beleeve, here is mercy, here is favour, here is pardon, here is peace, here is Chriſt, here is ſtrength, here is wiſdome; thou art a fool, here is wiſdome for thee to direct thee; thou art weak, here is ſtrength for thee to enable thee; do but rely upon me, and thou ſhalt have it; the ſoul doth not firſt believe the promiſe, and then take it; but the Lord firſt propounds the promiſe to the ſoul, and makes the ſoul look up to God in his promiſe, I am a vile ſinner, but with the Lord there is mercy, and I have a curſed ſpirit within me; but with the Lord there is power to ſubdue it; the truth of the promiſe and the power of God going with it, makes the ſoul beleeve it, and this is the reaſon when God would renew the faith of his people, he gives them as it were a new call, and holds the promiſe afreſh before them, as *Gen.* 17.1. *I am God alſufficient, walk before me and be upright*, as who ſhould ſay, *Abraham*, go not away from me, go not any where elſe; thou mayeſt have any thing in me, I am God Almighty, beleeve in me, keep by me, go not from me, but walk before me all the dayes of thy life, and I will be a God unto thee, and in bleſſing I will bleſſe thee, therefore *Rom.* 9.8. the people of God are called *the children of promiſe*, becauſe the promiſe breeds them, and converts them, and is the ground of all unto them, they are the very children of the promiſe; now here be three things I would ſhew unto you. Firſt, why this act is attributed to the Father, the Father ſpeaks to the ſoul, the ſoul hears it and ſo comes. Secondly, what ſpeech this is, which the ſoul hears and ſo comes to God by faith. Thirdly, how a man may know whither he hath heard this voice or no.

Queſt. 1. Why is this act attributed to the Father?

First, why this act is attributed to the Father, *Every man that hath heard and learned of the Father, &c.* the Father ſpeaks, and the ſoul hears from the Father.

1. Not as though Chriſt did not ſpeak

Anſwer. First, not as though Chriſt did not ſpeak, but he came to ſend them to to the Father, go to him and hear him, that is not the meaning of it, no, Chriſt cuts off all ſuch thoughts in the next verſe, *Every man that hath heard and learned of the Father, &c. not that any man hath ſeen the Father, &c.* as who ſhould ſay, I do not mean that you ſhould runne to the Father, as though I were not able to teach you, no man can go to the Father; he dwells

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in light that is unaproachable, *no man can come to the Father but by me.* Mat. 11. 27. *All things are delivered to me of my Father, &c.* you see here, that is not the meaning of it, Christ is a sufficient Doctor, he is the great Prophet of his Church, and is able to instruct his people, therefore that is not the meaning of it.

Secondly, not as though we should set up a conceited distinction of works in the Trinity, as though a man should say, now a man is under the work of the Father, and then under the work of the Sonne, and then under the work of the holy Ghost (as some imagine,) sometimes the soul is under the work of the Father, as when the soul doth not beleeve the Father draws it and pulls it; and when it beleeves, then it is nnder the work of the Sonne, and he works upon the conscience, and justifies, and sanctifies it; and afterwards it is under the work of the holy Ghost, when it is sealed with the Spirit of promise, these things are true, yet this is not the meaning, neither doth our Saviour Christ intend any such construction, neither have we any warrant for any such distinction of works; for as this act of drawing is here given to the Father, so *John* 11. it is given to the Sonne; *When I am lifted up I will draw all men unto me*, and as we say the soul hears the Father, so it heares the Son also, *John* 5. 25. so that these are but conceits, and as the seal is given to the Spirit, so it is given to the Father and the Son sometimes, therefore to say that the soul is now under the work of the Father, and now under the work of the Sonne, and now under the work of the holy Ghost, these things are not warrantable in Scripture; but the meaning is this, our Saviour meeting with the stubbornnesse of the Jews that would not believe, but murmured and repined at his doctrine; he puts in this, *no man cometh unto me, except the Father draweth him*, he means their utter inability of coming to him by nature, unlesse it be given them from above, if he had spoken of it againe, may be would have said no man cometh unto me, except the Spirit draweth him; you must know that all the acts of the blessed Trinity are indevidable; 'tis true, the Father, as he is first in order of subsistance, so he is first in order of operation and working, but look what one works all work, one act flows from them all, as it is said, *you are washed in the Name of the Lord Jesus Christ*, and the Spirit had a hand in the same work, they all do the same work; for any further meaning of this, I know not any warrant.

2. N[illegible] [illegible] [illegible] [

it, and made him look upon it as a thing tendred and propounded to him, and by made him take upon him, if it were not for this call of God, who [illegible] able to believe? For without this call the soul when it seeth its dulness, and deadness, and unfruitfulness, and unworthiness, it would go away, and say, I cannot look to the promise, I cannot do this and that, and have no faith, and what have I to do with the promise; therefore the Lord when he effectually calls a man, he lets in the light of his promises, he holds forth his free and gracious promises; so that now the soul can say, the Lord calls me by his grace, and though I be never so wretched and my heart be dark naught, though I be as reprobate to every good word and work, as the worst in the world, yet [illegible] offer, and I will relie upon it, it is tendred unto me, offered unto me, and God propound it so freely? why should he bend it forth so inderently? why should he confirm it with the blood of his own Son? why would there be the Sacraments and to make [illegible] with the [illegible] and why doth he propound it [illegible], when he looks upon [illegible] promise, the promise makes him [illegible] it the indifferency of it to as [illegible] it, the Lord puts [illegible] promise to affect the heart, [illegible] the promise as is able to [illegible], it is such a good pro- [illegible] in Christ Jesus to all [illegible] promise before a mans eyes, [illegible] here is favour, here [illegible] here is wisdome; thou [illegible] art weak, here is [illegible] thou shalt have [illegible] take it; but the [illegible] the soul look up to [illegible] there is mercy, and [illegible] there is power to [illegible] God going with it, [illegible] would renew the [illegible] call, and holds the pro- [illegible] *sufficient, walk before me* [illegible] not away from me, go not [illegible] am God Almighty, [illegible] walk before me all the [illegible] and in blessing I will blesse [illegible] are called *the children of promise*, [illegible] them, and is the ground of all [illegible] promise, now here be three things [illegible] attributed to the Father, the [illegible] comes. Secondly, what [illegible] comes to God by faith. Third- [illegible] hath heard this voice or

Quest. 1. Why is this act attributed to the Father?

1. Not as though Christ did not speak [illegible] to the Father, *Every man that hath heard and* [illegible] the soul hears from the Fa- [illegible] speak, but he came to send [illegible] is now the meaning of it, [illegible] *every man that hath* [illegible] *seen the Father, &c.* [illegible] come to the Father, as [illegible] go to the Father, he dwells

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in light that is unaproachable, *no man can come to the Father but by me.* Mat. 11. 27. *All things are delivered to me of my Father, &c.* you see here, that is not the meaning of it, Christ is a sufficient Doctor, he is the great Prophet of his Church, and is able to instruct his people, therefore that is not the meaning of it.

Secondly, not as though we should set up a conceited distinction of works in the Trinity, as though a man should say, now a man is under the work of the Father, and then under the work of the Sonne, and then under the work of the holy Ghost (as some imagine,) sometimes the soul is under the work of the Father, as when the soul doth not beleeve the Father draws it and pulls it; and when it beleeves, then it is nnder the work of the Sonne, and he works upon the conscience, and justifies, and sanctifies it; and afterwards it is under the work of the holy Ghost, when it is sealed with the Spirit of promise, these things are true, yet this is not the meaning, neither doth our Saviour Christ intend any such construction, neither have we any warrant for any such distinction of works; for as this act of drawing is here given to the Father, so *John* 11. it is given to the Sonne; *When I am lifted up I will draw all men unto me*, and as we say the soul hears the Father, so it heares the Son also, *John* 5. 25. so that these are but conceits, and as the seal is given to the Spirit, so it is given to the Father and the Son sometimes, therefore to say that the soul is now under the work of the Father, and now under the work of the Sonne, and now under the work of the holy Ghost, these things are not warrantable in Scripture; but the meaning is this, our Saviour meeting with the stubbornnesse of the Jews that would not believe, but murmured and repined at his doctrine; he puts in this, *no man cometh unto me, except the Father draweth him*, he means their utter inability of coming to him by nature, unlesse it be given them from above; if he had spoken of it againe, may be would have said no man cometh unto me, except the Spirit draweth him; you must know that all the acts of the blessed Trinity are indevidable; 'tis true, the Father, as he is first in order of subsistance, so he is first in order of operation and working, but look what one works all work, one act flows from them all, as it is said, *you are washed in the Name of the Lord Jesus Christ*, and the Spirit had a hand in the same work, they all do the same work; for any further meaning of this, I know not any warrant.

2. Note. Though we should set up a conceited distinction of works in the Trinity.

The second thing is, what this voice is that the Father doth speak to the soul, and so the soul is made to come to Christ?

2. What is this voice?

I answer, you must not conceive that here is any voice distinct from the Word, it is but imaginary and notional, when men dream of any other Relations besides the Word; it is not a proper, but a metaphorical speech, and it consists in two things.

Not distinct from the word preached.

First, in opening a mans senses.

Secondly, in removing a mans lameneſse and inability.

Consists, 1. In the opening a mans senses.

First, in opening a mans senses, in opening a mans understanding, a mans understanding is quite blinded, and cannot see the things of God; and though a man literally know all the scripture, yet notwithstanding there is a veile upon his eyes, and he doth not see the excellency and glory of it; now when the Spirit of God comes and anoints a mans eyes, and takes away the scales that they fall off from his eyes, the man now begins with open face to see the glory of God, and the glorious Gospel of God; the natural man saw the Gospel to be a glorious thing, yet the God of this world blinded his eyes that he could not see it in this glorious manner; now when the Spirit of the Father comes to call a man effectually, he doth anoint a mans eyes, *Esay* 35. 5. *The eyes of the blinde shall see*, he makes a man to see the wonders of Gods Law, to see his gracious promises in Jesus Christ, the fromeſse of them

them, the indifferency of them, that they are propounded to every man that hath an heart to them, and hungers and thirſts after them; ſo that the Lord doth as it were ſay to the ſoul, here are the promiſes, here you ſee them, beleeve in me, this is the ſpeech of the Father, theſe are the promiſes, this is the happineſſe, if you will embrace it, you may be happy for ever, now the world, and profits, and pleaſures are not ſuch a thing, you may be damned for all them, therefore come unto me and you ſhall have eternal happineſſe; thus the Spirit of the Father ſheweth the ſoul the glory of the wayes of Jeſus Chriſt, and the glory of the promiſes, here they are, beleeve, that is the firſt.

Secondly, he opens the ſenſe of hearing, for as the minde of a man is ſtark blinde, and cannot ſee the things of God; ſo the heart of a man is ſtark dead, and cannot hearken to God; a man hath no ears by nature to hear God ſpeak to him, till the Lord comes and opens his ears, as the Prophet ſpeaks, *Eſay* 35.5. *The ears of the deaf ſhall hear*; when the Lord comes to open the ears of the deaf, now the ſoul begins to hear, before it was like the deafe adder, that could not hear the voice of the charmer, charme he never ſo wiſely; though he heard never ſo many Sermons, he yet heard none, his hearing was to no purpoſe, *in hearing he heard, but perceived not*; but when the Lord comes and takes away the uncircumciſion of the eare, the ſoul now begins to heare and hearken to him; now the ſtone begins to vaniſh out of the heart, and fleſh and feeling comes in the place thereof; the ſoul is ready to ſay as *Samuel*, *Speak Lord, thy ſervant heareth*; now the ſoul begins to hear a Sermon, to hear a counſel, to hear a threatning, when the Lord begins to open the ear this is another thing whereby the ſoul is able to hear what the Lord ſaith.

2. In taking away a mans lameneſs.

Again, this voice conſiſts in taking away a mans lamneſſe, for as a man was perverted, and this was taken away by opening the ear, yet now a man is lame, and cannot come to Chriſt, therefore the Lord takes away his lameneſſe, *Eſay* 35.5. *The feet of the lame ſhall walk*; Firſt, he makes the ſoul walk, and afterwards run, and at laſt to flie as an Eagle; Firſt, it walks, you ſhall walk in my ſtatutes, and afterwards runnes and flies as an Eagle; thus you ſee what this voice is.

Called a voice, 1. Becauſe it is joyned to the word.

Now there be two reaſons why it is called a voice. Firſt, becauſe it is a thing joyned with the Word, becauſe it is all one together with the Word, as *Rom.* 10.17. *Faith comes by hearing*, he doth not mean their onely outward hearing, for faith will not come by outward hearing, but he means the hearing of the outward ear, and this hearing of the Father ſpeaking to the heart, and ſo faith comes

2. Becauſe it hath a ſimilitude of a voice.

Secondly, becauſe it hath a ſimilitude of a voice, the ſoul doth as it were hear a voice ſpeaking to it, not as though the acts you heard of even now can diſtinctly be known, he doth them not vocally, he doth not open the eyes, and open the ear vocally, but as the blind man ſaid, *One thing I know, that whereas I was blind, now I ſee*; but how he came to ſee, that he could not tell; ſo when the Spirit comes and ſpeaks to his heart, a man can tell no more the way of the Spirit then he can tell how the wind blows, or the faſhioning of the bones in the womb; what man can expreſſe the manner of Gods ſecret working? could the Apoſtles ſee the breath of Chriſt breathed upon them, when he ſaid, *receive ye the holy Ghoſt?* no, they could not; the acts of the Spirit upon the ſoul cannot be diſcerned, but as the blind man ſaid, *once I was blinde, but now I ſee*, ſo a man may ſay, whereas I was deaf, now I can hear the voice of God; and happy is the man that can ſay this but the things cannot be diſcerned, but at the ſame time, when the Lord works theſe acts; the ſoul doth as it were hear a ſpeech, mentally and ſpiritualy in the ſoul, *Eſay* 30 22. *Thou ſhalt hear a voice behind thee, ſaying, this is the way, walk in it*, ſo the Lord ſpeaks to the

the ſoul, this is the way, and this is the promiſe, and this is the Goſpel of peace, and this is the mercy that I offer unto thee, beleeve it, the Lord makes the ſoule as it were heare a voice, the Lord ſpeakes, and the ſoul hears, it is done after ſuch a manner, ſo effectually, as if the Lord did ſpeak to the heart; *I will allure her into the Wilderneſſe*, the Lord doth as it were entice a man, thus and thus it ſhall be with thee if thou wilt follow me, it is done after ſuch a manner, therefore it is called a voice.

The third thing is, how we may know whether the ſoul hath heard this voice or no? *Queſt.* How may we know whether the ſoul hath heard this voice?

I anſwer; firſt, there is a power goeth along with the Word, when this voice of the Father goeth with it; there is a power put into the promiſes, not only the Miniſter ſpeaks them, or the bare letter of the word utters them, but when the Spirit ſpeaks with them, there is a power goeth along with them, *Iohn* 6.44. there is a power to draw the heart; when the Lord calls a man, when he ſpeaks to a man, he puts a power into the promiſe, that it draws the heart of a man, the truth, the goodneſs, the excellency, freeneſſe, attainableneſs of it, the Lord puts a power into theſe things to draw the heart, ſo that that man is drawn to look after heaven, and come to God from day to day, the excellency and incomparable worth of theſe things, having the power of God in them, woeth the heart, and enticeth it, and draws it, and hales it to come to God, and weaneth it from the world, and he lets them go more and more, not ſeeing ſuch worth in them to draw his minde away more and more; hence the Goſpell is call'd the *power of God to ſalvation*, Rom. 16.6. when God calls a man by the Goſpel, he puts a power into all the promiſes, to draw a man home, to pull a man effectually and powerfully unto him, he is enamoured of them, and muſt have them, and will have them, and caſts himſelf upon God, for the having of them, when any ſoul obeyeth the call of God, what is the reaſon that it obeyeth it? it feels a power in the Word, in the promiſes of God, when he hears it preached, as 1 *Theſ.* 1.5. *Our Goſpel came not unto you in Word onely, but in power*; the Lord calling of theſe good, *Theſ. By his grace*, there was a power went along with the Word, and made them receive the Word, and that drew their hearts to take it, though by nature they were averſe from it, though by nature they were ſtubborn, and rebellious, and would not ſubmit to the Goſpel, yet when the Lord puts this power into the promiſe to overwoe the ſoul more then luſts and ſinnes, and things of the world could do; more then the inclinations of the ſoul could do, it came with a ſtronger power then all theſe to the ſoul, and this made the ſoul hear this voice *Anſw.* There is a power goes along with this Word.

Secondly, he that hears this voice, hears more then a man, or any creature; ſay unto him beleeve, ſaying unto him, come unto Chriſt, caſt thy ſelfe upon God, here is mercy, here is a promiſe; here is peace that thou needeſt. when he doth not onely hear the Miniſter ſay it, all the Congregation heats him ſpeak it, and no man ſtirs, but when a man hears more then a Miniſter ſay ſo, he feels ſuch a coming of the Word to him, that all the created powers in heaven and earth could never move him in that manner, then he heares the voice of the Spirit of God, for when God calls a man effectually; he makes the Goſpel a glaſſe for a man to ſee the glory of God thorow, as you may ſee, 2 *Cor.* 3.18. he means by the glaſſe there, the Goſpel; the Lord when he calls a man, he makes the Goſpel a glaſſe to him, that he may behold the glory of God, the infinite graciouſneſſe and lovelineſſe of God, the infinite goodneſs, happineſſe, and bleſſedneſſe of God, and what an infinite fountaine of all goodneſſe he is in his own Son Jeſus Chriſt; he lets him ſee, not only the Goſpel; every man ſeeth the Goſpel, but every man hath not this glaſſe, it is not this glaſſe to him, to let him ſee the glory of God; when God turns a man he comes with this glorious light thorow the Goſpel to his ſoul, there is a great light ſhines from heaven about a man, as there did about Saint *Paul*; 2. This voice is one heart more then any creature can ſpeak.

the Goſpel it ſelf a light, and every man ſeeth this light, but there is darkneſs upon the minde ſtill for all that, but when God calls a man there is a great light comes into the ſoul, *you are a choſen generation, &c.* 1 Pet. 2. 9. mark, there is a marvellous deal of light the Lord lets into the ſoul, that the ſoul can now ſee how the devil, and ſin, and the world deluded him, and how the world, and all profits and pleaſures are a meer painted thing, and are meerly vexations of Spirit; now he ſees how to diſtinguiſh between things and things, there is a glorious and a marvellous light come in, he ſees the wiles of his own heart, and how he was beguiled before, and betwitched by the devil before, he ſeeth all the folly and the Popery of his own heart; ſuch a deal of light comes in that it diſcovers all ſo far forth, as is neceſſary to bring him to God; now he ſees that his moaping and blundering upon his ſins, and condemning of himſelf, it had a form of humility, but it was nothing but pride and ſtubbornneſſe of heart, and he would rather have him be without mercy, then have it upon Gods termes; he beholding the glory of God, ſeeth the wyles and deceits of his own ſoul, this light ſheweth him the glory of God, and propounds to him theſe things, and makes him beleeve them.

3. It is the irrefragable propounding of the promiſe.

Thirdly, this ſame voice of the Father, when the Father ſpeaks to a man, it is the irrefragable propounding of the promiſe to him, when the promiſes of the Goſpel are delivered in an irrefragable mannner, contrary to all the objections of the heart of man, all the pleas that can be brought againſt it, it comes in an irrefragable manner, and holds itſelf before him, that he may believe, not that he may not be tempted to the contrary, but he ſees that they are but temptations; O ſaith the ſoul, I ſee I am unwilling to do good duties, what of that? if thou wouldeſt be willing, the promiſe is free; may be, ſaith the ſoul, I am full of ſtubbornneſſe, and rebellion, and unprofitableneſs; what of that? that is nothing ſaith the promiſe, if thou come to me, I can heal thee of this ſtubbornneſſe, beleeve in me this is the way to be rid of thy ſtubbornneſſe, and to have a better heart, and more abilities, as long as it is a burthen to thee; beleeve in me, it comes in an irrefragable manner, ſo that the ſoul can ſay, I refuſed comfort all this while, as *David* ſaith, *Pſ.* 77. comfort was propounded to me, but I would not have it, I was ſullen and peeviſh, and put it off, and withſtood my own comforts, now the ſoul ſeeth its putting off of Gods mercie, and the forſaking its own mercies, and the gracious proffers tendred to it, I ſay when the Spirit ſpeaks this voice to the ſoul, it ſpeaks in a marvellous great and convincing manner, it ſpeaks in a prevailing manner, it ſpeaks over and above all, it ſpeaks in a raviſhing manner, it makes the ſoule ſee a cornucopia of all good, an abundant treaſury of all mercy in the ways of God, and in the promiſes of the Goſpel, it makes a man ſee that whatſoever the heart can wiſh and deſire that is good, it is there to be had, and no where elſe to be attained, it ſpeaks in an uncontroulable manner to the ſoul, that the ſoul can ſtand out no longer, but muſt come off.

JOHN

JOHN. 6. 35.

He that cometh unto me ſhall never hunger, and he that believeth in me ſhall never thirſt.

WE have finiſhed the firſt part of Effectual Calling, and now we come to the ſecond, Namely, the anſwer to this Call; for this is the difference between effectual calling, and that which is not effectual; the one makes a man come, and the other doth not; now this coming is by faith, and this we have here in the text, *He that cometh unto me, &c.* Now before I come to handle this point, I muſt premiſe ſomething concerning faith; Namely, that it is not only a bare aſſent of the minde that all good things are in Chriſt, but it is a confidence for the having of all the good things that are in him, it is not only the firſt act of faith: Namely, an aſſent to the truths of the Goſpel, that God hath put all treaſures of eternal life in his Son; this I will not ſpeak of, becauſe all, both Papiſts and Proteſtants agree in this, that faith is an aſſent of the minde, this is a controverſie on neither ſide, therefore I will omit it. But it is the ſecond part or act of faith, which is the believing that in the Lord Jeſus Chriſt he ſhall have eternal life; which is an act of the heart, and this is that which I will ſtand upon, it is a confidence in God and Chriſt for all good things, when a man doth not only believe that all the promiſes of God are yea and amen in Chriſt, but when a man doth fiducially and confidencially bear himſelf, and reſt upon Chriſt for all theſe things, he comes to Chriſt for all good he looks for, this I will prove to be an act of a juſtifying faith, and that I may not be miſtaken, I will diſtinguiſh;

3. Confidence, in natural man.

There is a confidence in the power of God, a natural man may believe the power of God, and yet not have a juſtifying faith, all that had miraculous faith did believe the power of God, but the Apoſtle ſaith, 1 *Cor.* 13. 2. *If I had all faith*, that is all miraculous faith, even to the removing of mountaines without charity it were nothing. 1. In the power of God.

Secondly, there is an unrooted confidence of the will, which may be in a natural man; as a natural man may believe that Chriſt is the only *hope of Glory*, *the only way*, *the Truth and the Life*, the only one, for whoſe ſake he ſhall be accepted; as he may aſſent to this ſo he may have a kinde of unrooted confidence in theſe things, which may procure a great deal of peace to his conſcience; this is that which Divines call a temporary faith, *Mat.* 13. *for a time they do believe, &c.* A natural man may not only believe Chriſt, but believe in Chriſt in ſome ſenſe truly he cannot, but in an unrooted manner, there may be ſuch an act put forth, though it be not rooted in the heart, this you may ſee, *John* 2. 23, 24. *Many believed on Chriſt*, ſaith the text, *yet he would not commit himſelf unto them*; he would not truſt them with mercy, and grace, and favour; he would not truſt them in regard of his own body and ſafety, they were not right for all that, and yet they did not only believe Chriſt, but in ſome ſenſe, and in an unrooted manner they believed on Chriſt; therefore there is not only a firme aſſent to the truth which may be in a natural man, but alſo ſome kind of confidence. 2. Unrooted in the will.

3. Presumptuous.

Thirdly, there is a presumptuous confidence in God and Christ for salvation which the workers of iniquity may have; they may not only believe the general truths of the Gospel, but have some kind of confidence in Christ, though not so good as the former, for that reformes a man, and makes him follow Christ till persecution come, and may be in persecution too, till he be weary; but this is not so good, you shall have a drunkard, a prophane person, he hath confidence in Christ that God heares his prayers, accepts his duties, and will provide for him, our Saviour Christ speaks of such, *Matth.* 7. 22. He tells us of many that shall be confident in him, how they have done wonderful works in his Name, and eate and drank in his presence, and have heard him preach in their streets, and yet are but workers of iniquity; I do not mean this neither, these are but false confidences.

2. Confidence in the godly.

1. Special perswasion of Gods love,

Now there are two godly confidences, gracious ones such as are only in Gods Elect, and not in all Gods Elect neither; but only in such as are effectually called, and yet come not within this definition of faith: The first is that full special perswasion of the heart; a man may have true justifying faith though he never attaine to this, for justifying faith is a confidence in Christ for justification; now this special and full perswasion of the heart, is not only an affiance in Christ for justification, it doth not only apprehend Christ for justification, but it apprehends justification it self; now this must needs be after justifying, a man must needs be justified before he can confidently apprehend justification, he must first be justified before he can say he is justified, the object must be before the act. Thus it goeth, justifying faith must needs be before justification; and justification must be before the sense and feeling of justification; before a man can feel and apprehend he is justified; the cause goeth before the effect in order of nature, for a man is justified by faith; Now if a man know he is justified, then the thing must be true before he knows it is so; now here they differ, that faith is a confident apprehending of Christ for justification, and this full special perswasion of the heart is not only a confident apprehending of Christ for justification, but an apprehending of justification it self: Now true justifying faith may be without this, *Job.* 13. 15. *Though he kill me, yet will trust in him*; That is, suppose that I were at an utter losse, that I knew not whether God will slay me; yet slay me, or not slay me; perish, or not perish; *I will trust in him*; Imagine God deliver me up, and will none of me, yet *though he kill me, I will trust in him*; I do not say I am at this losse that he will kill me, blessed be God I am not in this case; but if I were at this losse, that he would kill me for ought I knew, yet I would trust in him, so that we see this confidence may be without this full perswasion of heart.

2. A constant expectation.

Secondly, there is another good confidence that comes not within this definition of faith, and that is a constant expectation, and this is the daughter of faith, *Ephes.* 3. 12. This confidence whereby the soul hopes in God, differs from the confidence of faith, for this confidence is an effect of faith, it is by faith; Now these two differ thus, the confidence of hope is that which a man hath for the future having of those things that for the present a man believes; now the confidence of faith is the confident apprehending of Christ for the having of them, *John* 3. 36. *He that believeth in Christ hath eternal life*, he that believes in Christ hath a present possession of that he believes in Christ for, eternal life is his for the present, he hath present justification and acceptance with God, and hath a title to all good and all the mercies of the Covenant of grace.

Confidence in Christ for life and salvation is true justifying faith.

Now we come to prove this, that this confidence is a true justifying faith; and the Arguments to prove it are these, and the first is taken from the several expressions of faith in Scripture, *Psal.* 78. 22. it is called a trusting, they believed not in God; Why? *They trusted not in his salvation*; so that faith is a trusting in God, when a man hath confidence in God, and can fiducially leane upon

Arg. 1. From the several expressions of faith in Scripture.

1. Trusting

upon God for all good things. As *Alexander* trusted his Physician, when his Physician gave him a Potion, before he took it, a friend of his wrote unto him, do not take the Potion, the man is set to poyson you; if you take it you are a dead man; he read the letter, and then took the Potion, and then gave the letter to the Physician, and said, I have trusted to your faithfulness, and cast my self upon you, if you have given me poyson you have killed me, you see by the letter I have witness of it, but I trust you, and suppose you have not done it. So faith is a trusting upon God, when the soul resolves to follow God in all wayes, and when the world and the flesh come in and object, if you be so strict and follow these courses, you will undo your self, and be laughed at, and loose your friends, your very living depends upon such a course, and you will be a begger, and will never have any delight, you are given to pleasure and laughter, but all these must be gone, farewell all carnal pleasure; Well, but the soul now believes in God, God bids him come to him for comfort, for friends, for delight, for pleasure, for the satisfaction of all his desires, and he shall want no manner of good, he trusts upon this, and he will never leave God, never leave his wayes, this is rooted in him, and now he can go to God and say, the Devil told me I should loose my friends, and I should never have comfort, never be able to live, my flesh and my own heart said so, but I have trusted thee, and if friends go, so, farewell friends; if means go, so, farewell them; I am told so, flesh and blood say so, but I believe in thee is eternal life, and in thee is all peace, and happiness, and comfort, and this is that which drawes me to thee, and keeps me to thee, and I rest upon thee for all good; thus you see that faith must be an affiance in God, because it is a trusting in God.

2. Relying on God.

Secondly, it is called a relying upon God, as *Asa*, when the *Æthiopians* and *Lubims* came against him, the Scriptures shewes that he believed in God, now mark how the Scripture expresseth his faith, *2Chro.* 16.8. *Because thou didst relie upon the Lord, therefore he delivered them into their hands*; May be the world might tell him, what do you think to overcome these enemies, with strictness and fasting, and praying.

You had more need make a league with the King of *Syria*, and take some other course, but he relied upon God, and if he failed him, he failed him, he would relie upon him, and therefore faith must needs be an affiance in God.

3. Staying upon God.

Thirdly, faith is called a staying upon God, when a man stayes himself upon God, *Isa.* 50. 10. there faith is expressed by staying a mans self upon God, *He that sitteth in darkness and seeth no light, let him trust in the Lord and stay himself upon his God.* It is a similitude taken from a staffe, and old man that dares not trust to his own legs, but thinks I shall fall and get some mischiefe, he takes a staffe and stayes himself upon it, now is this all that he looks upon, that he conceives the staffe is able to bear him? so a man that hath no staffe knows that such a staffe is able to beare him, that is not the thing, but this man doth not only believe the staffe is able to beare him, but he commits himself unto it, and leanes upon it, and if he falls he is content, he laies the bulk of his body upon the staffe, and dares leane upon it; so it is with faith, it is not only an assent to this, that God is wise and omnipotent, and gracious, and an hearer of prayers, and that he comforts them that mourne for sinne, and satisfies them that hunger for righteousnesse, he not only believes there is a Christ, and salvation in him, he not only assents to these things, but he staies upon them, and commits himself to them.

4. Rolling ones self on God.

Fourthly, it is expressed by a mans rolling himself upon God, *Psal.* 37. 5. We translate the words, *Commit thy way unto the Lord*; but in the Originall, it signifieth to roll a mans way upon God, so *Psal* 22. 8. He trusted God would deliver him, it is the same word is used here, he rolled himself upon

God; this is a ſimilitude taken from a Cart-wheele, that rolls it ſelf about the Axeltree, and ſtaies it ſelf upon it, and helps it ſelf in its motion, it could not move, but for that, and by vertue of that it moves to and fro. So this is true faith, not only when a man aſſents to the promiſes of God, but rolls himſelf upon God, moves his ſoul upon Chriſt, and commits himſelf unto Chriſt in all his wayes.

5. Adhering unto God.

Fifthly, faith is expreſſed by adherence and ſticking unto God, *Pſal.* 119. 31. *I have ſtuck unto thy Commandements, Lord put me not unto confuſion*; as who ſhould ſay, Lord, here I hang, here I hold, here I will ſtick faſt; I will ever fear thee, I will ever obey thee, here I hang, and hold, and will keep my hold; *Lord put me not to confuſion*; that is, Lord I hope thou wilt do as thou haſt ſpoken; Lord let me not be confounded, let me not be ſcoffed at in the world; if I be put to ſhame I am confounded, doth this man now only believe the promiſes in general? No, but he relieth upon theſe promiſes, he dares go and take this Bear by the tooth, and dares venter upon thoſe harſh duties that are croſſe to a mans will, and ſeeme to have no good in them; What, becauſe he aſſents to the promiſes that they are true? No, but becauſe he is confident that the promiſes ſhall be performed. So *Deut.* 4. 4. there ſaith *Moſes* to the *Iſraelites*, *You that did cleave to the Lord your God, you are all alive at this day*; as who ſhould ſay, though your brethren went away from God, ſome to ſatisfie their luſts, as in the matter of quailes and fleſh-pots, and others to humour their fancies, as in the matter of the calf, and others to fulfill their filthy delights, as in the matter of *Baal-Peor*, your brethren went away from God as if they might have comfort, and delight, and good elſewhere, they went from God, but *you cleave to God, and are all alive to this day*; that is, as you did look for good in God you had it; your brethren looked for good elſewhere, and they are diſappointed, where are their profits and pleaſures? They went away from God and are dead, but you followed God, *and are alive to this day*. So 2 *King.* 18. 6. it is ſaid of *Hezekiah that he clave to God, &c.* that is, he did not only conceive that the chief good was in God, but he did ſtick to God in all his wayes, he did cleave to God and would not go away.

6. Beleeving on God.

Laſtly, a true juſtifying faith is expreſſed in Scripture by believing on God, or believing in God; a phraſe that is not uſed in any Greek Authour, but only in the Scripture, and thoſe that have been acquainted with the Scripture; now why doth God pick out a new phraſe, but to imply a new work? What, is it only to aſſent to the truth? Then the old phraſe would have ſerved the turne, but when a man believes on God, or in God, this is the expreſſion of a juſtifying faith, as you may ſee, 1 *Pet.* 2. 5. So *John* 3. 16. *God ſo loved the world that he gave his only begotten Sonne, that whoſoever believeth on him ſhould not periſh, &c.* So *Rom.* 4. 5. and *Rom.* 3. 26. What do all theſe phraſes import, onely a naked conſent and belief, that all the things in the Goſpel are true? No, but when a man can believe on theſe things, when a man can ſubmit to all the Ordinances of God, and embrace Chriſt in all his wayes, and believe that all the good things ſpoken of in the Goſpel are to be had in him.

Arg. 2. From the offer of Chriſt.

I confeſſe ſometimes ſimple believing Chriſt, without on, or in, is put for a juſtifying faith, as *Ro.* 4. 3. it is ſaid that, *Abraham believed God, and it was counted to him for righteouſnes*; he doth not ſay he believed in God, but that is the meaning of it, and if you look into *Gen.* 15. you ſhall find through the ſtory that he beleived in God; he did not only believe that God was good, but he committed himſelf to God in all his wayes, and did relie upon him; that God was Almighty, and that made him walk before God in uprightneſſe, and that made him live a different life from all the reſt of the Countrey, this ſhews that it was a confidence and affiance in God, that was accounted to him for righteouſneſs.

The

The second Argument is taken from the offer of Christ, which is the giving of Christ to be a propitiation for sin, and to be a Mediatour between God and man, to be the only means of eternal life; this is the offer of Jesus Christ in the Gospel, Christ is given to be a redeemer to them that do believe; now what can answer this giving? Can only an act of the mind answer this gift? 'Tis true indeed, he is the only Mediatour, the only Messias, *the only way, the truth and the life*; and he is freely offered and given in the Gospel; I believe this and assent unto it; is this taking? No, this is only believing he may take him, therefore true faith must be a taking of Christ; that only answers to the giving of Christ; giving is a relative which answers to taking, a gift is no gift except it be taken; the nature of the gift returns back again to the giver if it be not taken; so it is here, *God so loved the world, that he gave his only begotten Sonne, that whosoever believed in him should not perish but have everlasting life*; He gave his only begotten Sonne; that hath a relation to taking of him, he gave him, that whosoever believeth on him might not perish; that is, God gave him that whosoever takes him *might not perish but have eternal life*; though a man offer himself to a woman, yet if the woman do not take him, he is not her husband, the match is made up by taking: so though Christ be given to the world in the Gospel, yet Christ is not ours but by taking of him; when you take Christ, then you are in the number of those that shall not perish, but have everlasting life; when you take Christ, that is, when you take him to be your chiefe good, when you take his promises to be your stay and propp, to be the the life and comfort of your hearts, when you take his Commandements to do them, when you take his ordinances to walk in them, when you take his people to have society with them, when you take Christ, and all Christ, now you shall have everlasting life, this is to take Christ, though the woman assent firmly that the man is a proper man, and a goodly man, and a godly man, and a rich man, this makes not up the match; but when she takes him to be her husband, then she hath interest in his person, and all that he hath; so when a man takes Christ, then he hath title to Christ and all the good things, that are in him. *Arg.* 2. From the offer of Christ.

It is said of the faithfull, that they did not only see the Promises afar off, but they did embrace them, *Heb.* 11. 13. the word signifieth they hugged them, they kist them; many see the Promises afar off, but embrace them not; they embrace the things of this present world, they hugg them, but never take the promises of God home to there soules; true faith therefore is such a faith as takes Christ, and then it followes, that it cannot be an act of the mind. but an act of the heart in relying and taking the thing to himself, to hang upon it; and live by it.

The third argument is this, Faith is an act of coming unto Christ, Christ you know is the righteousnesse of God, now when a man is come to it, he hath it; now what motion of coming is this? is it only a motion of the mind, a Contemplation of the mind, when a man seeth Christ afar off? I may see a goodly man, a goodly thing afarr of, my eye sight may go to it, but if my whole man do not come to it, I am not come to it, this cannot be only the Contemplation of the mind, when the eye of a mans understanding discovers Christ, for this makes him the more foole and the more inexcusable, if he comes not to him; no this motion of coming unto Christ, it is a spirituall motion of all the whole man, a mans minde goeth to Christ and a mans heart, and a mans affections, and all the strength of a mans soule goeth to Christ, this is coming to Christ, *Mat.* 11. 28, *Come unto me all ye that are weary and heavy laden*; that is beleive in me; he puts it into that phrase, this true faith makes the soul come to Christ, so 1 *Pet.* 2. 4. *to whome coming as* to a chiefe corner stone: There are two tearmes in this coming to Christ, the one from whence a man comes, from all his owne wayes, from all his owne desires, from all his owne ends and aimes, and *Arg.* 3 Because faith is a coming to Christ.

and the other tearme is, to what a man comes, and that is to Chriſt, to his promiſes, to his Commandements, to live and dy with him, this is coming unto Chriſt, as you may ſee *Acts* 26. 18. there both theſe tearmes are ſet downe. *to open their eyes* ſaith the Text, *and to turne them from darkneſſe to light, that they might receive forgiveneſſe of ſinnes*; It is this coming that receives forgiveneſſe, not only an act of the mind, when that goeth to Chirſt, but an act of the heart, when that goeth to Chriſt, when a man comes from darkneſſe to light, from pride to humility, from the world to God, when a man paſſeth from the one tearme to the other tearme, and ſo cometh to this righteouſneſſe of God in Jeſus Chriſt; now he is come to Chriſt, and now he ſhall receive forgiveneſſe of ſinnes, ſo that you ſee faith is not only an aſſent of the mind, but an affiance of the heart, both theſe together make up this coming of the ſoule to Chriſt.

Arg. 4. Becauſe the object of juſtifying faith is no propoſition, but Chriſt himſelf.

Fourthly, true juſtifying faith, the proper object of it, is no ſentence, no propoſition in the Word, I mean the act of a juſtifying faith, in that act whereby it juſtifieth the proper object of it, is no ſentence or propoſition in the Word, no complext truth in the Word, but it is Chriſt himſelf; tis true, a man muſt beleive that the Word of God is true, and the promiſes true, and Yea and Amen; but that act doth not juſtifie, it may be in a reprobate, or in a Devill, therefore it cannot be an aſſent of the mind, for that ſuppoſeth that the object muſt be a propoſition; neither can it be a ſure and certain perſwaſion, that God hath elected me, and intended Chriſt to me, this may be the act of an after faith, but not the act that juſtifies; but Chriſt himſelf is the object of a juſtifying faith, I am the way, the truth, and the life, I my ſelf, it is God, or God by Chriſt, when a man beleives in Chriſt, or by Chriſt beleives in God; this is the object of a juſtifying faith, it is no propoſition or text of Scripture that is the object of a juſtifying faith; that is, the thing that is a juſtifying faith, as it juſtifyes, doth aſſent unto; but the object of a true juſtifying faith, as it juſtifies, is Chriſt himſelf the cauſe of forgiveneſſe of ſinnes, the cauſe of eternall life, the cauſe of the derivation of all theſe bleſſings to us, it lookes for all in Chriſts own perſon; 'tis true, the propoſitions of the Scripture about Chriſt, are the ground of a juſtifying faith, as he that believes in Chriſt ſhall be ſaved; that is the ground of a juſtifying faith, but theſe propoſitions, though they muſt be acknowledged at the time by faith, yet theſe propoſitions do not juſtifie a man, for a wretch may do this, but when a man believes in Chriſt, that is propounded and tendered in the Word, when a man hath affiance in him, and commits himſelf to him, faith ſeekes for all good in Chriſts own perſon; firſt, it layes hold on the perſon of Chriſt, and taking him, it takes all good things with him, indeed it takes the propoſitions of the Word for its ground, becauſe the Word ſaith thus, and thus, that eternall life is in him, and he openeth the Kingdom of heaven to all believers, and he is a ſufficient Saviour, this is the ground of faith; but the object of a juſtifying faith, is Chriſts owne perſon, ſo that believing cannot be an act of the mind, but when a man believes in Chriſt, and is rooted and built upon him, it is the perſon of Chriſt. I will make this appeare to you, you know God doth count it Idolatry for a man to believe in any creature, when a man believes in the Son of man, God forbids this, as an Idolatrous thing, for a man to believe and put his confidence and affiance in any creature, now what is the meaning of this? what, is this Idolatry, to aſſent to ſuch a creature? to believe that ſuch a man is his friend and tenders him, and is faithfull unto him, this is a truth about a friend, is this Idolatry? No, but when a man makes a friend his ſtaffe, a creature his ſtaffe, when a man makes riches his Idol, is this onely to aſſent that riches can do much in the world, can buy meate, and cloathes, and lands, and inheritances, is it the knowing theſe things are ſo? No, but when a man makes riches his prop and ſtay, and believes in them, and that is the ſtay that he hath; It is not the

the beleiving theſe things about riches, for ſo a man that believes only in God may know theſe things about riches and a friend, *Jer.* 17. 5. *Curſed is he that maketh fleſh his arme*, he doth not ſay, curſed is he that apprehends that a man is his friend and willing to releive him; but curſed is he that maketh fleſh his arme, that leans upon this man, that truſts unto him, that is the thing; ſo what is the meaning that we muſt not truſt in Chariots and in horſes? doth the Scripture mean that we may not aſſent and affirme theſe truths about them, that they are many, and ſtrong, and potent, that they are admirable horſes? is this it? No, but, *woe be to them that go down to Egypt for help, and put their truſt in Chariots and Horſes*, Iſa. 31. 1. When a man rides a journey and makes his Horſe his ſtay; when a man goeth about a buſineſſe, and makes his purſe his prop; when a man walks from day to day, and the creature is the thing he hangs upon; he doth not ſee God, and draw near to God; he doth not ſet his heart upon God; he doth not relie upon him, to have God with him in his journey, and what he goeth about; No, he hath an Horſe with him, and means, and maintenance with him; and God ſhall have a prayer may be now and then, but he makes not God his arme, and this is idolatry; ſo our believing, it is not the believing the propoſitions about a thing, but when a man believes in the thing it ſelf, and makes the thing his ſtay, his buckler, his aide, his help and comfort.

Laſtly, the maine Argument is this; true juſtifying faith is a faith of union, it is ſuch a faith as unites a man to God and Chriſt, and in him to God; the Apoſtle ſaith, 1 *John* 5. 20. *We know that we are in him that is true*, his meaning is, we are in him by faith, that is, we have ſuch a kinde of faith, whereby we do not only aſſent to him, that he is the Sonne of God, and all things are true that are ſpoken of him; but we are in him, we are in him that is true; that is, we are united to him, and 2 *Cor.* 17. 5. *Whoſoever is in Chriſt is a new creature*; and *Paul* ſaith of *Andronicus* and *Junia*, they were in Chriſt before him, *Rom.* 16 7. So Chriſt is ſaid to be in them, *Know ye not that Chriſt Jeſus is in you, except you be reprobates?* it is the faith of union, *He that hath the Sonne, hath life*, 1 John 5. 12. That is, he that believes in the Sonne of God; that is, ſo believes that he hath him, and is united to him, that man hath life, and none elſe; ſo that it is a faith of union that juſtifies a man; not as though faith of it ſelf doth this for its own worthineſſe, as though it were able to unite a man to Chriſt, it is only by vertue of Gods Ordinance that faith unites a man to Chriſt; God of his infinite mercy and goodneſſe hath appointed faith to be ſuch a thing, that upon putting forth of that act, he ſhall preſently have relation to Chriſt, and Communion with him; by grace are we ſaved through faith, ſaith the Apoſtle; we are ſaved through faith, but not for any worthineſſe of faith, but by grace; this is the thing, the Lord hath appointed ſuch a kinde of faith ſhall juſtifie as ſhall unite a man to Jeſus Chriſt; Nay, if faith did not do this, faith could not juſtifie, and ſanctifie, and purifie, and intitle a man to Heaven, for it doth all theſe by vertue of union; firſt, it unites a man to Chriſt, and makes Chriſt one with him, and him one with Chriſt, and ſo he comes to have right and title to all the merits, and all the good things that come by Chriſt; ſo then, if thou haſt not this faith of union, though thou haſt all faiths beſides hiſtorical faith, temporary faith, and if it were poſſible miraculous faith; Nay, if thou hadſt ten thouſand thouſand faiths more, if it were poſſible; yet if thou haſt not ſuch a faith as to be united to Chriſt, thou art in thy ſins, and art under the law, and under the curſe of the law, and under Gods juſtice; if thou ſhouldeſt pray never ſo much and give thy body to be burned, yet if thou do not dwell in Chriſt, and Chriſt in thee; if thou be not one with Chriſt, and Chriſt one with thee, thou art nothing but as ſounding Braſſe, and as a tinkling Cymball; though thou haſt been a profeſſor theſe twenty yeares together, and haſt been taken for a godly

Arg. 5 Becauſe true faith is a faith of union.

ly man through Town and Countrey; yet if thou art not in Chriſt, thou art ſtill in thy ſins, faith doth unite a man to Chriſt through the Ordinance of God; by the Grace of God it doth unite a man to Chriſt, 1 *John* 4. 15. what confeſſion doth the Apoſtle meane there? Only a confeſſion of hiſtorical faith: when a man believes that God is ſo and ſo, and confeſſeth him; No the Apoſtle expounds himſelf, 1 *John* 3. 24. as who ſhould ſay, it is ſuch a faith as wholly reſignes a man unto God, to be ruled and guided by him as well as ſaved by him; it is ſuch a faith as makes a man with minde, and heart, and will, and all that is in a man, to caſt himſelf upon Chriſt, ſo that all obedience, and all conformity to the Sonne of God will follow; he that hath this faith to keep his Commandements, dwelleth in God, and God in him. Now what kinde of faith can this be? can it be only the act of the minde whereby a man believes all the truths concerning Chriſt? doth this unite a man to Chriſt? It were blaſphemy to ſay ſo, for by this Argument, the union between Chriſt and a true believer, were no better then the union between a true believer and the Devil, becauſe a true believer believes all the truths and aſſents unto them that God hath ſpoken concerning the Devil, as well as concerning Chriſt, this doth not unite a man; there is a kinde of union indeed in the minde, but that union is only notional, and intentional, and rational; as for example, when I think of an horſe, or a tree, there is an union of the tree with my minde, for the tree is in my minde in the notion of it, but this is a bare intentional and ſimple union; the maine union of all is in the heart, when the heart is united to a thing; an heavenly minded man, he may have an union of his underſtanding with the things of this world; he may underſtand carnal men, underſtand their courſes and wayes; and there is a notional, intentional union with theſe things in his underſtanding, but he is not truly united to thoſe courſes except his heart be ſet upon thoſe courſes, then he takes them up; ſo untill the heart is ſet upon Chriſt, a man is never heavenly, never godly, never a true Chriſtian, till he is thus united into Chriſt. Nay, I will tell you more, and I will prove it, and it is a thing to be conſidered, that were it poſſible; Suppoſe God ſhould reveal, (he might if he would) to any man, that he is elected before he is converted; Suppoſe this, I do not ſay God doth thus to any of his Elect; but ſuppoſe an Elect man that is yet unconverted, and yet out of Chriſt, he is a natural man, and yet an elected man; Suppoſe I ſay, God ſhould reveal to this man, thou art elected to eternal life, I have intended from all eternity to give my Son to thee, all his merits, and death, and paſſion; I have intended them to thee, and I have intended thou ſhalt have fellowſhip with him; God reveales this, and the man firmly aſſents to the authority of the ſpeaker, that he is elected to eternal life; doth this faith juſtifie a man? A man is in his ſins, yet for all this, though he knoweth, and God hath revealed ſuch a thing to him, that he hath intended Chriſt to him, (as long as he hath not revealed that he is in Chriſt) this doth not put him into Chriſt, this ſheweth him that he ſhall be in Chriſt; but this act of believing doth not put him into Chriſt; therefore the children of God that are converted, and are believers, and can believe that God hath elected them, and eternally intended Chriſt to them, this act of their faith doth not juſtifie them, this only is an act to know that they are juſtified already, and converted already.

I will ſhew you an excellent place for this, 2 *Tim.* 1. 12. *For which cauſe,* ſaith the Apoſtle, *I alſo ſuffer theſe things, for I know in whom I have believed, and that he is able to keep that which I have committed unto him againſt that day.* Mark here, I know in whom I have believed, there is the act of faith, I have believed in him, he expounds himſelf there, he means I have commited my ſelf to him, all I have, all I am, this was the act of juſtification, and intitling him unto him; but now ſaith he, I know this, this is an act of aſſurance whereby he re-

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flects upon himself, that God was his God, and intended to save him; but this was not the thing that justified him: No, I believe on him, and committed my self unto him; and I know this, this act is but the knowledge of a mans justifying faith, and not the thing it self.

For the use of the point, here; First, we see that it is no absurdity to say that true justifying faith is in the heart as well as in the minde; many good Divines (as Master *Perkins*) say, that faith is only in the minde; and this is the opinion of the Papists also; the reason why good Divines say so, is because they do make faith to be the full perswasion of a man that God hath intended Christ to him particularly; but this is not an act of a justifying faith, but comes after it, it is a consequent of it. The reason why the Papists say so, is this, because they hold that a justifying faith is nothing else but a firme assent of the minde, to the general promises of the Gospel, and in particular the promise of the forgivenesse of sinnes in and through the Lord Jesus Christ, generally taken, they say, this is a true faith; now, when we say this may be a dead faith; 'tis true, say they, therefore a man is quickened and enlivened by charity and good works, so that this faith and good works will justifie a man; but this is Antichristian leaven; but I say that true justifying faith is not in the mind only, but in the heart also. *Use* 1. Then no absurdity to say faith is in the heart as well as in the minde.

Object. But you will say, is it not absur'd that one grace should be in two powers of the soul, that it should stand stradling like a colosse, with one foot in the minde, and another in the heart? *Object.*

Answ. 1. I answer, it is but a conceit for ought we know, we can have no firme ground for it, that the understanding and will are two several powers of the soul really and distinct; many good Divines, both Protestants and Papists deny it, as *Scaliger* and others. But they are two several offices of one and the self-same soul; the self-same soul able to understand, is called the understanding; and the self-same soul able to will, is called the will; the self-same soul is able to understand and will. *Answ.* 1

2. But suppose that the understanding and the will were really different one from another, yet I say, it is not properly to be said that faith is either in the understanding or in the will, but it is properly in the soul of a man; the reason is, because faith is an act of the new nature, a believer is born of God, 1 *Joh.* 5. 1. and regeneration or the new nature is not in the understanding or will only, but the whole soul is regenerate, the very soul hath a new nature; I do not remember that *Aquinas* speaks of regeneration, but only in this place, and he saith that regeneration is in the soul, and the soul is regenerated; not as though the substance of the soul were altered; but this new nature is as deeply rooted in the soul as the understanding and will it self; as it is with the old nature in a man unconverted, this old nature moves the understanding to think of worldly things, and savour them, and moves the will and affections to love worldly things, and go after them; the old nature moves both minde and will to go this way; the old nature is the inclination of a man to the world, to the creature, to the things of this life; now, when the new nature comes in and a man is renewed, this new nature inclines the minde to minde Jesus Christ, and inclines the will to affect Jesus Christ, and moves all the soul to go that way, so that the very soul is renewed, and faith is as deeply rooted in the soul as any thing else; Nay, as low as the very faculties themselves in some sence, for it reacheth so far forth as to move them after Christ; and this faith puts forth the mind to assent to the truths of the Gospel, and puts forth the will to relie upon Christ. 2.

Thirdly, the Scripture plainly seates faith in the heart as well as in the minde, *Rom.* 10. 10 *With the heart a man believeth unto righteousnesse*, neither may a man say that the heart is put for the whole soul of a man, it is not put for the will, the text plainly shewes he meanes the will, because the Apo-

ſtle puts the believing with the heart, to diſtinguiſh this faith from all other, to exclude hypocriſie and all counterfeit faith; for an hypocrite may confeſſe with his tongue, he may have braine faith, and notional faith, ſo much as to work upon the outward man; but *with the heart a man believeth unto righteouſneſſe*; if it be a ſincere cordial faith, as he notionally believes theſe truths, ſo his heart runnes after them and is ſet upon them, and this is unto righteouſneſſe; ſo when the Eunuch had asked *Philip* for baptiſme, I am a believer, and what lets but I may be baptized? ſaith he, *if thou believeſt with all thine heart thou mayeſt*. As who ſhould ſay, thou ſaieſt thou art a believer, but take heed, do not deceive thy ſoul; may be thou haſt an intellectual faith, but is it an heart faith? Nay, thou maieſt have ſome kinde of cordial faith, a temporary faith; but doeſt thou believe with all thine heart? Doeſt thou place all thine heart upon Chriſt? Doeſt thou place all thy ends and aimes upon Chriſt? Doeſt thou ſo reach thy ſelf forth to Chriſt, that in all things Chriſt have the preheminence? Doeſt thou wholly reſigne thy ſelf up unto Chriſt, minde, and heart, and all that is in thee? If thou believeſt with all thine heart I dare be bold to baptize thee, and ſeale thee up unto eternal life; ſo that the Scripture makes faith to be not only an aſſent of the mind, but an affiance of the heart in Chriſt.

4. Fourthly, it is no abſurdity to ſay that faith is in the heart, and in ſeverall powers of the ſoul, becauſe faith is ſuch a thing as muſt purifie the whole man, and all the powers of the ſoul, it juſtifies, and ſanctifies the whole man; it is faith that reneweth the whole man, therefore no wonder it is ſuch a thiug that the whole man muſt put forth it ſelf in, it is like leaven, *Matth.* 13. 33. *That leaveneth the whole lump*; ſo faith is ſuch a thing, that he which hath it purifieth himſelf, himſelf is the agent, all himſelf is the patient; all himſelf is ſet to ſtrive againſt ſin and to pleaſe God, and to draw the whole man to God; his whole ſelf is both the agent and the patient, faith comes in to juſtifie the whole man, and ſanctifie the whole man, and renew the whole man; therefore no wonder it is ſuch an act as the whole man doth put forth, not only the mind by aſſenting, but the heart by relying, and the affections by placing themſelves upon God.

5. Fifthly, there be abundance of graces beſides faith, that are in all the powers of the ſoul, as livelihood is in the whole, and unblameableneſſe, 1 *Theſſ.* 5. 23. and perſeverance is in the whole man, ſo that the mind muſt not only perſevere in ſaving knowledge, but the heart alſo in ſaving confidence, perſeverance runs through all the ſoul, and why not faith, many graces have a complext and compounded nature; in one regard they may be ſaid to be in the minde, in another in the heart, in another in the memory, in another in the affections, in another in the body; ſo it is with faith, in one regard, in regard of aſſent it is in the mind, in regard of confidence and affiance it is in the will.

Uſe. 2. A believer may not be ſure in regard of ſenſe.

Here we ſee that though faith be ſure of ſalvation and juſtification in regard of the event, yet it is not alwayes ſure of it in regard of ſenſe and feeling, for true faith, is not the apprehending of ſalvation it ſelf, but the apprehending of Chriſt for ſalvation; when a man placeth all his affiance in Chriſt, and all the good he looks for, ſpiritual good, temporal good, help, comfort, meanes, and maintenance, and particularly the pardon of his ſinnes, this is juſtifying faith; though for ſenſe and feeling there is much uncertainty, faith is certaine for the event, the man that believes is juſtified, and ſhall be ſanctified, and ſaved; but in regard of ſenſe and feeling, it is not alwayes certaine, *Joh.* 3. 15. He doth not ſay, whoſoever believes he ſhall have eternal life, hath it, but whoſoever believes in me he ſhall have it, though he be afraid he ſhall not have it, yet if he believes in me he ſhall have it certainly, if with heart, and minde, and ſoul, and all, he reſigne up himſelf to me, to be guided and ruled

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by me in all his wayes, if he commits himself to me he shall have eternal life: may be he is afraid he shall not have it; a man hath that affiance in Christ, that is confident in Christ for salvation, and commits himself to Christ for all his comfort, and hope, and stay, and is fully resolved by the Grace of God never to leave him, he is inwardly purposed never to forsake him, he will ever set himself to please him, he will ever follow his Commandements, and ever strive against his corruptions; and whereas he may be tempted to be carried from him, he hath an inward principle in his soul for a rule which he goeth by, that he must please God, and not man; there is an inward rule rooted in his soul, that thus it is, and this man commits himself to Christ, for audience in his prayers, for acceptance in his duties, for the resisting of his corruptions, and for the salvation of his soul when he dieth, and for the comfortable resurrection of his body at the last day; yet notwithstanding this man would give a world to be assured of Gods favour, though he casts himself upon God for it, and commits himself, and betrusts himself with Jesus Christ; he doth so believe in him that he dares follow him in all his wayes, and he dares cast himself upon him; whatsoever it will cost me I will follow Christ; may be it may cost me the ill will of my friends; may be of my husband; may be it may cost me the ill will of all the Countrey; yet that way I will walk, though it cost me fire and faggot; may be I shall be persecuted and imprisoned, it is no matter, here is eternal life, and no where else; here I come for it, and here I trust that Christ will give it to me, it is he only that can help me, he only that can give me audience in prayer, he only can bring me to acceptance in heaven; here I come to him for it, and cast my self upon him in all my wayes; yet may be this man would give a world for this favour; that he hath committed himself to Christ, for he would give all the world to the shirt upon his back that he had the sense and feeling of it, many times between hope and despaire, he even staggers and knows not what to think, yet he will cast himself upon Christ, and trust to him; yet he hath much ado to believe certainly, there is a great deal of feares and doubtings in his faith; the reason is, when a man hath trusted in Christ, and lookes upon his faith, he shall finde may be such strength of worldly allurements, such yieldings to the assents of the flesh, and himself sometimes foiled with a paultry and petty lust; he shall finde such a deal of deadnesse, and so much untowardnesse, and such a company of corruptions marching before him, that he is afraid; 'tis true, I have cast my self upon Christ, but I doubt my faith is not of the right stamp; not as though a man can believe in hugger mugger, and a man knows not what he doth, for a man sees it, and knows it, for the spirit of a man knows what is in him; ask the man? Sir, do you not do thus and thus? Yes, have you not these and these workings in you? he cannot deny it, do you not hate your self for every sinne you know, and do you not know your own sinnes, and do you not grieve to see what a vile creature you are? do you not labour after more sincerity in your wayes, and more quickning in good duties? He cannot deny but he hungers after these things, and do you not still follow Christ, and cleave still to Christ, and do you not still labour to deny your selfe? He cannot but confesse it, why then you have faith; 'tis true, saith he, I go out of my self, but it is I know not how, I am at this passe, if I perish I perish, here I stick, and here I wil adhere; but yet I fear I am not right; the Scripture saith true, faith doth thus and thus, and thus; but here I see such a corruption so strong, and such a lust so mighty; I say, true faith may be without sense and feeling of it, there may be much feare and trembling in regard of assurance of salvation, though a man do truly and confidently cast himself upon Christ; and I will prove this unto you by five Arguments.

Arg. 1. The event is not the object of justifying faith.

First, the event is not the object of a justifying faith, that a man shall be justified, sanctified, and saved; this is the event of a justifying faith, that he lookes

looke es for; Now the object of a juſtifying faith is not the event, that it ſhall fall out thus with him, he commits this to God, he believes in the general that all that believe ſhall be ſaved; and that a reprobate may believe, but the event that he ſhall be juſtified and ſaved, is the fruit of a juſtifying faith; when a man hath juſtifying faith, this is not the object of it, but he commits himſelf to Chriſt for juſtifycation and ſalvation, he truly believes the event ſhall be, that they which truly believe ſhall be juſtified and ſaved, and God will help their infimities, and pardon their weakneſſes; but now juſtifying faith apprehends not the event that comes afterwards, but faith commits it ſelf to Chriſt for the event, as I will ſhew you by a ſimilitude; a man reſolves to leane upon a ſtaffe, what is in this mans minde? is the object this, that he ſhall not ſlip nor fall? no, he findes by experience that he may fall for all his ſtaffe, but he caſts himſelf upon his ſtaffe, fall or not fall, and though he do fall, he will not fling away his ſtaffe; No, but he will look better to himſelfe afterwards, he knows the fault was not in his ſtaffe, but in his own managing of it, therefore he commits himſelf to his ſtaffe ſtill, and reſolves to leane upon it; he is not ſure he ſhall not fall, but though he do fall, he will up again, and help himſelf with his ſtaffe in his going ſtill; he knows the ſtaffe is not in the fault, but himſelf; may be he doth not leane upon it, or he knows not the right way, but he is ſtill leaning upon his ſtaffe, and venturing upon his ſtaffe; ſo I ſay true ſaving faith doth not truly apprehend he is juſtified, as if a man could not be juſtified unleſſe he did believe it; this is the event, juſtifying faith is the committing himſelf to God for the event, *Heb.* 11. 23. *By faith Abraham being called of God, went out of his owne Countrey, &c.* By faith he caſt himſelf upon God; did he belive now whether he ſhould go? He could not tell, he believed in the general, that God would not faile thoſe that truſted in him; but for his own particular he knew not whether he ſhould go, but he caſts himſelf upon God, whetherſoever God will have me to go, I will go; he commits himſelf to God at all adventures; this is true faith, and yet the event all this while may not be known, but a man may be much troubled about aſſurance.

2. The event is conditional till a man believes.

Secondly, the event; that a man ſhall be juſtified, and ſanctified, and ſaved, is conditional until a man hath believed; Suppoſe a natural man, and yet an Elect man of God; what, muſt this man believe? muſt he beleeve that he ſhall be juſtified, and ſanctified, and ſaved? No, there is no ſuch thing in the Scripture; take any natural man in the world, and look from the beginning of the Bible to the end, there is not one text that ſaith a natural man ſhall be ſaved; but juſtification and ſalvation are conditional till a man believes, but when a man hath beleeved, his juſtification, ſanctification, and ſalvation is certain; but he muſt beleeve before he can be ſaid to be juſtified; now, before a man beleeves juſtification is upon condition, if a man beleeves he ſhall be juſtified and ſaved, ſo may *Judas* and *Simon Magus*, Rom. 10. 9. 'Tis true, this is the condition, if thou beleeve in the Son of God, if thou take up his croſſe and follow him, thou ſhalt be ſaved; this is but the condition, but when a man hath believed, he is juſtified, and ſhall be ſaved; it is abſolute now, but he believed firſt; therefore juſtifying faith doth not beleeve he ſhall be ſaved and juſtified, for he muſt have faith firſt; 'tis true, if a man have ſaving and juſtifying faith, there is the truth of the Word for it, that he ſhall be ſaved; therefore juſtifying faith muſt be the caſting off a mans ſelfe upon Chriſt for ſalvation.

Argument. 3.

Thirdly, the event, that a man ſhall be juſtified, and ſanctified, and ſaved; this cannot be the thing, that a juſtifying faith in the act of juſtification muſt apprehend, becauſe then we could not ſay to every man, if thou beleeveſt, thou ſhalt be ſaved, that muſt be the object of a juſtifying faith; that may be applied to any man, for elſe how ſhould we preach the Word? we ſhould expoſe

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our ſelves to cavils, and open the mouthes of blaſphemers, we muſt ſay then this is faith; you muſt believe you ſhall be ſaved, and that you are in the favour of God, and then we could not bid every man believe if it were ſo; where the Goſpel comes we are to bid every man to believe, what, to believe that every ſhall be juſtified, and ſanctified, and ſaved? No, that were a lie, God commands no man to believe a lie, but he commands every man to believe in Chriſt for juſtification, and for ſanctification, and for ſalvation; Now, there are two things that God requires of every man where the Goſpel comes.

Firſt, he requires that he beleeves the Word, which ſaith, *that whoſoever believes in Chriſt ſhall be ſaved.*

Secondly, he commands him to believe in Chriſt for ſalvation, and this is faith; the other comes in afterwards; I will make it plaine; the Lord ſaid to *Ahaz*, *Iſa.* 7. 9. *Believe and thou ſhalt be eſtabliſhed*, what muſt *Ahaz* here believe? Doth God bid him believe that he ſhould be eſtabliſhed? No, for that was a lie, for when all came to all he was not eſtabliſhed, but he muſt beleeve God, and then he ſhould be eſtabliſhed; but he not believing in God, could not be eſtabliſhed; ſo God told *Adam*, if he believed, he ſhould live; did God now bid *Adam* beleeve he ſhould live for ever? No, for then it had been a lie; but he biddeth him believe, that if he obeyed his voice, he ſhould live for ever; he was not to believe that he ſhould live for ever; ſo God doth not command men to beleeve they ſhall he ſaved, but to believe in Chriſt for ſalvation.

Fourthly, the event is known another way, and not by a juſtifying faith; *Arg* 4. The event is known another way
'tis true, ſome men know the event that God intends to ſave them, and that they ſhall be glorified for evermore, but this is known by another thing, and not by an act of faith; the act of faith is the committing of a mans ſelf to God for this thing. I will ſet it out by a ſimilitude, ſuppoſe I have a great buſineſſe to do at *London*, I am condemned to be put to death, and except I have a pardon got to morrow, I ſhall be executed; I cannot go my ſelf, for I am in hold; but I have a friend at *London*, and I truſt to him to go to the Court to procure me a pardon; in the mean time the buſineſſe goeth forward againſt me, and may be I am going to the place of execution; but ſtill I caſt my ſelf upon my friend that he will get me a pardon; now if my friend ſend me a letter, and ſend me a pardon under the Kings Seal, now I know I have a pardon, but my truſting my friend was nothing, but my caſting my ſelf upon him, and ſetling my ſelf upon him, I was confident in him; Now, when he ſends down a token, and a Seal under the Kings Majeſties hand, now I know the event, that I have gotten a pardon. So it is with a poore creature that is under condemnation, and the wrath of God is gone out againſt him, and the juſtice of God is threatned againſt him, which way ſoever he looks he can ſee nothing but hell and damnation, and the Goſpel hath told him of a friend, the Lord Jeſus Chriſt he can help him to a pardon, and he truſts to him, the Law may be proceeds againſt him, and fears, and terrours, and may be he is upon the ladder ready to be turned off; yet he hangs upon Chriſt, a pardon will come, he truſts upon Chriſt, he will not go to the world and to carnal company to pacifie his conſcience, a pardon will come, he caſts himſelf upon this; and yet he is not certaine it will come, he hath affiance in Chriſt that it will come; now, if it be ſo that whereas he believes in Chriſt for forgiveneſſe, ſo Chriſt ſends him a token, there is peace of conſcience for thee, and joy in the Holy Ghoſt for thee; and as he depends upon him for meanes and maintenance, ſo Chriſt ſaith, there is ſomething for thee to live upon, or patience to bear poverty; as he believes he ſhall be accepted of God, ſo here is a token, thy prayers are heard: Now he hath a token, now he may know it, *Pſal.* 22. 4. *They truſted in God and they were delivered*; that is, they truſted

truſted in thee, and thou diddeſt ſend them a token; now they knew they were delivered; 'tis true, a man might know this though God ſhould ſend him no token, he might know that he is juſtified, and pardoned, and hath title to all the mercy in Chriſt; he might know it without this, but that for his own weakneſſe, and that by two things. Firſt, by looking into the Word, there he might find, that he which truſts in Chriſt, and commits himſelf to God, ſhall be ſaved; Another thing is, to reflect upon himſelf; there he ſhall find that he truly goeth out of himſelf, and caſts himſelf upon God; then here he may know it, he that believes in Chriſt ſhall be ſaved, but I find that I believe in Chriſt, therefore I ſhall be ſaved, but this is not the act of faith, but the knowing of it.

*Arg.*5. Not the truth, but ſtrength of faith aprehends the event.

Fifthly, it is not the truth of faith, but the ſtrength of faith that apprehends the event; let a man believe in Chriſt; and caſt himſelf upon him in all his ways, and follow him in all his Commandments, this is faith, be it never ſo weak, and this doth intitle to juſtification, and ſanctification, and ſalvation, though it be never ſo weak; yet while it is weak it cannot apprehend the event. it will be much afraid in regard of that, as ſuppoſe a man were learning to ſwimme, he beleeves that if he could but ſpread his armes and legges the water would beare him up; now when he begins to learne, he commits himſelf to the water, and ſpreads his armes and leggs, but this is with much feare and miſgiving, and he ſometimes ſets one leg on the ground, and he hath but little ſenſe and feeling of the waters bearing him, becauſe he commits not himſelf to the water; but the more and more he commits himſelf to the water, the more he finds the water bears him, and now he can fling away his bladders, and ſwimme over the river; he did believe before that the water would beare him, but when he did commit himſelf to the water he had a great deal of feare, and could not ſwim to any purpoſe, but when he had learned the art, then he committed himſelfe to the water, and then he could ſpread his armes, and leggs, and ſwimme; So when a man comes firſt to believe in Chriſt, he thinks I ſhould be the happieſt man in the world, I ſhould be in a better eſtate then Kings and Princes if I could believe; and withal it makes him to believe in Chriſt, and to deny himſelf, and caſt himſelf upon Chriſt, plucks up both his feet, and commits himſelf to the water, and fling out himſelf upon Chriſt, ſink or ſwim; yet at the firſt this is very weak, and ſometimes he doth it, and ſometimes he doth it not; and ſometimes he is feelling for this, ſometimes for that; and ſomtimes he doth not pray well enough, and is not humble enough, this is nothing but truſting to himſelf; may be a pleaſure comes, he cannot deny it, he cannot commit himſelf to Chriſt, the weakneſs of this is the reaſon why he cannot apprehend the event, for a ſtrong confidence in Chriſt carries all along with it, it will reflect upon it ſelf, and gather all theſe things, and be aſſured he will not only have confidence in Chriſt, but alſo be confident for the having of thoſe good things he believes in him for.

HEB. 11. 8.

By faith Abraham being called to go out into a place which he ſhould afterwards receive for an inheritance, obeyed, and he went out not knowing whither he went.

WE have ſpoken of Effectual Calling, what a great mercy it is, that God ſhould vouchſafe this unto us, and the abundance of benefits it brings to a man; we have ſhewed how it is differenced from in-effectual Calling; How a man may know whether he be effectually called, yea or no; and ſo we came to ſhew you how a man anſwers this call, and he anſwers it only by faith, and ſo we made a digreſſe to ſpeak of faith what it is, that it is an affiance in Chriſt; not every affiance, but a rooted affiance in Chriſt; and now we come to take up the point again, that it is only faith whereby a mans calling is made effectual; when a man is firſt called out of darkneſſe into marvelous light, out of the Kingdome of ſinne into the Kingdome of God, it is only faith that anſwers that call; and ſo it is ever after, whatſoever God cals a Chriſtian to do, or to leave undone, it is faith that makes a man obey this call.

The Apoſtle in this Chapter doth ſet out many commendations of faith to exhort the Hebrewes, and all Beleevers, and all perſons to the getting of it, and to labour to have it grow in them, and to make much of it, as being a moſt excellent Grace of God; and he commends faith two wayes.

Firſt, by the deſcription of it in the firſt verſe, *Faith is the ſubſtance of things hoped for, the evidence of things not ſeen*; a Believer hopes for great matters, though he ſeeth not any of them; may be he is yet a poore miſerable contemptible creature in the eyes of the world, yet he hopes for great matters, he hopes for a glorious reſurrection, and for an excellent triumph over ſinne, and death, and hell; and to have his body and ſoul for ever in the Kingdome of Chriſt Jeſus; you will ſay he ſeeth none of theſe things, he hopes that God will bleſſe him in all his wayes, and be with him in ſickneſſe, and in health, in miſery and proſperity, and in all eſtates, and that he will do him good while he lives, and when he dyes he ſeeth none of theſe things? No, ſaith the Apoſtle, *Faith is the ſubſtance of things hoped for, and the evidence of things not ſeen*; though many think there is no ſubſtance in theſe things, yet faith doth deliver the ſubſtance of them unto him, and it is an evidence that he ſhall certainly have them, and it is as it were a Sacrament; therefore the Fathers call it the Sacrament of faith,

and the Sacrament of hopes, and the Sacrament of repentance, becauſe they are certaine and ſure tokens and pledges of thoſe things that a Chriſtian looks for.

Secondly, the Apoſtle commends faith by a long Catalogue of believers, of Holy Fathers, and Patriarchs, and Prophets, and Judges, and Worthies from the beginning of the world, and he ſhewes there was no worth in them, but it did proceed from faith; and this he doth,

Firſt, generally, in the ſecond verſe; *By it the Elders obtained a good report*; he ſpeaks of them all ingeneral, he calls them Elders, a reverend grave company, and he amplifies this by giving a general ground and reaſon why faith can build upon nothing as it were to ſee to, and yet is able to gather great matters, though it ſee little or nothing, *ver.* 3. You may ſee this (ſaith he) by Hiſtorical faith; *For, through faith we underſtand that the worlds were made by the Word of God, ſo that things which are ſeen were not made of things which do appear*; though nothing was before a mans eyes, yet through this faith he might ſee an whole world out of nothing; ſo, though the world, and fleſh, and blood ſee nothing, yet he that believes in God he is able to raiſe a world out of nothing, he may look for theſe things at the hands of God, though for the preſent he ſees nothing.

Secondly, he doth divide theſe believers into foure ſeveral ranks. The firſt is, the Holy Fathers before the Flood; and he inſtanceth onely in three for all the reſt, as *Abel*, *Enoch*, *Noah*, Verſe 4, 5, 6, 7.

Secondly, the Holy Patriarchs from the Flood to the time of *Moſes*, and he inſtanceth in five, not as though there were no more, but he contents himſelf with theſe, *Abraham*, *Sarah*, *Iſaac*, *Jacob*, *Joſeph*, from *ver.* 8. to the 22.

And then in the third place, he takes all thoſe Worthies from *Moſes* to the time of the entrance into the Land of *Canaan*, and he doth inſtance in *Moſes*'s Parents, and then in *Moſes*, then in the children of *Iſrael*, then in *Rahab*, from *Ver.* 23. to 31.

In the fourth place, he reckons up all thoſe Heroes, from that time, to the time of the *Maccabees*, and Names *Gideon*, and *Barack*, and *Samſon*, and *Jephtah*, and *David*, and *Samuel*; and then he reckons them up only in generall, the Prophets, and Martyrs, and Confeſſors, under the perſecutions of curſed *Antiochus*. Now in all this Catalogue, he ſhewes the admirable effects of true juſtifying faith, what faith is able to do when a man is a true believer in God, what great matters he is able to atchieve; it gives a man the teſtimony of a good conſcience, and makes him able to do the things acceptable to God; it makes a man believe things incredible to ſenſe and reaſon; it makes a man forſake all and follow God; it makes a man do or ſuffer any thing for Chriſt; it makes a man ſo precious, that the world is not worthy that he ſhould dwell among them, that there ſhould be any ſuch perſon in ſuch a baſe place as the world is; it is an excellent thing, and it is ſet out moſt admirably, what glorious things faith doth enable a man in the ſtrength of God to do; and his ſcope in all this is, to exhort them to abound in faith, and they that have it not, to uſe all meanes for the obtaining of it, and come by it, and lye at God, and to be trading in the meanes of Grace, and never be at quiet till they have it, and when they have it, to endeare it, and labour to abound in it, and perſevere in it to their dying day; now among all this grave, and venerable, and reverend ſociety of believers that he here reckons and ſummes

up,

up, he calls out *Abraham* in this text to ſpeak of him, and that he ſpeaks of him in this place is this; that when God called him to leave his Countrey, and Kindred, and Fathers houſe, to leave his inheritance, and all his friends and acquaintance, by faith he was able to obey this call, *By faith* (ſaith he) *Abraham being called out to go into a place which he ſhould afterwards receive for an inheritance, obeyed, and he went out, not knowing whether he went.*

Doct. So that the Doctrine which I obſerve from hence is this; that it is faith that makes a man obey the call of God, the command of God, whether it be the firſt call and command, for the coming out of ſinne, or all after commands whatſoever, it is faith that makes a man obey them; if a man have faith, though he had never ſo ſtubborne and perverſe an heart before, though he were never ſo ſet upon his luſts, and ſinfull courſes before, faith is that which will make a man lay it downe and diſavow it, and oppoſe himſelf againſt it, and he ſhall no longer live in it; as ſoone as ever faith comes into the ſoul it makes a man obey God, it brings a man home to God, to do his will and to walk according to his directions, and to be at his diſpoſe, and to commit, and commend, and reſigne himſelf wholly to God in all his wayes; this is the onely thing that heales a mans backſlidings, this is the onely thing that drawes a man home to God, this is the onely inſtrument whereby a man is tyed to God himſelf, whereby a man doth fetch downe all the graces from above, ſo long as a man is ſtubborne and perverſe, and walks after the fleſh, and goeth on in any evil way; he hath no faith, as the Pſalmiſt ſpeaks, *Pſal.* 78. 32. *For all this they ſinned yet ſtill, and believed not his wondrous works*; that is, they were diſobedient, therefore certainly they had no faith, for if faith once looked into their hearts, it would have made them to diſcard their ſinnes, and it would have made them obedient to God, it would have pared them from the fleſh, and weaned them from their owne deſires, and would have made them to give up themſelves to God; therefore ſeeing they went on in their ſinnes, it is certaine, they did not believe, for faith only makes a man obey God, and whereſoever it is, a man obeyeth God.

Doct. It is faith that makes a man obey the call of God.

Reaſ. 1. Becauſe faith ſeeth an indiſſolvable couple of attributes in God, that cannot be ſeparated and ſevered; as it ſeeth his grace and mercy to draw him forward, ſo it ſeeth his purity, and juſtice, and holineſſe, and righteouſneſſe, that it dares not but obey God, as it doth diſcerne his grace and mercy to make him perfectly to truſt in God; ſo it ſeeth another thing in God, that God is of that nature that he muſt be ſerved, and worſhipped, and obeyed. Therefore you ſhall ſee *Noah*, though the building of the Ark were an endleſſe work, and a coſtly, and chargeable work in the eyes of men, it would coſt him many yeares to build, and he could not look after his calling, and after the world, but it would take him up for an hundred and twenty yeares, and ſet all the world a talking of him, and mocking at him for it; yet when God commanded him to do it, faith made him do it, and how did faith make him do it? *Heb.* 11. 7. *By faith Noah being forewarned of God of things not ſeen as yet, moved by feare, prepared an Ark*; fear moved him, faith made him do it; but how did faith make him do it? It moved him with feare, and ſo made him do it; it made him ſee God was an holy and righteous God that would not be dallied withal, and this moved him with feare, and he durſt not but do it; whatſoe-

Reaſ. 1. Becauſe faith ſeeth Gods purity and mercy to be inſeparable attributes.

ver it put him to, he durſt not omit it; faith makes a man that he dares not be bold with God, it takes away the impudency of the heart, and the venterouſneſſe of the ſoul; as long as a man doth not believe, he dares make bold with ſuch Commandements of God, as he likes not, he will omit them for all him; but when faith comes it reveales God to the ſoul, and ſhewes who he is, and what nature he is of, and that he is ſuch a one as will not be dallied with, but his Commandements muſt be done, and his will muſt be obeyed, or elſe woe to that man; it ſhewes to a man the infinite Majeſtie of God, and ſets it before a mans face, that he dares not go on in any thing contrary to Gods will, but obey God in whatſoever he commands him, and abſtaine from whatſoever God forbids, as *Paul* ſaith, *We dare not make our ſelves of the number, or compare our ſelves with ſome that commend themſelves*, 2 Cor. 10. 12. He knew God had forbidden it, and he durſt not but obey. So, 1 *Cor.* 6. 1. *Dare any of you having a matter go to Law before unbeleevers?* As who ſhould ſay, you are not beleevers if you do it; faith would ſhew you what God is, and what an inglorious, and what a bitter thing it is for you to do it, how dare you do it?

2. Becauſe faith looks on Chriſt not only as a Saviour, but as a Lord

Secondly, Faith doth not onely look upon Chriſt as a Saviour, and a Redeemer, but alſo as a Lord and King, when Chriſt comes to a man, when faith comes into the ſoul: Chriſt is called our Lord Jeſus Chriſt, as he is a Jeſus, ſo he is a Lord; and faith doth not only receive him as a Jeſus, but ſubmits to him as to a Sovereigne; Faith takes them both together, faith will not let a man live Lordleſſe, it knowes he muſt take Chriſt as a Lord as well as a Redeemer; as faith takes off the guilt of ſinne, ſo it puts the yoake of Chriſt on; *Is Chriſt divided?* ſaith the Apoſtle, 1 *Corinthians* 1. 13. So I may ſay, *is Chriſt divided?* Can he be diſjoynted himſelfe from himſelfe? Can people mangle Chriſt in pieces, and divide him aſunder? May be thou wilt have him as a Jeſus, but thou wilt not have him as a Lord, then thou canſt not have him at all; as *Peter* ſaith, *Acts* 2. 36. *Be it known to all, that God hath made the ſame Jeſus whom ye have crucified both Lord and Chriſt*; As he hath made him a Chriſt by anointing him to be a Saviour, to bring men from ſinne, and to bring them to Gods Kingdome, and ſave them from wrath; ſo he hath made him a Lord, he hath ſet him up as a King upon his Holy Hill of *Zion*; look as it was with *Jephtah*, when the *Gileadites* would have him to ſave them from the *Ammonites*, ſhall I be your head then, ſaith he? and he made them to ſweare before the Lord that they would make him their Head, or elſe he would not deliver them; ſo if thou wilt have Chriſt to deliver thee out of the hands of thine enemies; ſinne is an enemy, and the Law is an enemy, and the Devill is an enemy, and the world, and thine own fleſh is an enemy; if thou wilt have Chriſt to deliver thee from theſe enemies, ſhall he be thy Head? He hath ſworne an Oath, *That we being delivered from the hands of our enemies ſhould ſerve him in holineſſe and righteouſneſſe all the dayes of our lives*, Luke 1. 73. He hath ſworne with an Oath, that that man whom he delivers from his enemies ſhall ſerve him in holineſſe and righteouſneſſe, and ſhall not live as he liſt, he ſhall not live Lawleſſe, he ſhall take Chriſts Lawes as well as his Merits; as well Chriſts Government as the imputation of his truth and righteouſneſſe, he ſhall take the one as well as the other; Now, it is an eaſie thing for a man to believe by a preſumptuous faith that Chriſt

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is a Jeſus, but here is the difficulty to take him as a Lord; *No man can call Chriſt a Lord but by the Holy Ghoſt*, ſaith the Apoſtle, 1 Cor. 12. 3. He doth not ſay no man can ſay Chriſt is a Jeſus, the Devill and preſumption can make a man ſay ſo, and every man hopes, and beares himſelf upon this, that Chriſt is a Jeſus, but no man can truly confeſſe him to be a Lord, but by the Holy Ghoſt; unleſſe the Holy Ghoſt enable him, as our Saviour ſaith, *David by the Spirit called him Lord*; he ſpeakes of himſelfe, *Matth.* 22. 43. It is a great matter to ſubmit to Chriſt as a Sovereigne, as well as to take Chriſt for a Saviour; now faith ſeeth both muſt be done, it muſt take Chriſt under both relations, as he muſt take him under the relation of a Redeemer, ſo under the relation of a Lord as to be ſaved by him, ſo to be guided and ſwayed by him in all his wayes, and to be at his diſpoſing in all his courſes; thus faith ſeeth Chriſt is propounded in the Goſpell, and thus Chriſt embraceth him, it cannot have him in one reſpect, but it muſt alſo have him in the other, and ſo faith brings in obedience.

Thirdly, Faith ſeeth another couple that cannot be diſjoynted and ſevered one from another, and that is this; as faith tyeth the heart to the promiſes, ſo it glueth the heart to the Commandements, theſe go together, and when faith reacheth forth the hand to the one, it reacheth forth the hand to the other, they are tyed with bonds of adamant that cannot be ſevered, *Pſalme* 119. 56. When faith will go to God in vertue of a promiſe to do this or that for him, he reacheth forth the hand to the Commandements too. *I am the Lord thy God, thou ſhalt have no other Gods but me*; As who ſhould ſay, if you will look upon me as your God by faith, then look that you have no other gods but me, look that you honour me in all my wayes, and ſtoop to me, and obey my Word, as the Lord propounded the one, ſo he ſet before them the other, a man forgets that God is his God by faith, if he keeps not his Commandements, *beware* (ſaith *Moſes*) *leaſt thou forget the Lord thy God in not keeping his Commandements*; How can a man believe in God, when he forgets that which he ſhould believe? When a man forgets to be ſubject to God, and to give up himſelf in all his wayes? The Promiſes and Commandements are tyed together with bonds of adamant, and no man can pull them aſunder, as it is with ſinne and the threatnings, if a man go on in ſinne, he ſhall be ſure to have the threatnings light upon him, they are bound together by bonds of adamant and everlaſting coards; let a man do what he can, if he howle and roare to God to take away his plagues, to take away Hell fire and damnation; if he go on in ſinne, it will never be, they hang together in an everlaſting truth, *The way of the wicked ſhall periſh*; and if a man ſoweth iniquity he ſhall reap miſery, ſaith the Wiſeman, *As a man ſoweth, ſo he ſhall reap, do not deceive your ſelves*; We are marvelous apt to reaſon as *Eve* did, to put in perhaps, perhaps you ſhall dye; Nay, aſſuredly we ſhall dye if we go on in ſinne, and will not live that life which God hath ſet before us, the life of faith, the life of God, the life of Heaven, the life of true Holineſſe and righteouſneſſe; if we will not ſubmit to this, and give up our ſelves to be brought under it, we ſhall aſſuredly periſh, never did any man live and goe on in ſinne, but he dyed in perdition. Never any man lived a wicked and ungodly life, but had a wicked, wretched, and damned death; if a man do go on in ſinne he ſhall be ſure

3. Because faith glueth the heart to the Commandements as well as to the promiſes.

to have the threatnings of God light upon him, he cannot avoyde them; ſo it is on the other ſide, the Promiſes and the Commandements go together, and if a man do obſerve the Commandements of God by a true and lively faith, he ſhall aſſuredly have the promiſes; and if he reject the Commandements, or be unſound in the doing of them, he cannot have the Promiſes; if he have the one, he muſt have the other; he can never make a faithful Plea for Peace, for Pardon, for Heaven, or any thing that God hath promiſed, that bindes not himſelfe over to God to do his will in every thing; Nay, the ſtrength of Faith puts forth it ſelfe in as ſtrong an act towards the Commandements as towards the Promiſes, and if there be any difference, it is on the Promiſes ſide, for the Promiſes are more ſupernatural then the Commandements, for they were once written in the heart, therefore the Commandements are not ſo ſupernatural; a man was once acquainted with them, but the Promiſes of Mercy, and Pardon, and Redemption are more ſupernatural, and we ſee this in poore weak beleevers that go on and are enabled to make good conſcience of their wayes, and to be very carefull of ſinning againſt God, and walk in very good ſtrictneſſe, diligence, and circumſpection, and yet have much ado to apply the Promiſes, and appropriate them to themſelves. I ſay, broken-hearted people that are weak in faith, in regard of perſonall confidence, may yet notwithſtanding be very ſtrong in the doing of the Commandements of God; The reaſon is, becauſe obedience flows from a direct act of faith, and this bearing a man upon the Promiſes from a reflect act of faith, it flowes from a conſciouſneſſe of obedience, when a man is conſcious that he is ſincre; then, and never before can a man have confidence that the Promiſes are ſealed to him, this is a reflect act of faith; but it is a direct act that makes a man obey Gods Commandements, ſo that faith muſt needs work obedience, for if there be this bleſſed couple propounded to the ſoule in the Goſpel together with the Commandements, Faith looking on both takes one as well as the other.

4. Becauſe faith looks to a fitneſſe for heaven as well as a title to heaven.

Fourthly, there is another cloſe couple that faith looks upon, and that is, as upon a Title to the Kingdome of Heaven, ſo alſo to a fitneſſe for the Kingdome of Heaven, and one is as needfull as the other, as things without which a man cannot enter into the Kingdome of God; Now, Faith as it helps a man to a title to Glory, ſo it helps a man more and more with fitneſſe, becauſe it ſeeth it cannot be otherwiſe; When *David* had committed his two fowle ſinnes of murther and adultery, though he had not loſt his title to the Kingdome of Heaven, yet he could not enter into it, he could not have actual poſſeſſion of it; Why? Becauſe he was unfit, *Heb.* 12. 14. Without holineſſe a man cannot ſee God, though a man hath all the titles in the world, though he be elected to it before all worlds, yet till he is made fit for it, he cannot enter into it, *fleſh and blood cannot inherit the Kingdom of God*; as the Apoſtle *Peter* ſpeakes, it is *an inheritance holy and undefiled*, and a man muſt be holy, before he can be made partaker of it; *Joſeph* muſt ſhave himſelf before he come before *Pharaoh*. *Ahaſuerus* women muſt be prepared, and purified with ſpices and odours, and mirrhe, *Heſt.* 2. 11. And then they came before the King, when they were prepared and adorned, and made ſweet and perfumed; So a man muſt firſt be prepared and fitted for the Kingdom of heaven, or elſe there is no admiſſion into it, heaven is too fine a place for adulterers

rers, and drunkards, &c. As ſoone as ever the Angels of heaven, though glorious creatures, began to ſinne againſt God, God thruſt them out of heaven; they left their habitation, it was too fine for them: and do you think the Lord will admit the Devill into heaven againe in his members? what a thing is it when every drunkard, and profane perſon ſhall think himſelf meet company for the bleſſed trinity? it cannot be, God will never take ſuch foule loathſome creatures into fellowſhip and Communion with him, they are too neare him already in the world, and therefore he will fling them out of his preſence into Hell; in Heaven is nothing but beatifical viſion, viewing of God, and delighting in God, and not thinking a thought but of God, and therefore no roome for thoſe that are empty of grace, and not fitted and prepared for it; now faith knowes this, and believes this, and therefore as it layeth hold on Chriſt for title, ſo it never leaves till it hath gotten fitneſſe from Chriſt, as the Apoſtle ſpeakes, *Col.* 1. 12. *Giving thanks unto the Father who hath made us meet, &c.* God makes all meet for Heaven that he brings thither, and till they are ſo they cannot be admitted thither; if a man will go to heaven he muſt be *a veſſel of honour*, 2 Tim. 2. 21. Therefore *Faith purifies a mans heart*, pares off a mans fleſh, weanes a man from the world, and knocks off a mans curſed corruptions more and more, and pulls downe a man before God, makes a man ſtoop to Gods Covenant, and to be holy and righteous as he is; it knows, unleſſe he be made fit for Gods Kingdome, he can never come there; we ſhould look to this, and it ſhould make us feare, and tremble, and look to our ſelves, for unleſſe we be fit for the Kingdome of Heaven we ſhall never have abode there, *John* 3. 3. *Except a man be borne againe, &c.* That is, except a man be made meet for the Kingdome of God he cannot come into it; Except he have Heavens frame and diſpoſition, and Heavens converſation, except his converſation be in Heaven here, he can never come there; and this is the reaſon we are ſo often called upon to be godly in Chriſt Jeſus, to walk in pureneſſe and holineſſe of living, becauſe *no uncleane thing ſhall enter into the heavenly Jeruſalem*; without are Dogges, the Lord counts them Doggs that ſhall never enjoy his preſence; this is another reaſon why Faith workes obedience, becauſe if he will have Title to the Kingdome of Heaven, he muſt look to be fitted for the ſame.

Fiftbly, becauſe Faith is eminently all that a man is to do, it is the whole work of a Chriſtian, *John* 6. 29. *This is the work of God, &c.* That is, this is eminently all the workes of God. But is there no work but this? Yes, there are many other works, but this is the work of God that ye believe, becauſe this is eminently all that God looks for, as the Apoſtle ſpeaks, 1 *John* 3. 22. *This is his Commandement, that ye believe, &c.* Is there no other Commandement but this? is this all we muſt do, and no more? No, but this is eminently the Commandement, there are other Commandements, but all are included in this of beleeving; ſo faith is eminently all graces, all other graces are but the daughters and brood of faith, they grow out of faith as out of the ſpring and root, ſo that do this and do all, do but beleeve in the Name of the Lord Jeſus Chriſt, and what wilt thou not do? it will make thee give over thy ſinnes, and be humbled and mortified, it will make thee give over

5. Becauſe faith is eminently all that a man is to do.

over vaine company, and delight in all goodneſſe, make thee zealous and fervent, and teach thee how to pray and be thankfull to God, it will fill thy mouth with laughter, and thy tongue with joy, it will make thee do any thing if thou believe, *Acts* 16. 31 As who ſhould ſay, believe in the Lord Jeſus Chriſt and this will make thee do all, there will be nothing left, as Chriſt ſaith, *If thou believe, all things are poſſible*; So I may ſay, if thou believe all things will be done, and thou wilt ſtick at nothing, be backward in nothing, but wilt be brought to obey God in every thing; it is like the turning of the Cock, if the Cock be turned, the water will flow forth; ſo if a mans heart be opened by faith, all the heart runnes to God; a Wind-mill, if the Sailes go, the ſtones and all go; ſo if faith be once working and operating, all the ſoul is turning it ſelf towards God, though never ſo Heavy, and Carnal, and Vaine, and Earthly before, yet now all is going in the wayes of God; As the Mother of Chriſt ſaid to the ſervants of the marriage, *Whatſoever he bids you* John 2. *do, do it*; So faith ſaith thus to all the ſoul, look whatſoever Chriſt commands, look you do it, minde thoſe things he bids you minde, affect that he affects, retaine that he bids you remember; it is like *Abner*, that brought all *Iſrael* to be the ſervants of *David*; ſo faith when it comes into the ſoul, it brings all the faculties of the ſoul of the whole man to be ſubject to the Lord Jeſus Chriſt; thus you ſee that faith works obedience in a man.

The firſt Uſe is this, to anſwer a demand that will ariſe out of the hearts of peop' , when they heare that Faith makes a man to obey.

Queſt. How doth it make a man obey?

Anſw. I anſwer, by ſetting before a man the corruptions of his owne heart, and what woefull ſtubborneneſſe is in the ſame; it makes a man ſee thoſe innumerable corruptions in the ſoul, and how deeply they have eaten into the ſoul; it makes a man ſee what a loathſome creature he is, and what a deal of rebellion there is in his will, and minde, and thoughts, and affections, and what oppoſitions there are againſt the doing of Gods Holy Will; he ſeeth that if he will obey God what little help he ſhall have from himſelf, from his own will, his own reaſon, his own parts, his own nature, though he had never ſo good a nature; Nay, how he ſhall be hindered, and hampered, and oppoſed by himſelf; faith lets him ſee this, and ſo pulls him down before God, to abhor himſelf in duſt and aſhes; it was thus in *Paul*, Rom. 7. 24. *O miſerable man, &c.* It made him finde this, that he could not do the good he would; thus faith empties a man of himſelf, and makes him to renounce himſelf, and makes him not to ſtand upon his own feeet, never to ſtand alone, never to go about any thing but with the help of Chriſt; it makes a man ſee what a damned will he hath, what a damned reaſon he hath, what a damned heart and diſpoſition he hath: O! ſaith he, here is Wiſdome indeed, here is a diſpoſition indeed, I will never be ruled by this diſpoſition, and he looks upon himſelf as an undone creature if he followes his own deſires; here be deſires indeed, and thoughts indeed, and here is an horrible frame, and this makes him renounce himſelf: and thus faith works obedience in a man, by driving of him out of himſelf, and dividing a mans ſelf from himſelf, that he will not be led by his own thoughts, nor carried by his owne imaginati-

ons, it ſeeth Hell in all theſe, and that he can do nothing without Chriſt live in his heart by faith; without faith you can do nothing, ſaith Chriſt, and faith tells a man this; it makes him know what a wretched creature he is, and what a damned nature he carries about with him, and that he muſt not follow, and pleaſe, and give ſatisfaction to that at any time. Now, a natural man may ſee his inſufficiency of himſelf, and the vileneſſe of his nature, but conſcience only ſhewes him this; but becauſe he hath not faith, it doth not humble him, and put him down, but he will follow his own thoughts, and go after his own reaſon for all this, he hath not true and ſaving faith, to reveal theſe things in power to him, but when faith comes into the ſoul, it doth it to the purpoſe; it makes a man not to be a little affected with his ſinnes, but ſoundly affected, and makes him ſee that he is undone for ever if he go on in that courſe he was wont to do; and thus faith working in this faſhion delivers a man over to Chriſt, by taking a man off from that which was his Pilate and guide before, and making him to be guided by Chriſt.

Secondly, Faith works obedience by carrying a man to God, it makes a man ſeek to God how to obey; *Teach me O Lord to do thy will*, Pſal. 143. 10. Faith carried him to God; ſo faith doth whereſoever it is, it brings a man to God, that God would be pleaſed to ſtrengthen our apprehenſion, that ſo we may look upon his will, and to fortifie our underſtandings that we may conceive of all his wayes, with a Divine and heavenly underſtanding, and to fortifie our wills, that the feebleneſſe of them towards God may be removed, it crieth to God from day to day, that he may not do as he hath done, nor live as he hath done; faith whereſoever it is, drives the ſoul to God, and to lie at him from day to day, to guide him, and teach him, and inſtruct him, and ſhew him his wayes, and reveal unto him his Statutes; as *David*, Pſalme 119. 35, 36. *Incline my heart to thy Teſtimonies, and not to Covetouſneſſe*; As who ſhould ſay, Lord, here is my heart, will, and whole man, I beſeech thee make me walk in thy wayes, I am very loath and untoward, I beſeech thee put ſome ſtrength into this will of mine; when I go to thy Word, let me heare it with trembling; when I go to prayer, let me go to it with an heavenly minde; encline my heart this way, and make it ſtand bent this way; 'tis true, when naturall men are convinced that all ſtrength is from God, they pray too, but this is not faith in prayer, but faith makes the ſoul that it cannot be quiet, but it muſt obey and ſtoop to him in all his wayes. 2. By carrying a man to God.

Thirdly, Faith works obedience by making a man improve all the abilities that God hath given him already, and this is the beſt way to encreaſe them, *Matth.* 13. 12. When a man hath grace, hath a Talent, and makes uſe of it, and hath it to ſome purpoſe, and layeth it forth, that man ſhall encreaſe his Talent and abound, God will give him more; now as faith works obedience by ſhewing a man his own wretchedneſſe, that he muſt not yield to his own deſires, and be carried by his own vaine imaginations, that for his part would conclude ſuch a courſe is lawful; and why not? Though God ſaith the contrary, faith makes him conſider that, and ſo drives him to God, and ſo alſo it makes him go and improve thoſe gifts, and parts, and ſtrength that God hath given him already, that he may lay it forth, 3. By making a man improve all his abilities.

and uſe it to the uttermoſt, as if a man be haunted and baited by any luſt, deadneſſe, ſecurity, coldneſſe in duty, or ſome other luſt. Now, Faith when it would make a man obedient to God, to crucifie theſe luſts, it makes a man look out to ſee what power God hath given him, what abilities God hath lent, what helps and furtherances God hath reached out unto him, and he takes all to fight againſt that luſt; hath he underſtanding? that he employes to think of the evill of the ſinne, to conſider of the danger of the ſinne, how he may avoyde it, and what courſe he may take to overcome it; if God hath given him a memory, he layeth it forth to remember and recollect ſuch things as he hath heard, and hath been told of, he layeth all his Talents forth that ever he can to maſter that luſt, and ſo works obedience; as faith drives a man to God for help, ſo look what help God lends, and what Talent God puts into his hand, he layeth all forth for the working of obedience, he will not let any one lye idle, but will employ all to help him forward in obedience.

4. By making a man relie on Chriſt.

Fourthly, Faith doth work obedience, by making a man to relie upon Chriſt, it doth look unto an union with Chriſt, it doth make a man to caſt himſelfe upon Chriſt for power againſt his ſinnes, it doth extract vigour from Chriſt againſt corruption, it doth diſtill and draw down graces from him, faith is the pipe whereby grace is conveyed from Chriſt to the ſoul, and faith opens the paſſages of this pipe that it may deſcend down to the heart from the Lord Jeſus Chriſt; faith is a marvelous excellent thing, it doth extract efficacy and validity, and power, from the life and death of the Lord Jeſus Chriſt, for the crucifying of the fleſh, for the mortifying of the deeds of the body; and thus, it changeth the heart, and brings willingneſſe to every duty by doing thus. I ſay, faith goeth to Chriſt, and caſts it ſelf upon him for all things it wants, for the performance of all good courſes and wayes; Thus *David* got power againſt his carnal feare, when he was afraid of *Saul* on one ſide, and the *Philiſtins* on the other ſide; how doth he fence himſelf againſt this, *Pſalme* 56. 4. *I put my truſt in God, and therefore need not feare what man can do unto me*; and ſo faith was able to root out his feares; So it was with the remnant of *Iſrael*, Zeph. 3. 13. *They ſhall do no iniquity*; you will ſay, how can that be? Can fleſh and blood do that? As long as a man is fleſh and blood he will be doing ſome iniquity or other; how ſhall a man be able to do no iniquity, and let no iniquity have dominion over him? it goeth before in the twelfe *verſe*, *They truſt in God, They truſt in God, and ſo ſhall do no iniquity*; When a man doth truſt in God, and hath faith to relie upon him, and diſtill down power and ſtrength from Chriſt, this will help him to do no iniquity, and help him to oppoſe himſelf againſt all his corruptions, and fight againſt the ſtrength of all his luſts, as the Apoſtle ſaith, *Rom.* 3. 13. *let us therefore caſt off the workes of darkneſſe*. You will ſay this is very ſtrange, are we able to do this? can we tame our own hearts, or change our own minds? are we able to purge out theſe corruptions? is this poſſible? how ſhall a man do this? Why? *put on the Lord Jeſus Chriſt*, (in the next words) go to him by a true and lively faith, and then you may be ſtrong in Chriſt, and able to do every good Duty, and ſubdue every ſinne, receiving ſtrength from Chriſt; when a man is to go through thornes and briars, a man is not able to go through; but if he put on his Boots and

and his Gloves, &c. he may; ſo when a man goes on in his owne wayes he cannot avoide ſinne, pride, and covetouſneſſe, and vanity, how ſhall he avoide theſe things? 'tis true, he cannot avoide them if he go naked, but if he put on Chriſt he may; it is a ſimilitude taken from a garment, and that in two reſpects.

Firſt, it muſt be fitted, and then it muſt be put on; ſo Chriſt firſt takes meaſure of all the infirmities, and frailties of his people, and communicates to them a ſutable grace; are they troubled with afflictions, then he meaſures out patience to beare them? are they perſecuted, then he makes them able to ſtand for his Name? are they to pray, to deny themſelves, to fight againſt Satan, he meaſures them out a ſutable proportion of his grace and Spirit to him? and now when a man hath his Gloves, and all proviſion on, he may go about hedging, or ditching, or any buſineſſe; ſo when a man hath put on Chriſt, and is armed with grace and ſtrength from him, what is it but a man may do? In that very moment wherein a man caſts himſelf upon God in Chriſt, and doth lay hold upon Chriſt by a true and lively faith, this grace is made over to him the ſame moment, may be the grace of victory he muſt ſtay for a while, but there comes a grace of ſincerity from God that very moment that he believes in Chriſt, though may be there comes not that power from Chriſt he would have, yet that power, that he ſhall be ſincere, and will never let corruption make him a ſlave; he ſhall never walk after the fleſh, never be ſtubborne and worldly, never do as the wicked do, never depart from God as unbelievers uſe to do; he ſhall depend upon God, and waite upon him, and adhere, and cleave unto him, and continue a faithfull Souldier to Chriſt, fighting againſt ſinne and corruption to the death; a man ſhall have power from Chriſt to do this, if he have a true and a lively faith, *By faith*, ſaith the text, *Hebrewes* 11. 5 *Enoch walked with God*; how is it poſſible? could he walk with God? what a ſtrange kinde of life is this? How averſe is the heart of man from it? People cannot abide ſuch ſtrictneſſe to have commerce, and ſociety, and communion with God, to keep cloſe to God, and not go away from him, how could he do this? Why? *By faith he walketh with God*: So *Abraham*, God bade him leave his Countrey and all he had; you muſt think a thouſand things were objected to him, you muſt think he had abundance of reaſonings to and fro in his minde; I am in yeares, unfit for travell, and I ſhall now travell God knowes whither; and I am now where I was bred and brought up, and I have hear meanes, and maintenance, and friends, and know how to live; and for me to go into a ſtrange Countrey where I know no body, and I know not what may become of me; and for me to leave certainties for uncertainties, all the world will count me a foole; how did he do this? *By faith he obeyed*, ſaith the text, &c. Faith helped him with power to look up unto God, and caſt himſelfe upon God, that helped him againſt all difficulties, that helped him againſt all the backwardneſſe and dulneſſe of his nature; he committed himſelf to God, and would do it, he packt up himſelf, never once ſtanding upon the matter, but away he goeth; *By faith he obeyed, &c.* So, *By faith Abel offered up a more acceptable ſacrifice then Cain*, Hebrewes 11. 4. How is that poſſible? Was he not made of the ſame mettall *Cain* was? was he not borne out of the

ſame womb, digged out of the ſame pit? As apt and prone to ſerve God after an earthly manner as *Cain*? How was he able to offer up a more acceptable ſacrifice? He had no better ſheep then *Cain*. Why? it was done by faith, he had faith in God, he renounced himſelf, and was divided from himſelfe; he was united to God by faith, and reſolved to hang upon him, and ſo leaned upon him for every thing he had promiſed, and ſo got acceptance with God. So *Rahab, by faith entertained the ſpies*, Hebrewes 11. 31. It was a hard piece of ſervice, a marvelous difficult piece of buſineſſe; you muſt think ſhe thus reaſoned with her ſelfe, ſhall I entertaine Traytors? Shall I betray my owne Countrey? The Town will ſee it, it will come to the Kings eare, and I ſhall become a Traytor to my Countrey and Prince, and a thouſand to one but I ſhall loſe my life if I ſuffer them to be here; but how did ſhe overcome this? *By faith, by faith ſhe entertained the ſpies*, for all it was ſo hard, for all death was at the doore, yet by faith ſhe was able to do it; What ſhall we ſay to *Gideon, Baruch, &c. Who by faith ſubdued Kingdomes, &c.* Hebrewes 11. 37? *Out of weak they were made ſtrong*; How, did they work righteouſneſſe? They were as weak as others, but faith made them of weak, ſtrong, faith ſtrengthened their wills to that which was good; faith corroborated their reſolutions and purpoſes towards the pleaſing of God; and reſiſting corruptions faith made them ſtrongly reſolve that they would not be led by their owne wills, they believed in God, and ſo were able to do it. What ſhall I ſay of *Moſes*, Hebrewes 11. 24? This is a wonderful thing, that he ſhould refuſe to be called the ſonne of *Pharoahs* daughter; a meane man born, and yet refuſe to be called King *Pharoahs* Grand-childe! who would refuſe ſuch excellent hopes of honours and preferments? may be he might be King afterwards? Nay, when he was come to yeares to do it; if he had refuſed it when he was a childe, before he had come to yeares it had been no ſuch wonder, it might have been attributed to his childiſhneſſe; Nay, but he was come to yeares, and was a learned and underſtanding man; what man would have done this? Indeed rare are ſuch perſons that are able to renounce themſelves in this faſhion, but you ſee what faith can do.

Queſt. How doth faith fetch power from Chriſt

Queſt. Thus you ſee how faith doth work obedience, and now if you would know how faith doth fetch power from Chriſt to do theſe things.

I anſwer, it is by two wayes.

Anſw. 1. As an inſtrument.

Firſt, Faith is an inſtrument whereby God doth by the acting and placing of it aright upon him, let out that power which is in Chriſt to a poore ſoul; that that power which is in Chriſt is to him, and that goodneſſe which is in Chriſt is to him, that he ſhall have grace for grace, an anſwerable grace, for every grace in Chriſt, *Epheſ.* 1. 19. *The exceeding greatneſſe of his power, to us-ward that believe*; When we believe the exceeding greatneſſe of his power is to us-ward, it is not only a power in God, but it is for us, and we may take that power and fetch it from God, and obtaine of him to put it forth. You know that Chriſt hath promiſed to take away the ſtony heart, &c. He hath made ſuch promiſes as theſe, to pull down ſtrong holds, to overcome Satan and all the enemies of our ſoules, to poure out his Spirit upon his people, as water upon the thirſty ground; now as ſoone as ever faith comes into the ſoul it goeth to theſe promiſes, and takes hold of them, Lord here is ſuch a promiſe, Lord make me a new heart, make

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me obey this Commandment, and overcome such a sin, and all the power that is in God, it is to him-ward.

Secondly, Faith doth fetch down power from Heaven in a moral manner, by considering the exceeding greatnesse of the recompence of reward, as its said of *Moses*, Hebrewes 1. 25. I say, faith looks unto Christ, looks unto the favour of God, unto the forgivenesse of sinnes, and Title to Gods Kingdome, it looks unto eternal life, unto those admirable joyes that are at Gods right hand for evermore, which are promised to them that believe; it seeth these things, and this makes him able to deny any thing, to overcome any thing, to go about any thing; shall I have Heaven, the favour of God, a Kingdome, shall I be happy for ever? Shall I have all these things if I will pray and heare the Word? Obey God, and give over vaine company, and joyne to Gods people, and hate all manner of evil, if I will labour to crosse my own thoughts and desires and approve my selfe to God in all my wayes, shall I have all these things? this makes him able to do it; he looks to this, and so goeth about it, and when the flesh shall object hardnesse, and difficulty, and opposition, and losse of comfort, and losse of carnal ease and delight; faith goeth and sets these admirable things against them, it sets Heaven, and the Kingdome of Heaven, and Christ, and the joyes of Gods right hand against them, and this makes him do it; it sets the will of God against his will, the favour of God against the favour of men, the joyes of Heaven against carnal joyes, eternal happinesse for evermore against the sufferings here for a moment, weighs one in one scale and the other in the other, and so works with them.

2. In a moral way.

Here we may see what little faith there is among people, certainly there is but little faith, because if there were much faith, there would be much obedience given to God; we should have admirable Townes, gracious Congregations; we should have never a drunkard, never a prophane person, but all Saints, and holy men, and women, every one would be thinking of God and his wayes, and heavenly minded; if there were much faith, people would have their lives changed, and their conversations altered; as Christ saith, *When the Sonne of man comes, shall he finde faith upon the Earth?* So may I say, if the Sonne of man should now come among us, should he find faith among us? He should find it very rare; for this is certain, there are not very many that professe faith; drunkards, and the greatest company of prophane persons are such as have not the face of holinesse and faith; and amongst this little number that professe it, how few are there that have true faith indeed? You see none have true faith but those that are obedient unto God; true faith doth bend the soul to God, it makes the soul spiritual, and holy, and humble, and cleane another man from that he was before, that he shall be resigned over to God, to live at his dispose; this is true faith, therefore faith is hardly to be found upon earth; it is a pitiful thing to see how little Gods will is regarded up and down; and though God be our Maker, and his hands have formed us, though we professe we are his people whom he hath redeemed, though we know he hath sent Christ into the world; and the blood of his own Sonne is cried up and down in the streets, and calls upon men to believe, and take hold on it; though we do know these things, yet for all this equity of obedience to God, and notwithstanding the necessity of obedience, how do people sleight the will of God? it is his will we should be fruitful under the meanes, heavenly in holy duties, fervent in calling upon his Name, that we should have the true feare of his Name before our eyes; it is his will that we should serve him in sincerity all the dayes of our lives, that we should stand for him, and glorifie him before men; that we should walk with God and be strangers upon earth, and wean our selves from the world, and be taken up

Use 2. See what little faith is in the world.

with him, more then with any thing in this life, that we ſhould count nothing deare for him, and deny our ſelves in every thing, it is his will for us to do theſe things, but who looks after theſe things? As if we were poſſeſſed with a legion of Devils, we go ſlighting, and contemning, and breaking all bonds of equity, and neceſſity of obedience, and Gods will is not obeyed, his worſhip is not promoted, his name is not feared, few give their minds to do theſe things; if God had not thrown millions of devils into hell for running againſt him; if God had not revealed his wrath againſt ſinne and iniquity, and all unrighteouſneſſe; if God had not ſhowen how jealous he ſtands upon keeping his Lawes, and obſerving his Commandments, and his holy and heavenly Word; if God had not revealed himſelf unto us, it had been another matter, but he hath revealed theſe things, yet how ſecure are we? He hath made it appear, *Rom.* 2.9. *Tribulation and anguiſh ſhall be upon every ſoul that doth evil, and curſed be the man that obeyeth not the words of this Covenant*, Jer. 11.63. *And he will come in flaming fire to render vengeance upon all that obey not the truth*, 2 Theſ. 1 8. Theſe things are ſpoken and delivered, and we know theſe things, and confeſſe them, yet God is not reſpected for all this; Nay, ſuch is the impudency of men, that they will acknowledge that God ought to be obeyed, and ſerved, and it is good to ſerve him, and it is a dangerous thing not to ſerve him, and yet for all this they will not do it, as if it were nothing to be damned, and as if they would try whether they can bear hell; nay, ſuch is the impudency of mens faces, that notwithſtanding they have heard they are unconverted, and their hearts are not ſubject to God, yet they hope they have true faith in God, and their ſins are infirmities, whereas you ſee it cannot be true faith unleſſe it make a man to be obedient to God in all his wayes, and binde a man in a perpetual bond to God for ever, never to depart from him.

Uſe 3. For examination.

Thirdly, it may be an Uſe of examination, to ſee whether we obey God or no, for if our faith be the faith we hope it is, it will make us obedient.

Evidences of true obedience.

1. Willing and hearty.

Firſt, then true obedience is a willing, affectionate, hearty obedience, *Prov.* 3.1. *My ſon, let thy heart keep my Commandments*; the Lrod will have ſuch obedience as proceeds from the bottome of the heart, not when a mans heart is dull, and dead, and hangs off; but when the heart poures forth it ſelf in his wayes, and performing his gracious pleaſures from day to day, this the Lord requires, that it be done with the affection of the heart, as well as the thing be done, in the thing done, & the wicked may go as far, nay, further then the ſincere, they may multiply duties as well as the other for the things done; but here is the thing, a wicked man doth duties heartleſly, unaffectionately; but a child of God doth them ſincerely, and willingly, and lets out his heart and affections upon them all; *God loves a chearful giver*, 2 Cor 9.10. He loves a giver that gives with all his affections; ſo he loves a chearful comer to Church, that is glad to hear a Sermon, and his heart leapes to hear the Word of God, and he is affected with it, he loves a chearful praying, one that in prayer poures out his ſoul before him; he loves a chearful comer to the Sacrament, that delights to ſhew forth the Lords death till he comes; God doth not love a man unleſſe he doth this with all his affections; as it is ſaid, it is good to be zealous in a good matter, the worſhip and Commandments of God are good matters; now, it is good to be zealous in theſe matters; nay, to have the creame, and flower, and chief of our affections ſet upon theſe things; we are acquainted with the wayes, and hiſtories of grace, and we can ſpeak thereof, but it doth not ſink down into our hearts, it doth not warme us, nor put any heat into our ſouls, we are not quickened and moved by theſe things; we know Gods attribute, his power, and wiſdome, and mercy, and juſtice, &c. But none

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ſink down into our hearts, they affect us not as they ought to do, where are our affections in prayer? We pray, and come to Church, and to the Lords Table, but where are our affections in all theſe things? The Lord cares not for theſe ſervices, that have not affections to ſpice them and ſweeten them, and beautifie them; the Lord loves when a man ſerves him with all his heart; when the will hangs off, it is baſe ſervice, and the Lord regards it not; as the Lord loves that we that are Miniſters ſhould preach *with a ready minde*, 1 Pet. 5. 2. That we ſhould preach with gracious affections, and be affected in the Pulpit, and deſire from the bottome of our ſouls to do good to the people, and yearne over the people; the Lord loves theſe things when we do them willingly and heartily; ſo he delights in people when they heare and call upon his Name with affection, when we go about Gods Commandments as a Bear to the ſtake, God abhors it; may be God commands a man to do ſuch a thing, he doth it, but it is hard ſaith he; when money is to be fetched out of his purſe for good duties, it is hard ſaith he; and when he muſt go againſt the wicked, and pull the ill will of the Countrey upon him, may be he doth it, but it is hard; the Lord diſtaſts this, the Lord loves a chearful giver, and a chearful worker, a chearful Miniſter, and chearfull people; now if faith comes into the ſoul, it will not only work obedience, but chearful obedience, and from the bottome of the heart.

Secondly, true obedience makes a man reſigne himſelf to God, it makes a man to be altogether at Gods diſpoſe, *I am thine*, ſaith *David*, he looked upon himſelf as if he were altogether at Gods diſpoſe, as if he were his, and not his own; *You are not your own*, ſaith the Apoſtle, *you are bought with a price*, 1 Cor. 2 6. So that is true obedience, when a man gives up himſelf to God; many will do things that God commands, but they know not how to do them with reſignation, to be altogether at Gods diſpoſe; they love to be called Gods ſervants, but they will be only retainers; as many will get to be ſervants to ſome Gentleman, but it is only for their own advantage, to ſave their purſes, to have the Gentlemans countenance, theſe will not dwell with the Gentleman, but in their own houſes, and when he hath ſome great ſtrangers at a Feaſt, or when he rides abroad in ſtate, then they will attend upon him, but yet they will live at home, and be their own men; ſo moſt people are but the Lords retainers, this is no obedience at all, it is none of faiths obedience. 2. Works reſignation to God.

Thirdly, true obedience puts forth all a mans ſtrength to God, *Thou ſhalt love the Lord thy God with all thy heart, and all thy ſoul, and all thy ſtrength*, *Praiſe the Lord O my ſoul, and all that is within me praiſe his Holy Name*, Pſal. 103. True obedience lets forth all that is in a man to Chriſt, *Mat.* 4. 20 *When Chriſt called Simon, and Andrew, they flung away their nets and followed him*; it was all the living they had, and yet they flung away all to follow him; ſo when he ſpake to *Matthew* a Publican, faith came no ſooner into his ſoul but he followed him preſently, *Mat.* 9. 9 Though it was a rich office, he was a Knight by his place, as *Cicero* ſpeaks, it was worth five hundred pounds a yeare of our money, yet as ſoone as ever Chriſt called him, he left his place and went after Chriſt; ſo when a man will part with purſe and friends, and all he hath, and fling all at Gods foot, and give up all to him, this is true obedience; now if we have not this, we have not faithful obedience. 3. It puts forth all a mans ſtrength to God

THE KILLING POVVER OF THE LAW.

Rom. 7. 9.

For I was once alive without the Law, but when the Commandment came, Sin revived, and I died.

IN theſe words the Apoſtle ſhewes Two things; *Firſt*, What a jolly man he thought himſelf to be whilſt he was a Phariſee, before the Lord wrought upon him by the Law: *Secondly*, What a miſerable wretched creature he ſaw himſelf to be when the Lord took him in hand, and diſcovered his ſins unto him: before the Law came home unto him, and convinced his Conſcience, he thought himſelf to be *alive*; *but when the Commandment came, Sin revived, and he died.* The Diviſion of the Text.

1. In the former we may obſerve Two things.

Firſt, The jollineſs of the Apoſtle, he thought himſelf to be alive; I was alive without the Law, I was a Phariſee, and thought my ſelf to be alive; I faſted twice a week, and prayed every day, and made long Prayers each day: when he conſidered how he walked thus in all the Ordinances of God, he thought, if this was not to be alive, he knew not what it was to be alive, *I was alive once without the Law.*

Secondly, We have here the cauſe why he had this good conceit of himſelf, it was becauſe he was without the Law, the law of God had not convinced him, it had not diſcovered his miſerable and wretched eſtate unto him;

though he had ſome underſtanding in the literal ſenſe of the Law, yet the Law was not yet come home unto him, he was as yet without the Law, and that was the reaſon of that good conceit he had of himſelf, *he was alive himſelf to be alive.*

And then again in the latter part; *When the Commandment came, Sin revived, but I died.* There we may alſo obſerve Two things.

Firſt, The Law ſhewed him what a wretched eſtate and condition he was in, for all his ſelf-conceitedneſſe, *ſin revived, and I died*: Though I thought before *I was alive, yet when the Commandment came, ſin revived, and I died*: I ſaw I was a dead man, when the Lord took me in hand to deal with me, and let me ſee how my caſe ſtood before him. Howſoever I thought my ſelf to be in a good caſe before, now I ſaw I was but a dead man. I did not ſee ſuch evil, and ſuch a maſſe of corruption before; but when the Lord diſcovered my ſelf unto my ſelf, and when I ſaw the Spiritualneſſe of the Law, then I ſaw that ſin was alive in me, and I died; when I ſaw how I ought to behave my ſelf in my affections, and in my inward man, then ſin revived, and I for my part was a dead man, I was fain to come down from thoſe high conceits, and imaginations I had before.

Secondly, We have here the Cauſe why he was thus brought down, it was becauſe of the Commandment of God which came home unto him, the Law of God came home unto his Conſcience, and diſcovered unto him, how it was with him, and it made him to ſhake in the apprehenſions of his own eſtate, that he was but a dead man, and that he had gone to Hell, and periſhed everlaſtingly, if he had continued in that eſtate and condition.

I intend at this time to treat of the former part, *Without the Law I was once alive*: And here Two things muſt be opened: Firſt, what doth the Apoſtle mean, by *without the Law*. Secondly, What doth he mean when he ſaith, *I was once alive*.

1. For the Firſt, When the Apoſtle ſaith, he *was without the Law*, he doth not mean ſimply, that he did think himſelf without the Law, that is, without the binding Authority of the Law, for ſo no reaſonable creature is, yea, indeed no creature at all is without the Law of God, for there is a Law of Obedience impoſed upon all the Creatures, and the unreaſonable Creatures do keep the Law that is impoſed upon them by God; and howſoever reaſonable Creatures depart from this Law and break it, yet they are under the binding power of this Law; therefore the Apoſtle doth not thus mean that he was without the Law, therefore we muſt know, that to be without the Law is taken Four wayes:

Firſt, To be without the Law, is meant, to be without the promulgation and publiſhing of the Law, and ſo the Heathen only are ſaid to be without the Law, as we may ſee, *Rom.* 2. 12. there the Heathen are ſaid to be *without the Law*: that is, without the promulgation of the Law, it was publiſhed only to the Jewes upon Mount *Sinai*, and ſo *Paul* was not without the Law.

Secondly, It is taken in regard of the literal knowledge of the Law, and ſo ignorant people are ſaid to be without the Law of God; they know not the Law of God; and in this ſenſe *Paul* was not without the Law, he was trained up in the Law, he was learned in the Law, for he was *brought up at the feet of Gamaliel*, Acts 22. 3. ſo that he had the logical meaning of the Law, and was able to ſpeak of the points of Religion, better then a thouſand millions of carnal men, he had the literal knowledge of the Law.

Thirdly, It is taken in regard of the moral Obedience to the Law, and ſo wicked men are ſaid to be *without the Law*, as we may ſee, 1 *Tim.* 1. 9.

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The Law is not given to a Righteous man, but to the Lawleſs and Diſobedient; wicked men are lawleſs, they live as if there were no Law, Drunkards and Prophane perſons, as they are ſaid to live without God in the world, ſo they are ſaid to live without the Law. as if there were no Law to bind them; they are people that are not to be held within any compaſs, they take notice of no command to rule in their hearts, and rectifie their lives; and in this ſenſe *Paul* was not without the Law neither, for he lived after the moſt ſtrict and exact Sect of the Phariſees, *Phil.* 3. 4, 5. *If any man think he hath whereof he may truſt in the fleſh, I much more, circumciſed the eighth day, of the ſtock of Iſrael, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the Law a Phariſee*; He was one that faſted and curbed himſelf, yea, he kept two Faſts a week, (as thoſe Phariſees did, that were of the better rank) he Prayed daily, and performed the duties of Religion, and there was no outward Ordinance of the Law which he performed not; he was one that was conformable to the letter of the Law, according as he underſtood the Law, he was Morally Obedient to the Law; he was no extortioner, nor unjuſt perſon; no, he did the works of the Law, and thoſe things contained in the Law; nay, there was no body that could challenge him with any blame; none that were familiar with him, could ſay any thing to tax him withal, when he was in his ignorance, and blindneſs; therefore in this ſenſe he was not without the Law.

Fourthly, Therefore in the Fourth place, we are ſaid to be without the Law in regard of the ſpiritual ſenſe of the Law, and ſo *Paul* was without the Law; he did not clearly underſtand the divine and ſpiritual ſenſe of the law; he did not ſee the glory and the beauty of the Law of God, how it did diſcover all the breaches of Righteouſneſs, how it reached to all the inward parts, how contrary the Law of God was to all his nature; thus *Paul* underſtood not the ſpiritual nature of the Law, he had not the ſpiritual underſtanding of the Law, and thus he was without the Law.

2. Now for the other words, *I was alive once.*

1. It is meant here ſpiritually towards God; he doth not mean naturally, for he was alive naturally, both before and after the commandment came; but the meaning is, he did not think himſelf to be ſuch a wretched curſed creature as he was; he thought he had the fear of God in him, and true Obedience in him; he thought he had a ſpiritual kind of life, as we may ſee *Rom.* 6. 11. *Ye are dead* (ſaith the Apoſtle) *to ſin, but are alive to God in Jeſus Chriſt.* And, *Rom.* 7. 13. *Give not your members as weapons unto ſin, but give your ſelves unto God, as thoſe that are alive from the dead.* i. e. As thoſe that have the pure and ſpiritual life of grace in them: So *Luke* 15. 24. *This my ſon was dead, and is alive again*; that is, ſpiritually alive again; he was a dead creature, he was departed from his Father, which is the fountain of life; he was dead in ſins and treſpaſſes, he was a dead man, but now he is alive again, he hath ſpiritual life again.

2. To be alive is taken to be conceitedly ſo, alive in his own conceit, he hath no true life in him, yet he doth imagine that he hath life in him, he thinks he hath life, and is dead, *Rev.* 3. 1. I know thy works, thou haſt a name thou liveſt, but thou art dead: Here the Church of *Sardis* did imagine ſhe was alive, and others conceived ſo; ſhe ſeemed to be alive, and yet notwithſtanding was dead, ſhe had no true life in her: ſhe ſeemed to be alive, not only in the ſight of others, but in her own apprehenſion; ſhe ſeemed to be alive, and yet was dead; now this is the meaning of the words, *without the Law I was alive once*; that is, I thought my ſelf to be alive; I apprehended my ſelf to be no dead man, no damned man; I thought not my ſelf to be under the wrath of God, and one that ſhould periſh evermore, if

I continued in that eſtate wherein I was; I hoped better things of my ſelf, I ſaw theſe ſigns of Grace and Life in me, and I thought I was alive indeed, till the Commandment came, till the Law of God was preſſed upon my Conſcience, and ſhewed me the contrary; I thought my ſelf to be a very live man, and one that had ſome hope of eternal happineſs, and one that might enter into glory, I took my ſelf to be alive; Thus we ſee the meaning of the words.

Obſer. Now the Point I intend at this time to inſiſt upon, is the livelineſſe of a carnal mans heart, before the Law comes home to him, and is preſſed to him, and ſhews him his damnable eſtate, and that he is dead in his ſins and treſpaſſes, he hath ſome colour of Righteouſneſs, that he is moral and civil, and orderly, and he hath ſomthing that is like Grace and Life, he hath ſome hope towards God, and hath ſome kind of obedience, he ſeems to be obedient to the commandment of God; before he is humbled by the Law of God, he is a live creature. Here St. *Paul* ſhews it by his own example, *Without the Law I was once alive*; noting out unto us, how it is with every unhumbled man, with every unmortified man, that is not yet converted to God, he hath many things to ſay for himſelf, but he doth not underſtand the pureneſſe of the Law, the Law hath not yet killed him, it hath not yet pulled him flat down before Almighty God: A man that is unhumbled by the Law of God is a live man, he will not be perſwaded, that he is a dead, damned creature; he doth apprehend and hope he hath life: it is ſo with men, before their Converſion, they will not believe that they are damned creatures, and they think it uncharitableneſſe in any to ſay they are damned creatures, and dead creatures, they will not believe it; ſo long as the Law is not charged upon their Conſciences, ſo long as they ſee not how it is with them, they do verily apprehend that they have life in them, their hearts are not killed, their ſpirits are not dead within them, they are not pulled down in the apprehenſion of their own curſed eſtates before Almighty God: this is the thing I intend to inſiſt upon.

2. For the Proof of the Point, we may ſee, 1 *Tim.* 5. 5. there the Apoſtle ſpeaking of VVidows that lived in pleaſure, ſaith, *She that liveth in pleaſure, is dead while ſhe is alive*; that is, dead in pleaſure, dead in ſin, dead in the vanity of her own heart, and yet ſuch a VVidow liveth, ſhe liveth not only a natural life, but ſhe is alive in her own conceit in regard of a ſpiritual life; for if ſhe conceived ſhe were a dead creature, a damned creature, ſuch thoughts would kill the heart of any creature under heaven, it would break the neck of all her pleaſure; but in that ſhe took her pleaſure, it was a plain token that ſhe was not killed.

Now for the Opening of the Point, I will do theſe Three things:

Firſt, I will ſhew what this livelineſs is, and wherein it conſiſts.

Secondly, I will ſhew what the Effects of it are.

Thirdly, The Uſes.

Firſt I will ſhew what this livelineſſe is, and it conſiſts in theſe Three things; I could branch them into Four, but I will reduce them into Three Heads.

1. Firſt, It conſiſts in the non-appearance of a mans dead, and damned eſtate: So long as a mans dead and damned eſtate doth not appear unto him, ſo long a man thinks he is alive, and that he is not a dead man, he is not a man that hath the ſentence of condemnation lying upon him, ſo long as the Law hath not come, and ſhewed a man his wretched eſtate, and made his damnable eſtate appear in its ovvn colours unto him, vvhy he is alive man, he conceives himſelf to be alive becauſe the Lavv of God hath not convinced

vinced him of the contrary: if the Law of God doth ſeiſe upon a mans heart, and in its own colours appear to a mans eyes, and hold it ſelf as a glaſſe to a mans underſtanding, and ſhew him his wretchedneſſe, and what a curſed eſtate he is in before God, this will kill his very heart, and break the livelineſſe that is in him, and make him burſt out into out-cries, Oh! I am a dead man, I am a damned man; ſo that the livelineſſe that is here ſpoken of, conſiſts in the non-appearance of a mans dead and damnable eſtate: As for example, an Adulterer, his damdable eſtate doth not appear to him, he knows not that he is a dead man, as *Prov.* 9. 18. *He knows not that the dead are there, and that her gueſts are in the depth of hell*: When he goes to lie with his Whore, and commit his wickedneſſe, he doth not think that they are dead and damned men that are there, nor that they are in the pit of Hell. Though his Conſcience may tell him, that he is wicked, and ſinful, and wretched, and that he is half dead; yet he is not a dead man, he is not abſolutely a dead man, he doth not know this: It may be he will confeſſe it, Lord, I am a dead man, Lord, I am a damned man; it may be he will confeſſe this in his Prayer, becauſe he hath ſome light: but yet his heart is not taken down, the livelineſſe of his heart is not killed. I will prove it to you: for let another man, a Miniſter of God, or a child of God, ſay he is a dead man, a damned man, one that lies under the wrath of God, he will deny it, and ſay he is uncharitable, and judgeth hardly, and why may he not be a live man, and a good Chriſtian? he hopes he is, he doth not know that he is a dead man; as the wiſe-man ſpeaks, *Prov.* 14. 12. *There is a way that ſeemeth right to a man, but the iſſues thereof are death*: that is, there is a way that ſeems to be a way of life, and a man ſeems to be alive that walks in that way; but the truth is, it is a way of death, and a man that goeth in that way is a dead man, and a damned man; but yet in the mean time, while he walks in that way, it ſeems to be a way of life unto him; there is a non-appearance of the deadneſſe, and damnedneſſe of a mans eſtate and condition that walks in that way, and therefore it ſeems to him to be a right way, and a way of life, and there is great hope in him that he ſhall live for evermore; and many men do walk in that way, and therefore it ſeems to him to be a right way, and a way of life; it ſeems right to a man, but the end thereof is death: And this is the Firſt thing, wherein this livelineſs conſiſts, The non-appearance of a mans dead and damned eſtate.

2. Secondly, It conſiſts in Performance; he is able, as he conceives, to do the duties that God commands; he hath wiſdom and ability at home to go about his Affairs; he hath underſtanding and ſupply at home; he hath life, and ſufficiency to go about theſe and theſe duties and performances; let the Law tell him, he muſt be ſober, he hath life to avoid the Ale-houſe, and if he commit a Drunken Act, he would have you think he hath grace to be ſorry for it; and let a man tell him, he is a dead man, he hath no grace in him, no life in him; he will tell you, he doth thus and thus, he hears Gods Word, and he Prayes to God, and he Truſts in God, and he Believes in God; your telling of him this, doth not kill his heart, he thinks he is alive for all this; nay, let the Law of God, come and tell him, He is a dead man for all his doing; this will not kill him neither, ſo long as the Lord himſelf doth not open his eyes, and clear his eye-ſight, and diſcover his ſins, and convince his Conſcience; though the Law ſay he is a dead man, and a damned man, this doth not kill him, he can wait upon God and perform theſe and theſe duties. Then let the Law of God ſay, He is a dead man for all this, he muſt deny himſelf: why ſo he will; I confeſſe, Lord, I am an unrighteous man, a wretched man, a ſinful creature, and all my righteouſneſſe is as menſtruous raggs, and now he thinks all is well, but the

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Law of God, hath not yet come home unto him, and ſhewed him his heavie eſtate, but he is alive in regard of the performance of the duty, and thinks verily he hath life at home in him; whereas, if the Law of God did come home and charge his eſtate upon him, and ſhew him, what obedience the Law requires, what ſeverity, and truth in the inward parts, it would break a mans heart, and kill him, notwithſtanding all performances: but in the mean time that a mans heart is not killed, and the Law hath not given him his deaths VVound, he thinks he is alive: *Cry aloud,* (ſaith God) *lift up thy voice like a Trumpet, ſhew my people their Tranſgreſſions, and the houſe of Iſrael their ſins,* Iſai. 58. 1. there the Lord looks upon the people as dead, wretched ſinners, and abominable people, but yet notwithſtanding they thought they were alive in performances; as we may ſee, *verſ.* 2. *Yet they ſeek me daily, and delight to know my wayes, even as a Nation that did righteouſly, and had not forſaken the Statutes of their God: they aſk of me the Ordinances of Juſtice, they draw near to me; ſaying, We have faſted, and thou regardeſt it not.* We ſee here they take delight in approaching unto God, they take delight in Gods Ordinances, and ſeek God early, they can do thus, and thus; and are alive in all performances; but that man whoſe ſpirit the Law hath pulled down, and the Lord hath convinced him of his infinite inability to perform the Law, he cannot ſee any livelineſs in him, unto any performance. Let any duty come, it kills his heart: I ſhould now hear the VVord of God, but my heart is unprepared, and my ear uncircumciſed, and I cannot hear aright. Let an opportunity be offered to Pray, it kills his heart; I ſhould now call upon the Name of the Lord, but I have ſuch a curſed heart I cannot Pray, I cannot ſpeak one right word before God. Let an occaſion be offered of holy Conference, it kills his heart; Alas, ſaith he, I want pure language, my tongue was never touched with a coal from the Altar, my lips have not ability to drop forth ſavoury ſpeeches, I am not able to ſpeak one ſyllable aright to Gods glory; it kills his heart; he ſees no life at all in him, unleſſe he can have life from without, and ability from without, he is dead, all is nothing to him, the law hath taken away the livelineſſe that was in him: But he that is not humbled by the Law, he is alive, he hath life in himſelf, it is nothing with him to Pray, and go to Church, and hear Gods Word, it is nothing, but thruſting to do the duty; he hath life in him to do duties, and wait upon God in his Ordinances, but when the Law comes home to him, it plainly lets him ſee that he hath no life in himſelf to do any good, he muſt ſeek for life and abibility from without, elſe he is a dead man, he can do nothing in this caſe: *David* in this caſe cannot look up: *Mine iniquities are gone over my head, I cannot look up,* Pſal. 40. *Moſes,* he is a man of uncircumciſed lips, and cannot ſpeak unto *Pharaoh*; *Paul* cannot do any thing that is good, *In me dwelleth no good thing.* Rom. 7. And ſo for the reſt of Gods people, when the Law hath killed them and laid them dead, in regard of any performance, they muſt have life from without, there is no life at home, no grace at home, no underſtanding at home, they muſt go out for all: but a carnal man, he is alive unto all performances. Many a man is like unſavoury Salt, good for nothing, but to throw upon the dunghil. He never received the Holy Ghoſt, and yet he will be inducted into a Living, and take a Paſtoral Charge upon him, as if he were able to perform the Duty of a Miniſter, and take the Charge of Souls upon him. So *Ananias* will be a Husband, and *Sapphira* a VVife; *Athalia* will be a Queen, and *Nimrod* a King; and *Abimilech* a Judge; they are alive to diſcharge all theſe Duties:

thus

this men are alive, the Law of God hath not killed their hearts, and pulled down their ſpirits; it hath not made it appear unto them, what wretched, curſed Creatures they are. This is the Second thing, wherein this Livelineſs conſiſts.

Thirdly, This Livelineſſe conſiſts in a preſumptuous hope; he conceives that he is juſtified before God, and that God will not damn him, but forgive him his ſins. There is nothing can make a mans heart more full of life, than to think that he is righteous before God, and that God will not impute his ſins unto him: there is nothing can make a man more alive, then this. If they think they are juſtified before God, they have then a lively hope, 1 *Pet.* 1. 3. *Bleſſed be God* (ſaith the Apoſtle) *even the Father of the Lord Jeſus Chriſt, which according to his abundant mercy, hath begotten us again, to a lively hope, by the Reſurrection of Chriſt from the Dead.* So theſe men have a hope, that makes them lively, and full of life; as a poor man that hath ſome grounded hope of an Earthly inheritance, it makes the heart lively: Poverty deads the heart; he that hath nothing to maintain himſelf, and thoſe that belongs unto him, it deads his heart; but if he hath ſome hopes of an hundred pound a year, and his hope is grounded, if he hath ſure hope of it, and he makes no doubt of it; it makes his heart full of life: ſo when a man doth believe that he is in a good caſe, that he is delivered from death, that he is in the eſtate of grace, when he hath ſome probability that God hath juſtified him from ſin; this breeds an hope in him of an eternal Inheritance, and this hope, the conſideration of it, makes the ſoul full of life; There is nothing can make a man more lively, then a hope that he is juſtified before God, and that God will not impute his ſins unto him. Now when a carnal man conceives he is righteous before God, and that God will forgive him his iniquities, that God will not damn him, nor count him a dead and a damned man; ſo long as a man doth imagine this, he muſt needs be a lively man; he is alive in his own apprehenſion; nay, all the delights in the world, cannot make a man ſo full of life, as this hope. It is not mens following their pleaſure, that makes their hearts ſo full of life; as to have hope that the Lord doth not account them dead men, that they are juſtified men, and righteous men, that they have ſalvation to ſhew for, Heaven and eternal happineſſe to ſhew for, that they ſhall go to heaven. But if now the Law were charged upon a man, if he knew that he were a dead man, a damned man, it would pluck down his ſpirits, and make his ſpirits dead, for all his pleaſures. It is the conceit that men are Juſtified, that makes them ſo full of life; ſo long as the Law doth not come home to a man, and point him out in his colours, and make it appear to him, that he lyeth under the wrath of Almighty God, that the Lord doth account him an abominable, wretched Creature, ſo long as he doth not apprehend this; eſpecially if he have any good Gifts, and Parts, and Qualities, and Moral Obedience to the Law; doing good Duties, and a general laying hold upon the Promiſes, and a hope they belong to him; this makes him alive, *Phil.* 3. 9. *Paul* when he was a Phariſee, and did Moral Duties, and performed Moral Obedience to the Law of God, he thought he had Righteouſneſſe of his own; he calls it there, *his own Righteouſneſſe*, he ſo apprehended of himſelf; now this is that which makes men alive, when they conceive, that they have ſome Religion, and ſome Grace. You ſhall have many men and women that hate the Servants of God, and yet think they are godly men, and have Grace and Life in them. We may ſee it, *Acts* 13. 50. there it is ſaid that the *Jews ſtirred up certain devout and honourable women, and raiſed Perſecution againſt* Paul *and* Barnabas, *and expelled them out of their Coaſts*;

Coaſts: Though they hated *Paul* and *Barnabas*, yet they are ſaid to be *devout*, and *honourable women*. They imagined they were very Devout, they conceived they were Religious; How many men and women are there, that think they are Righteous, and they will do many Duties, and take many good Courſes; in ſo much, that it would pity a man to think they ſhould go to hell? they will be very Zealous, they will be very Earneſt againſt Drunkenneſſe, and cry out againſt the abominations of the times; they are marvellous Devout and Godly, and yet a man that is Devout and Godly in truth and in deed, they cannot abide him, but hate him. Now if the Law ſhould come home unto them, and diſcover how indeed it is with them, it would humble their ſouls, and pull down their ſpirits, and make them dead; ſo that this preſumptuous hope, that men are in good terms with God, and that God will be merciful to them, and forgive them their ſins; this makes them to be alive.

2. We come now to the Second thing, and that is the *Effect* of this Livelineſs, what Effects it works in the heart; And the Effects of this Livelineſs are Four.

1. *Firſt*, It makes them ſound and heart-whole, like a Boyl unlaunced, it is yet ſound. The true ſight of ſin, and wrath of God in the ſoul, is able to break the heart of any man; it is able to dead his ſpirit, and kill all the Livelineſſe that is in him, and make him have little life to go on as he doth. But ſo long as the Law of God is not come home to a man, though he have no Title to Heaven, though Hell be the Portion of his Cup, yet he is as ſound as can be, as heart-whole as may be: Let carnal comfort come, he can take it; let pleaſures come, he is able to delight himſelf therewith, and go on in his courſe as if he ailed nothing, *Prov.* 18. 14. the Wiſe man ſaith, *The ſpirit of a man will ſuſtain his infirmities, but a wounded ſpirit, who can bear?* When the Lord comes to wound a mans heart with the ſight of his ſins, and the fearful condition he is in, what a curſed creature he is, having no Mercy, and being out of Chriſt; having no Pardon, no Grace, no Holineſſe, but lyeth under the Curſe of God: If the Law thus come home, and wounds his Conſcience, he is not able to bear it; this man, let carnal Comforts come, he is not able to take them; it kills the heart. Look as it is with the Stomack, if it can take meat, and digeſt it, it muſt needs be alive; for if the Stomack be dead, it can digeſt nothing. So for the Taſte, If a mans Palat, and all the inſtruments of the taſte be dead, he takes no delight in any meats: So there is a kind of ſoundneſs in the Soul, that is the reaſon why a man can delight in carnal pleaſures, in Drinking, and Sporting, and in Profit and Gain. There is a kind of ſoundneſs, and livelineſs in the Heart; the heart is not yet broken: If the Law come, and take the Hearts life away, this will pull down the Heart, it will make a mans heart even break, it will pull down his ſpirit: But a man whom the Law hath not yet humbled, and ſhewed him his damned eſtate, his heart is yet whole, and ſound. When the Law of God had but a little killed *Ahabs* h you might ſee it in his very gate, he went ſoftly, he could not tread ſo c fidently upon the ground, as he was wont to do; it tamed his ver ſteps, it is wonderful how his heart was broken; it appeared in his very going up and down. When the Law comes home to a man, it is able to kill his heart, and makes him Soul-ſick, and makes him cry out, O the wretchedneſſe of my heart; it makes a man ſick at the heart, it lyes like a heavie Plague upon the heart and conſcience, it will make a man at deaths door with his ſins; it will make him ſay with *Paul*, *When the Commandment came, Sin revived, and I died.* For another man, though he hath evident demonſtration that he is a dead man, yet the Law of God hath not pulled down his

heart.

heart; ſickneſſe will pull down a mans ſtomack: ſo when the law of God comes home to a mans conſcience, and makes him ſick, it makes him yield, and pulls down his ſtomack. Many men are crazy, and ſickly, and yet they lye not by it, but walk up and down, and go abroad; but if they were heart-ſick, it would pull them down, and make them lye by it. So many a carnal man, may have ſome qualms of ſin, but yet their hearts can go abroad after profits, and pleaſures, after vanities, and delights; they can go abroad for all this. But when the law comes home, it will pull down a mans ſpirit, and make him heart-ſick. This is the meaning of that place, *The whole need not a Phyſician, but the ſick.* Mat. 9. 12. Every carnal man, ſo long as he is not humbled, and broken under the ſight of his ſins, his heart is yet whole, his ſpirit is yet ſound, he is not yet wounded; as the Prophet *Iſaiah* ſpeaks, *Iſa.* 1. 6. *From the crown of the head, to the ſole of the foot, there is nothing, but wounds, and ſwellings, and ſores full of corruption; there is no ſoundneſſe in him*: He is indeed full of wounds, but the skin is yet ſound, it is not broken, he feels it not; the law hath not yet diſcovered his eſtate unto him. This is the firſt effect of this livelyneſſe, it makes men to be ſound, and heart-whole.

2. The *Second* effect of this livelyneſſe, when a man is alive in the worſt appearance of his dead and damned eſtate; alive in perſumptions, and preſumption, and ſelf-juſtifying, and ſelf-hopes. The effect of it is, that he is fearleſſe; the more lively, the more fearleſſe. Until the law make dead the heart, before it can make the heart fear: ſo long as the heart is ſtout, the livelyneſſe that is in the heart, is able to keep out fear: So the livelyneſſe of a ſinner, makes the heart fearleſſe and ſecure. A man would wonder how any creature durſt provoke God, it is almoſt beyond the reach of true reaſon, how any creature ſhould dare to provoke God; to conſider what infinite danger he is in, to have the wrath of the God of heaven and earth to hang over his head, to be under the hand of revenging juſtice; to pull down all the Woes, and Plagues, and Comminations of God upon the Soul; that a man ſhould do this, and yet be ſecure, it would make a man wonder at it. But a man that hath this livelyneſſe, he can provoke God, and yet be ſecure, as *Job* 12. 6. *thoſe that provoke God live ſecure*, the reaſon is, the law of God hath not taken down their hearts, the law of God hath not deaded their ſpirits; they are alive in preſumption, and imagination, and therefore though they provoke God, they are ſecure, and fear nothing. It is the diſquietneſſe of a mans heart, that makes him fear; therefore ſo long as a mans mind is quiet, and is not diſturbed, he is fearleſſe: So long as the law hath not diſquieted a mans mind, nor broken the reſt of a mans Soul, nor diſturbed his conſcience, but tells him, go on in quiet; he ſpends his dayes in ſecurity, he fears nothing; whereas, fearfulneſſe, and trembling, and horrible dread, would overwhelm him, if the law of God ſhould come and take away his life: It is fear that deads a mans heart, as we may ſee, *Mat.* 28. 4. when the Angel of the Lord rolled away the ſtone from Chriſts Sepulchre, it is ſaid, *For fear of the Angel, the Keepers trembled, and became as dead men*: There is the effect of fear; if the law did but open mens eyes, and paint out before them, how it is with them, how they are liable to Gods wrath, and under the ſentence of condemnation: If they were once thus feared, it would make them ſeem as dead men: the Drunkards would be ſo afraid, that they would become as dead men: All wretched men, all ungrounded Chriſtians, all that are not truly alive towards God, it would make them become as dead men, and it is the deadneſſe of the heart that makes men fear, and ſuch a man cannot be ſecure. Careleſſeneſſe and fear, are two contraries, as *Eccl.* 5. 9.

In that day ſhall Meſſengers go forth from me in Ships, to make the careleſſe Ethiopian afraid, and great pain ſhall come upon them : The Prophet there makes theſe two contraries; they ſhall be full of fear, to rouze them out of ſecurity : ſo the cauſe why men are careleſſe to get Repentance, careleſſe to get deliverance from ſin, careleſſe of their walking with God; the reaſon is, becauſe of this damnable livelineſſe that is in their hearts, they are not yet deaded by the Law.

3. *Thirdly*, Another effect of this livelineſſe is this, it makes the heart ſtiff; what a deal of ſtiffneſſe is in the hearts of carnal men? Let God forbid ſinne, they are ſtiff, and will ſtill continue in their ſins, as the Prophet ſpeaks, *the heart of this people is waxed ſtiff*, their hearts are marvellous ſtiffe; the reaſon of it is, becauſe the Law of God hath not taken away their livelyneſſe, it hath not humbled their hearts, and pull'd down their ſpirits : whereas if the Law had paſt upon them, and the conſideration of their eſtate were rooted in their minds, it would make their ſtoutneſſe to yeild, and their ſtiffeneſſe to come down; infinite is the ſtiffeneſſe of a man for want of this work of the law : Tell a vain gallant of his locks, how ſtiffly will he reaſon for it? Tell a prophane perſon of the lewdneſſe of his courſe, how ſtiffly will he argue for it? This is for want of this killing work of the law.

4. *Fourthly*, The laſt effect of this livelineſſe is this, it makes the heart peark, and brisk; what a deal of briskneſſe, and pearkneſſe do we ſee every day in the hearts of men, becauſe their hearts are not taken down? I will give you two or three Inſtances; If a man have a little knowledge more then others, he is proud, and brisk, and peark; and he will be ſome-body, he will be talking, and thinks he hath ſuch a deal of knowledg : what is the reaſon of this, that he is ſo peark? It is becauſe the Law hath not made it known unto him, that he knows nothing as he ought to know. 1 *Cor.* 8. 2. There ſaith the Apoſtle, *If a man thinks he knows any thing, he knows nothing as he ought to know.* If the law of God did ſhew him he were a beaſt, and a bruit for all his underſtanding; if it did diſcover unto him, his blockiſhneſſe, and blindneſſe, and ignorance, that he knows nothing of the Myſteries of Grace and Salvation, this would pull down his pearkneſſe; take another man, that hath more knowledge, and can ſpeak better a thouſand times, if the law hath ſhewed him his eſtate, and truly humbled him, all his briskneſſe is taken away, the law hath taught him ſuch a leſſon, that he cannot be peark : Oh! ſaith he, I know nothing, there is no man more fooliſh then I, I have not the knowledge of the moſt High in me; though he have never ſo much knowledge, and gifts, and parts, yet the law hath diſcovered his eſtate unto him, and pulled down the pearkneſſe of his ſpirit. Again, another man is ready to carp at every word, every little occaſion will make him on the top of the houſe, his heart is ſo brisk, that it is up upon every little occaſion, but when the law comes home unto him, this will pull down all his pearkneſs; alas, he angry at a word ſpeaking? The law hath told him how he hath offended God, and provoked his Spirit from time to time; he is now cooled from being ſo peark, to be angry at every word. So take a man that is full of pleaſure and voluptuouſneſſe, and is ready to be vain and fooliſh, every pleaſure puts life into him; but now let the law come, and be charged upon his conſcience, and then all his pearkneſſe is preſently down, he is not able to look up, he ſeeth ſo many ſins diſcovered by the law, that he is not able to look up : *Jam.* 5. 1. *Go to now ye rich men* (ſaith the Apoſtle) *weep and howl for the miſery that ſhall come upon you.* If the law were charged upon rich men, it would make them weep and howle; rich men are fulleſt of pleaſure and delight,

and

and fartheſt from weeping and howling, but if the Law were charged upon their conſciences, it would make them weep and howle, and have little heart to be ſo pleaſant.

I come now to the Uſes, and the *Firſt Uſe* is for Inſtruction, to ſhew us the reaſon, why there are ſo many men and women among us, that think themſelves alive, that are ſo ſecure, and fearleſſe, and careleſſe, that have their hearts ſo ſound, and their ſpirits ſo unbroken; the reaſon is, becauſe the Law hath not yet come home, and killed their hearts, 2 *Cor.* 3. 6. The very *letter* of the Law is able to kill as many of us as are in this eſtate and condition; therefore the cauſe of this livelineſſe, and ſecurity, is becauſe we are ſtrangers from the Law of God, our eyes were never open to behold it, the Law of God never came home unto our hearts. *Uſe.*

The Second Uſe is this, When we find our hearts to be brisk and peark, let us pray unto God that he would be pleaſed to charge his Law upon our Conſciences: Let us buy precious eye-ſalve, that we may be able to look into the Law of God, this will make our hearts that they will not be ſo wanton, and our ſpirits, that they will not be ſo brisk, though they would never ſo fain mind earthly things, they cannot. If the Lord would be pleaſed but to charge his Law upon the heart, it would make the ſtouteſt ſpirit to yield. *Uſe.*

Thirdly, This takes away the imputation that is laid upon the Word of God; many think hardly of the Word of God, it takes away the ſpirits of men: the Preaching of the Law, it pulls down the ſpirits of men, and breaks mens hearts, it makes men have no ſpirits, as they ſaid of *Jeremy*, *thou makeſt the knees feeble*: ſo the Law infeebles the knees, and takes away the ſpirits of a man; why here we ſee that the Law of God will do ſo, it is the Property of the Law to do ſo, whereſoever it comes, it kills the heart, and pulls down all the pearkneſſe of it. The Law, it will ever break a mans bones, as *David* ſpeaks, *Let me hear of joy and gladneſſe, that the bones which thou haſt broken may rejoyce*, Pſal. 51. The Lord had broken his very backbone by the Law, and now he could not rejoyce, *Iſai.* 57. 15. *I the Lord dwell with him that is of an humble and contrite ſpirit, to revive the ſpirit of the humble:* When the Law of God hath broken a mans heart, and made him contrite, he is a dead man, till the Lord comes to revive him, and raiſe up his ſpirit.

I come now to the Second part of the Text, *When the Commandment came, ſin revived, and I died.* The latter part of the Text Opened.

Here alſo, as in the former part, are Two things to be expounded:

Firſt, What doth the Apoſtle here mean by *reviving? When the Commandment came, ſin revived.*

Secondly, What doth he mean by *dying*; *I died?*

When the Law and Commandment came, and diſcovered me to my ſelf, and ſhewed me what a damnable thing ſin was, and what a wretched dead creature I was for committing the ſame, and how I lay under the guilt thereof, *ſin revived, and I died.* Therefore, What doth the Apoſtle mean by ſin *revived?* I Anſwer, The Apoſtle doth not mean here, as if ſin were indeed dead in him, before the Commandment came: for ſin is alive in every carnal mans heart, before the Commandment comes, and therefore he cannot mean thus, *when the Commandment came, ſin revived*, as if it were truly, and really dead before; for his ſins were not dead in him, when he was a Phariſee, his ſins were not mortified, when he was in his unregenerated eſtate and condition ſin was not dead in him, that cannot be the meaning, as if ſin were dead before, and now revived: But he ſpeaks of the *Appearance* of the death of ſin, though it were not dead before, yet it

it did appear to be dead; as a Snake in cold weather, though it be alive, yet it appears to be dead, the life of it is in a ſwound; though it hath life, yet the cold benums it, and keeps it from appearing: So before the commandment came, ſin was in *Paul*, but it ſeemed to have no life but when the commandment came, and diſcovered plainly; what a dead creature he was, then the life of ſin came indeed to be manifeſted.

Now the Law of God doth manifeſt the life of ſin Three wayes; it manifeſts Three lifes of Sin: There are three lifes of ſin that appear to the ſoul, when the Law comes.

1. Firſt, There is the life of *Aggravation*; the Law of God doth aggravate and point out ſin to the full life of it, it makes ſin appear in the true nature of it: the true nature of every thing is the life of the thing: the nature of a man is the life of a man: Now the Law did ſhew him the nature of his ſins, it painted them out to the very life, in their lively colours; this made him ſee how his ſins were aggravated: what a curſed and damned thing ſin was, and what a perſon it was committed againſt, this made ſin appear unto him in the very life of it; therefore in the 13. *verſ.* of this *Chapter*, the Apoſtle ſaith, *Sin, that it might appear ſin, wrought death in me, that ſin might be out of meaſure ſinful by the commandment*: that is, when the commandment comes, and is manifeſted to the ſoul, it makes the life of ſin appear, the life of ſin is then manifeſted, the Law of God like a glaſſe, doth ſhew the life of the Commandment and the very nature of all ſinning, and tranſgreſſing. Now before the Law came thus home unto him, he could not thus ſee ſin; he could ſay, he was a ſinner, and had committed theſe, and theſe ſins: But what theſe ſins were, and the exceeding ſinfulneſſe of theſe ſins, he did not ſee that. He had a dead kind of picture of his ſins before, but the life thereof was not manifeſted; but the Law of God did make his ſin revive, and made him ſee his ſins in the life of them.

2. *Secondly*, There is the life of *Irritation*, as I may ſo call it; or of itching, and egging a man. This is another life of ſin, whereby it is full of Operation, and Working in the Soul: The Operation of a thing, is the life of a thing. Now before the Commandment came, ſin ſeemed dead, it wrought indeed many evils in him, but he did not think his heart had been ſo full of life, and ſo full of activity againſt Gods Law and commandments. Sin ſeemed to lye dead before, but now when the Commandment came, and ſet upon his heart, and began to charge him with better Obedience; now his heart grew itching, and marvellous full of life unto luſt. Hereupon ſin egged him the more on to luſt: It is like water, when a man goes about to ſtop it, it runs the more violently. So it is with ſin in the heart, the more the Law of God goes about to ſtop it, and hinder it, the more eager it is, and the more full of life and working, as the Apoſtle ſpeaks, *verſ.* 8. *Without the Law, ſin was dead*: there was no ſuch working of ſin in my mortal body then: but vvhen the Commandment came, vvhen the Lavv vvas charged upon my heart, then ſin took occaſion hereby to be the more violent, and vvork in me all manner of Concupiſcence: before I committed ſin vvithout any check, I had vain thoughts, and fooliſh courſes, and many a luſt in my ſoul, and I vvent to it as if it had been a good thing, not as if it had been evil: But vvhen the Lavv of God came to ſhevv me the ſlackneſſe of my Obedience, and to controle me and convince me, and to ſtop the courſe of ſin, it vvrought all manner of Concupiſcence in me; it vvrought before in *Paul*, for it vvrought all his ſecurity, and all his hardneſſe of heart, and all his vain thoughts and imaginations: but this vvas but a dead kind of vvorking, in compariſon of that

vvhich

which it wrought after the commandment came. There are none that have ſuch active Rebellions againſt the Law and Commandment of God, as thoſe to whom the Law comes; it eggs a man forward, and makes him itch unto Rebellion. If a man had asked *Paul* before, whether he had ſuch a diveliſh heart againſt God? he ſaw no ſuch matter, he never meant God any hurt when he went on in his courſe, he thought not that he was ſo ſtubborn and Rebellious, he did not feel this ſtubbornneſſe and rebellion; But when the Law came once, it ſhewed him the venome, and curſed nature of his ſins.

3. The *Third* life of ſin is the worſt of all; and that is, the life of *Imputation*; for here ſin is ſo full of life, that it is not only able to diſcover unto him, that he is a ſinful wretch, and an abominable creature; but to bind him over to wrath and ſend him to Hell, and everlaſting deſtruction. Now it is the Law of God that diſcovers this life of ſin: before the Law comes, a man hath many vain hopes, that God is merciful, and Chriſt died for ſinners, and that God will forgive him his ſins, he doth not ſee the imputation of ſin: the imputation of ſin lying upon the Soul is not clearly diſcovered, before the Law come; for where there is no Law, there is no imputation of ſin, *Rom.* 5. 13. there ſaith the Apoſtle, *Unto the time of the Law was ſin in the world; but ſin is not imputed, while there is no Law.* Before the Law is charged upon the heart, the heart never dreams of the imputation of ſin, as if he ſhould anſwer for ſin, and be damned for ſin for ever: He thought the contrary before, but now the Law diſcovers the life of ſin unto him, and ſin revives, and appears to have life to damn him for evermore. Sin now appears to have life to caſt him off from God, and to bind him over to Everlaſting vengeance. Thus it was with *Paul*, *when the Commandment came, ſin revived*: I ſaw ſin was alive indeed, and I ſaw the life of Aggravation, I ſaw the helliſh nature of ſin, it was painted out to the full; I ſaw the life of Irritation, I ſaw the infinite egging, and itching of ſin, how it did work in me; I ſaw the life of imputation, how all my ſins were imputed unto me, and did all lye upon my conſcience, and ſo ſin revived, that is the meaning.

Now for the meaning of the *Second* word, *I dyed*; that is, I ſaw I was a dead man; I ſaw plainly, and clearly, that I was but a dead man; I thought I was alive before, becauſe I did good duties, and walked in the Ordinances of God; and I thought that I might go for a Chriſtian, and Servant of God, as well as another. I did not think I was a dead man, I thought I had ſome goodneſſe in me, ſome hope of eternal life in me; I did not conclude that I was a dead man. But when the Law of God humbled me, and diſcovered my eſtate plainly unto me; then I ſaw I was a dead man indeed, my heart failed me, and the livelyneſs that was in me before, departed from me. I ſaw I was a dead man, and had not the Spirit of Chriſt come and quickned me, I had been a dead man to all eternity; I now ſaw that ſin began to revive in me, and I began to be a dead man. Thus we ſee the meaning of the words.

Now the Theame I propounded to you was this, namely, how the Lord converts the will; and the firſt work that prepares a man hereunto, is the work of pulling down the will, and the pulling down of a mans heart; for the will of a man is full of obſtinacy, full of livelineſſe againſt the truth and commandment of God; full of livelineſſe in ſin, and conceives it ſelf to be in a better eſtate and condition, and ſo the will is obſtinate ſtill. Now when it pleaſeth God to convert a man, firſt he pulls down the will of a man, and pulls down his ſpirit; now here is a Doctrine to make way for this.

Namely,

Obſer. Namely, *That when* the Lord takes a man in hand to pull him down, to pull down his will, he doth ſhew him what a dead Creature he is. The Lord by pronouncing a man in his own Boſom, a dead man, a damned man, one that can no way help himſelf; he is dead, abſolutely dead in his own eſtate, and in Gods account, all his hopes are rotten; he is meerly, a dead, damned man: hereby the Lord pulls down his Will. We may ſee this in *Paul*, before his Converſion; his Will was full of Obſtinacy and Rebellion againſt God, he would go and make havock of the Church, he would not ſubmit to the Will of God; but when the Lord came to work upon him, *Saul, Saul, Why perſecuteſt thou mè? It is hard for thee to kick againſt the pricks: What wilt thou that I ſhall do Lord*, ſaith he, *Act.* 9. 6? Now his Will is come down: but mark how the Lord puts him off; *Go to ſuch a place* (ſaith he) *and there it ſhall be told thee What thou ſhalt do.* The Lord puts him off, and would not give him an Anſwer preſently, what he ſhould do; as who ſhould ſay, Thou haſt as yet an obſtinate Will, thou wilt not do as I command thee: I will not tell thee as yet, what I will have thee to do, but go to ſuch a place, and I will Arreſt thee there, and charge my Law upon thy Conſcience, and ſhew thee thy dead, and damned eſtate. And now his Will is come down; he bids him be Baptized, and he was ſo; he bids him go and Preach the Goſpel, and he did ſo; now his Will is come down.

So the Prodigal, his Heart was marvellous Obſtinate againſt his Fathers commandment; he would be gone from his Father, he could not abide to ſtay in a houſe where there were ſuch ſtrict courſes, he would have his Goods and Patrimony in his own hand, (as it is the Property of every carnal man) he would have his Inheritance in his own hand; he would have Power, and Strength, and Ability, and theſe Gifts, and Parts, in his own hand: but when he is humbled by the Law, he is content to have all in Gods hand, he is content to have all his VViſdom there, that he may come thither for it; he is content to have all his Righteouſneſſe there, and all his Ability, Strength, and Sufficiency there, that he may come thither for it; all is there, and he ſees himſelf a beggar, if he comes not to God, and keeps cloſe to God, and keeps faſt to his Covenant, he is a very beggar. But this man would have all in his own hands, and go and ſquander away all upon his Luſts and Pleaſures, and he would not ſtay at home with his Father. Now when the Law of God came home to him, to ſhew this man to himſelf, *when he came to himſelf*, as the Text ſaith (his Father did eſteem him a dead man before,) but when he came to himſelf, and ſaw he was a dead man for going away from his Father, the Father of Life: Novv his VVill is come dovvn, *I will go to my Father, and ſay, Father, I have ſinned againſt Heaven, and againſt thee, and am no more worthy to be called thy Son, make me as one of thy hired ſervants*. Luke 15. 17. Here his VVill is come dovvn; he vvould be gone from his Father before, he could not abide to be held in ſo ſtrictly, he vvould fain be gone, and be at liberty; he had no mind to ſtay in his Fathers houſe: But vvhen he came to himſelf, vvhen the Lavv ſhevved him, he vvas but a dead man, for going from his Father; and going after his Luſts and Pleaſures; novv his VVill is brought dovvn, and it ſubmits, and yields; and novv he vvill go to his Father, and humble himſelf before his Father, and ſay, *Father, I have ſinned againſt heaven, and againſt thee, &c.* Novv I deſire here to ſhevv you Three things, as I did in the former Point.

Firſt, VVherein this deadneſſe conſiſts.

Secondly, VVhat be the effects of this deadneſſe, and how it pulls down the heart. And.

Thirdly,

Thirdly. The Uſes we are to make of it.

1. For the *Firſt*, Wherein this deadneſſe conſiſts; and it conſiſts in Three things.

Firſt, In deadneſſe in *being*.

Secondly, In deadneſſe in Gods *account*.

Thirdly, In deadneſſe to all *doing*.

1. *Firſt*, *It conſiſts* in deadneſſe in *being*. When the law comes, it ſhews a man *indeed* to be a dead man, 2 *Cor*. 3. 6. *the Letter killeth*, ſaith the Apoſtle: the very letter of the law, without the Spirit of life, which Chriſt doth inform it with, when he comes to work upon his children; The letter alone, without the Spirit of God, kills a man: now when a man is killed, he is a dead man; he is then fully dead, he hath the very being of a dead man, he is a dead man; that is his Eſtate and Condition. So when the law of God comes home to a man, it ſhews him indeed that he is a dead man. The property of the law, when it is let in to work upon the heart, is to ſlay a man, *I have ſlain them by the words of my mouth*, *Hoſ*. 6. 5. The law which proceeds from Gods mouth, is able to ſlay a poor ſinner, and kill him at the heart, and lay him for dead before Almighty God, that he can ſtrive no more; the reaſon is, becauſe the law doth charge the *truth of God* upon a man. Now the truth is, that every ſinner is a dead man, this is the very truth of it, *Rom* 8. 6. *To be carnally-minded is death*: That man is a dead man; there is the very death of ſinne, and hell, and condemnation in that man, that is a carnal-minded man. Now the law of God when it comes, doth charge this Truth upon the Soul, it diſcovers a man to be in this eſtate and condition, wherein in truth he is.

2. *Secondly*, It conſiſts in *deadneſſe in Gods account*. For all a mans preſumptions, for all a mans vain hopes that he is juſtified; for this is the nature of man, before he is convinced by the law of God, to juſtifie himſelf, (*you are they that juſtifie your ſelves*.) not that he is indeed juſtified; but he falſely applies juſtification to himſelf, and he hopes he is juſtified before God, he is apt to pronounce this hope unto himſelf. Let a Miniſter tell him of his ſins, here is his Salve, God is merciful, and Chriſt came to ſave ſinners. Let Sermons beat upon him from day to day, to humble him, he cannot imagine that he is in a damnable eſtate: Preachers are too harſh, and cenſorious, and the like. But when the Law comes, *it ſhuts up a man* that he cannot get out, as the Apoſtle ſpeaks, *Gal*. 3. 22. *The Law hath concluded all under ſin*: that is the nature of the word of God, to ſhut up a man, that a man is not able to get out: before the law is *charged*, the heart hath a thouſand ſtarting-holes. Denounce hell, and damnation againſt it, it hath this ſtarting-hole, that Chriſt dyed for ſinners: diſcover plainly that he is a dead man, he hath theſe ſtarting-holes, he hopes he ſhall have peace, and he hopes he is not ſo vile before Almighty God, and he hopes he hath better righteouſneſſe then you would bear him down with; and ſo he hath an evaſion to get out: but when the law comes, and ſhuts him up, this will tame him. As we uſe to tame Lions, and Bears, and ſuch like fierce and cruel creatures, by ſhutting of them up, ſo the Lord tames the heart of a poor creature, when he would pull him down, he ſhuts him up, and layes him in the priſon, and in the Gaole, and he hath no way to get out, he is a dead man, and there is no way to get out, no evaſion to eſcape; but ſtill he is a dead man, and a damned man, he cannot open his mouth any more, *Ezek*. 16. 63. *That thou mayeſt remember, and be confounded, and never open thy mouth any more, when I am pacified towards thee, for all* Luke 16.

that

that thou haſt done, ſaith the Lord God. The law indeed works thus in the Regenerate, though the Lord be pacified towards them, yet they ſhall never open their mouths, never cavil againſt Gods precepts more, never be ſo brisk any more. But ſo long as a man is in his ſins, the law doth not only convince him that he is dead in himſelf, but that he is alſo dead towards God; that God accounts him a dead man, that God is not pacified towards him, but he lies under the wrath of God, and this pulls him down, and ſtops his mouth. A carnal mans mouth will not be ſtopped, but he will have ſome thing to ſay, ſome vain hope, or confidence, or other, ſome pleading, or excuſing or other. His mouth will never be ſtopped, till the law of God comes; and when that comes, that *will ſtop his mouth*, and make it appear, that he is guilty before God, *Rom.* 3. 19. the Apoſtle ſaith, *Now we know, that whatſoever the Law ſaith, it ſaith to them that are under the Law, that every mouth might be ſtopped, and all the world may be culpable before God.* But before the law comes, a mans mouth will not be ſtopped. *Gen.* 20. 3. *God came to Abimilech by night, and ſaid, Thou art but a dead man, becauſe of the woman which thou haſt taken, for ſhe is a mans Wife*: He was a dead man, but he little thought it; he would not believe that he was a dead man: As the Text there ſpeaks of temporal death. So it is true of the other, carnal men are indeed dead men, but they will not believe that they are dead men, and damned men; they hope for mercy, and cry, peace, peace to their ſouls; but when the law comes, that knocks off all mens hopes, and layes them for dead in Gods account.

3. *Thirdly*, This deadneſſe I here ſpeak of, it conſiſts in regard of *all manner of doing*; when the law of God hath charged it ſelf upon the conſcience, and diſcovered to a man, that he is a dead, and a damned man. It makes it now appear unto him, that he is utterly unable to do any thing; he is in the depth of miſery, and he is unable to cry mercy aright, he is not able to make a prayer, no more then a dead man: he ſeeth he can no more keep a Sabbath as he ought, than a dead man. So for any duty of Religion, he ſeeth he hath no more life to do it, then a dead man hath to do the actions of the living: as the Apoſtle ſpeaks, *Gal.* 2. 19. *I am dead to the Law, that I might live unto God.* God made Saint *Paul* alive unto him, but firſt he charged his law upon his conſcience, and made him ſeem to be a dead man to the law: That he had no life or activity to do any thing pleaſing to God: but when the Lord made him alive to himſelf, then he could do ſomething, nay, *he was able to do all things, through the Lord Jeſus Chriſt that ſtrengthned him.* But in himſelf, both ſtill, and before, he was altogether dead to the law of God; ſo that when the law comes, and ſhews a mans eſtate unto him, it ſhews him his utter inability to the performance of any good duty. The Phariſee will to the Temple as well as the Publican; *Saul* will Sacrifice as well as *Samuel*; Prophane people will take up the Ordinances of God, as if they had life to go through them, as well as the people of God. But when the law comes, it plainly convinceth a man; it makes him feel and underſtand, that he hath no activity, or life to perform any thing pleaſing to Almighty God; a dead man can do nothing, he is cut off from all the actions of the living; dead men they cannot deviſe ought, they cannot purpoſe ought, they cannot work ought. So when the Law of God is charged upon a man, and ſhews him that he is but a dead man, and a damned man, now he ſeeth, he can as well create a world, as make a prayer; he can as well remove a Mountain, as do any thing acceptable to God. Such a man will ſay, I am a dry tree, and cannot grow; I am loſt in the wil-

wilderneſſe of ſin, and cannot get out again. Thus we ſee wherein this deadneſſe conſiſts.

2. Now I come to ſhew you the *Effects if this deadneſſe*, how it pulls down the heart: this will pull down the heart of a man marvellouſly, when the Law chargeth this upon him, that he is but a dead man; though the will of man be infinitely unruly, it is wild, it is like the *mad man* in the Goſpel, that the Divel was in, no man was able to bind him, no Chains were able to hold him, no Creature could tame him, *Mark.* 5. 34. So it is with the will of an unregenerate man, his will is marvellous wild, he breaks all bonds, and ſnaps all cords in pieces, and caſts off the yoak from him. Let God bid him do this, he will not do it; let him be in a good mood, he is preſently out of it again; let him be convinced of his vain hopes, and let him ſee what a wretched Creature he is, he will have vain hopes again; his will is infinitely unruly, and deſperately wild, the very Divel in hell hath the rule of it; it is full of life againſt God and his Commandments, and will never yield while the would ſtands, till now the Lord comes with his Law, and ſhews a man, that he is a dead man, and a damned man, and ſhews him that he is under the wrath of God; the Law is able to do this, as the Apoſtle ſpeaks, *Rom.* 4. 15. *The Law cauſeth wrath*, It makes a man appear to lye under the wrath of God, under Gods everlaſting diſpleaſure, and in the mouth of hell and damnation; and if God be not merciful to him, and more merciful then to a world of men, he ſeeth he is a dead man, utterly loſt, and undone for ever; now this will make his ſpirit yield, and make his heart begin to come in; as the Pſalmiſt ſpeaks concerning Princes, *He ſhall cut off the ſpirit of Princes, he is terrible to the Kings of the earth*, *Pſal.* 76. 12. Kings and Princes have ſtout ſpirits; now when the Lord ſends but a little terrour into their hearts, he is able to ſnib their ſpirits, for all their ſecurity, and for all the height of their magnanimity; he is able to cut off all, by ſending his terrour into their hearts, ſo the Law ſends terrour into the heart. Can there be a greater terrour then to have the Law denounce a man to be a dead man? and that the wrath of God is gone out againſt him? and that he lyeth in the very mouth of all the Canons of the fury of the moſt High? This will break the heart of a man, if his heart were made of braſſe, this would break it. Look as it was with the *Moabites*, 2 Sam. 8. 2. They were ſtout againſt *David*, and would not yield and ſubmit unto him; but when *David ſmote them, and meaſured them with a cord, and caſt them down to the ground; when he meaſured them with two cords to put them to death, and with one full cord to keep them alive; then* ſaith the Text, *the Moabites became Davids ſervants, and brought him gifts.* So it is with a prophane creature, whileſt God lets him go on, he is ſtout, and will not ſerve God, but his will is altogether croſſe, and contrary to Gods will and Commandments; he will not take up thoſe courſes that God commands, he will not ſubmit himſelf to the preciſeneſſe of the Goſpel, his will is infinitely croſſe in this kind, and marvellous obſtinate. But if the Lord takes him in hand, and charges his Law upon his conſcience, he puts ſuch terrours into his heart, that he is willing to ſubmit unto God upon any terms. I confeſſe the Law cannot do this of it ſelf; it cannot thus bring down the will of a man, and mortifie a mans ſins: For if the damned in hell were let looſe again, to live here upon earth, they would forget all their former Plagues, and Torments, and ſin would revive again in them. The Law of it ſelf, can only lay ſinne in a ſwound, it will up again if it be looſe: the law cannot do this of it ſelf; but I ſpeak now of the Law, as it is *Gods Inſtrument*. Hereby he pulls down the heart of a man, and

pulls down his ſpirit; labour will pull down any mans ſpirit: when a man is in labour, and pain, and affliction, it will make a mans ſtomack come down; as we may ſee, *Pſal.* 107. 11, 12. *Becauſe they rebelled againſt the words of the Lord; therefore he humbled their heart with labour and heavineſs; when they fell down, but there was no helper.*: Before they were ſtout againſt the Lord, and would not hearken unto him, and obey his Commandments; now the Lord brought down their heart. But how did he bring them down? he pulled them down by laying labours upon them; labour, and torment, and heavyneſſe pulled down their hearts. So when the Law makes the heart labour under the wrath of God, it lies labouring, and quaking, and ſhaking, and weltring, and bleeding under the wrath of God; this pulls down the will. And now I come to ſpeak of the *Effects* it works, in doing of it.

1. The *Firſt Effect* is this, It caſts the heart into thoſe *mystical privations* we read of; there are abundance of comfortable things, which the man which is alive in his own conceit, thinks himſelf to have. Now when the Law comes to deaden him, it knocks him off from all thoſe comfortable things he ſeemed to have; whereas he ſeemed to have ſome admittance to God in prayer, he could pray to him before, but now he ſees he is an out-caſt, and dares not lift up his eyes to heaven: Before he hoped that God would have mercy on him, and that he had ſome intereſt in Chriſt, and hope of ſalvation; but now he ſeeth he is loſt: Before he ſeemed to have liberty, and freedom; he could do this, and that, and had a thouſand evaſions; but now he ſeeth himſelf a meer captive: before he thought he had ſome riches, ſome goodneſſe; but now he ſeeth he is but a poor begger: before he had ſome Fig-leaves to cover him, but now he ſeeth he is altogether naked: before he was heart-whole, and ſound, he had peace, and comfort, and quietneſſe within him, but now he is altogether broken. This is the effect of this deadneſſe, it brings all theſe *privations* into the ſoul; death is a privation it ſelf, and it brings an hundred privations with it; even a privation of all the priviledges of the living: this the Law doth when it comes. All this while the Soul is loſt, and captived, and poor, and blind, and miſerable, and naked, and an out-caſt; it is utterly undone, and altogether unable to help it ſelf; and this as it doth make a man an Object of the Goſpel, one for whom Chriſt dyed, as it points out ſuch a man; ſo there is a Finger of the Goſpel in it alſo, when the ſoul underſtands the goodneſſe of the Goſpel, and ſees it ſelf to be loſt for want thereof; yet notwithſtanding the firſt ſtroke is given by the Law, the firſt ſtroke that caſts the Soul into this privation is done by the Law, and if the Lord means to convert, there the Goſpel begins, *Luk.* 4. 18. *The Spirit of the Lord is upon me, becauſe he hath annointed me, that I ſhould preach the Goſpel to the poor; he hath ſent me to heal the broken hearted, to preach deliverance to the Captives, and recovering of ſight to the blind, that I ſhould ſet at liberty them that are bruiſed.* When the Law hath humbled a man, and thus brought down his will, then begins the work of the Goſpel. As we uſe to ſay of Natural Philoſophy; where Natural Philoſophy ends, there Phyſick begins; So where the Law ends, the Goſpel begins. Thus we ſee the firſt Effect of this deadneſſe,

2. *Secondly*, When the Law hath done this, when the deadneſſe the Law hath wrought, hath produced this Effect; then the next Effect is this, the *Law holds the heart there*: when a man is dead, the effect of death is to hold a man there. There is no redreſſe, no return, without the Almighty power of God: there is no return to his former life. So when the Law hath deaded a man, it holds a man there, though a man would never

never ſo fain get out, he cannot; he will be ſnatching at a Chriſt, and looking at the promiſes, and be preſuming that there is mercy for him, he would fain be brisk again. But if the Law hath killed him, and made him a dead man, he cannot get out. *Rom.* 7. 6. the Apoſtle ſaith, *We are delivered from the Law, being dead unto that wherein we were holden.* *St. Paul* could not get out to his livelyneſſe again, but the Law held him. So it is with the Law, when the Law of God hath humbled a man, and made him a dead man, it holds him there; let the Divel come with all the comforts he can, there is no evaſion; let his vain neighbors bring what Scriptures they can to cheer him, there is nothing can lift that ſoul up: let all profits and pleaſures come, they cannot take off his heart, they cannot make him alive again, unleſſe it pleaſe the Lord to quicken and revive him.

2. The next *Effect* of this deadneſſe is, that it makes the heart *ſtiff*: when the body is dead, all the members are ſtiff, the beatings of the pulſes ceaſe, and all are ſtiff. So when a man is killed by the Law, it makes his head ſtiff, it breaks off all his arguing, and reaſoning, and diſputing against the Law of God; That is againſt my profit, and that is againſt my pleaſure, and that is againſt my credit; thus the heart is full of life and activity before. But when the Law comes, and ſhews him he is a dead man: now he is not able to ſtir, now he can ſay, what if it be againſt my profit, and pleaſure? what if it be againſt my credit? what if men make a mock at me? I am a *dead man* if I live not in this courſe. *Pſal.* 36. 12. There ſaith the Text, *They are fallen that work iniquity, they are caſt down and ſhall not be able to riſe.* So when the Law of God comes, and preacheth righteouſneſſe to a man, and ſhews him againſt whom he hath ſinned, it makes him a dead man, he cannot ſtir any more; if the Divel bids him reaſon for his luſts, he dares not do it; if his old company perſwade him to his former life and converſation, he dares not do it. *Iſai.* 41. 21. *Stand to your cauſe ſaith the Lord, bring forth your ſtrong reaſons, ſaith the God of Jacob.* You could be reaſoning, and pleading for your luſts, let us now hear your ſtrong reaſons, and arguments. Now this man is a dead man, and a damned man; he hath no reaſon, no plea to alledge, to go on in his former courſe, this man is killed now.

4. *Fourthly*, This deadneſſe makes the *heart yield*; before the Law comes, the heart is marvellous obſtinate, but now when the ſtiffneſſe of it is gone, and the Law hath made him a dead man, now he will yield. 2 *Chron.* 30. 8. As *Hezekiah* ſpeaks; *Be not now ſtiff-necked as your fathers, but give the hand to the Lord, and come into his Sanctuary.* So when the Lord hath broken the neck of a mans ſtiffneſſe, and hath broken his back-bone that he cannot ſtand ſtiffly out, and hath taken away his livelyneſſe, which was his whale-bone as it were, to uphold him in his ſtrength, and courage, and in his ſins. Now his heart is made to yield to God, he cannot now but yield to the Lord. Thus it is with a poor creature, when the law works upon him, he cannot ſtand out any longer: It is moſt true, before the Lord converts a man, he doth take away his ſtiffneſſe, and make a man a dead man. But you will ſay, *when a man is dead, all his joynts are ſtiff.* his body is cold, and grows ſtiff; but when a man is alive, his joynts are lithe and lively. I Anſwer, It is true the law of God cannot take away a mans *natural* ſtiffneſſe, but his *voluntary* ſtiffneſſe is taken away. The voluntary ſtiffneſſe is taken away when he is dead, when a man was alive, he could ſhut his hand, and hold it ſo; he could ſtretch out his arm, and hold it ſo: but when a man is dead, he cannot do ſo. So it is in this caſe, although the ſtiffneſſe of nature remain ſtill; yet

the voluntary ſtiffneſſe is taken away; the will and heart of a man is out of Ire; it cannot be ſtiff towards God. I confeſſe, the Lord doth not take away all ſtiffneſſe, no not out of his Saints; but he takes ſo much ſtiffneſſe out of the heart, as to make it a *patient*, he ſhall not be voluntarily ſtiff, he ſhall not be *overcomingly* reſiſting. Divines uſe to ſay, that in the firſt converſion of a ſinner, he is meerly a Patient; firſt the Lord makes him a patient, and then converts him, *Jer.* 31. 19. *After I was converted, I repented, after I was inſtructed, I ſmote upon the thigh*, &c. Firſt God made him a patient, and inſtructed him, and afterwards converted him.

The Uſe of the Points is this. Is it ſo that the law of God doth make a man a dead man? Then here we may obſerve the *wonderful power of the law*; a man hath ſo much livelineſſe in him, ſo much life and activity, and ſo many ſtrong conceits, that it is wonderful hard to make him dead; therefore the *word of God is mighty*. It is ſaid of *Apollos*, that *he did mightily convince the Jewes*, *Act.* 18 28. for he was mighty in the Scriptures; there had need be might in the Scriptures to do this. What ſtrong reaſons had they in regard of fleſh and blood, that Jeſus was not the Chriſt? What, he the Chriſt that was born in a manger, and hath none but a beggerly company to his kindred? *Are not his brethren and kinſfolk with us?* None but the tag-rag and refuſe of the Country follow him. What, he that had no form or beauty in him, the Saviour of the world? The Word of God was marvellous powerfull, that could convince them of this; *ſo a man in a gratious* in his ſinful eſtate and condition, it is a marvellous hard thing to convince him that he is a dead man: he hears the Word conſtantly, and goes on in his Calling diligently, and he hopes that Chriſt died for him; he is afraid of ſin and his heart trembles to commit ſin, and he is ſorry for his ſins, he is thus, and thus: he that hath ſo many things to plead for himſelfe, what, he a dead man? It is impoſſible. Therefore if the law of God be able to convince a man, and make a man a dead man that is ſo full of life, the law muſt needs be mighty that can do this: to dead this man, and kill this man, is a mighty work. So that we may ſay, as the Pſalmiſt ſaith of the Sea and the Mountains, Pſal 114. 5, 6. *What ailed thee, O Sea, that thou fleddeſt? O Jordan, why wert thou turned back? Ye Mountains, why leaped ye as Rams, and ye Hils as Lambs?* So I may ſay, What ayleth this poor man that he is now driven from his former courſes, and like the ſea out of his own Channel? what ayls thoſe Mountains of luſts and corruptions, that were ſettled upon his ſoule, as a Mountain upon his baſe what ayle theſe to move, and ſtir, and fall away? What ayls the man that was ſo full of life before, that at one Sermon he is killed? What ayls the man? he came brisk and peark into the Church, and who but he? He was immoveable from his ſinful luſts, and corruptions, and he had this plea, and that confidence, and was full of life but by one hours ſcourſe (which it may be another heard as well as he, and went away as brisk as before, but) this mans ſpirit is deaded, and his heart taken down; what ayls the man now? why the law of God hath done it: ſee therefore the marvellous power of the law.

I told you formerly, That when the Law comes home to a mans ſoule, and is charged upon his Conſcience, it caſts the heart into all thoſe woful privations we read of in Scripture; a man before he is thus deaded by the law, thinks himſelfe to be poſſeſſed of abundance of comforts, but now he ſeeth himſelfe to be an out-caſt, and utterly loſt, to be a captive, and poor, and miſerable, and blind, and naked; he lies under all theſe privations:

And

And as the Philosopher saith, That Privation is one of the Principles of Nature: Every body (saith he) hath Three Principles, Matter, Form, and Privation: No natural thing can have this or that Form put into it, but it must be deprived of all other Forms, as if fire be turned into air; but the form of fire must be taken away, before it can be turned into air, so it is in Grace, Privation is one of the Principles of Religion: before the life of Christ can be brought into a man, there must first be a Privation of all other contrary lives: the life of the flesh, that cursed livelinesse of the flesh, the life of sin, and the life of the world, whereby a man lives unto the world, and the things of the world. A man must be deprived of all other lives, of all other forms, he must have a Privation of all other forms, before the life of Christ can be formed in him. As for example, Take a man that is worldly wise put him upon civil Affairs, he is wise enough to order all his businesse; in eating and drinking, he is wise enough not to distemper himself, wise enough to keep a good diet: Put him upon matters of Religion, he is wise there too, he will not be so precise as some are that are more nice then wise; he will be moderate, and wise in the service of God Tell him, that he is one that doth not please God that he walks to hell-ward, that he hath no care of his Salvation, he thinks that he is wiser then so. Would you make this man a wise man indeed? you can never make him truly a wise man, till you bring a Privation upon him, till he be first deprived of all that worldly wisdom that is in him; *If any man among you seem to be wise* (saith the Apostle) *let him become a fool that he may be wise*, 1 Cor. 3. 18 Let him have first a Privation of all the seeming wisdom he hath, of all the wisdom of the flesh and carnal reason, he must first be a fool, or else true wisdom is not able to enter into him: So if a man would be high, he must first be brought low, before he can be truly high; a man must be naked, before he can be cloathed, a man must be lost, before he can be found; there are none of you that live in your sins, but you must be stripped of all the forms that are in you; there must be a Privation come into you, before true Grace can be formed in you. Privation is one of the Principles of Religion, and unlesse you be deprived of all other forms, you cannot have the essential form of Religion come into you; it is *the poor that receive the Gospel*: when a man is deprived of all other forms then is he fit to receive the forme of the Gospel When a man is deprived of his own wisdom, he may then receive the wisdom of the Gospel; when a man is deprived of his own self-confidence, of his own strength, and sufficiency, then he may receive the strength of the Gospel: when a man is deprived of all other contrary livelinesse and contrary forms that are opposite to all these, when a man is deprived of all these, he is capable of the true life of Christ, and the Gospel. I will Instance onely in one thing which I named before, and that is poverty: a man can never receive Christ, or any impression of the true form of Christianity, till first his Heart be emptied, and his Will and his Mind be emptied and his Conscience be emptied, till all other forms be voided out, and he begins to be made poor and nothing in himself, till every room in the soule be naked, and empty, there is never a room for the kingdome of God to come into the soule, the kingdom of God is a great thing, and will take up a great deal of room where it comes, therefore the Heart, and the Mind, and the Will, and the Affections must be emptied: the soul must be rid and void of all other things, or else there is no room for the Kingdom of God. As our Saviour saith *Matth.* 5.3. *Blessed are the poor in spirit, for they shall receive the Kingdome of God*: Then there is room for the Kingdom of God, when the heart is made poor, and all is voided out, the world, and the flesh,

fleſh, and all cranal delights, and pleaſures, and all ſelf-conceitedneſſe, which the heart was full of. When it was full of the world, there was no room for Gods Kingdome; but when a man is made poor in ſpirit, when he hath a Privation of thoſe things wherewith his ſoule was filled, now there is room for the Kingdom of God; the reaſon is, becauſe a man can never be brought to Chriſt, till he is pinched with theſe Privations; before he can never come to Chriſt, his heart can never be brought to bid ſo much, and ſtake down ſo much for Chriſt, as he muſt do, if ever he come to attain him; unleſſe his heart be pinched with poverty, unleſſe his heart be void of all theſe high imaginations he had of himſelf, he will never come to Chriſt. It is plenty that brings down the market, and ſcarcity that makes it riſe: plentiful years, will make Corn of no price almoſt; but if there be famine, and ſcarcity, and no bread almoſt to be had, but men are ready to dye for hunger, then they wil give any thing, they will give ten ſhillings a buſhel, twenty, nay fourty ſhillings hath been given for a buſhel of Corn, as I have read in Chronicles; it is poverty that makes men come to a price. So muſt the heart be pinched with Spiritual poverty, elſe it will not come to Chriſt; men will give nothing for the Kingdom of God, they will not part with a ſingle groat for Chriſt; the prophane Gallant will not part with a look for Chriſt; the proud vain fool, will not part with a fooliſh lace, a fooliſh faſhion for Chriſt, the drunkard will not foregoe a pot for Chriſt, men will not part with any thing for Chriſt; they will not part with a paultry luſt, or baſe affection for Chriſt; People will not ſtir, they will not open their purſes, they will not open their hearts to give any thing for Chriſt; the reaſon is, their hearts are full already. People count their profits, and pleaſures, and luſts, and vanities, and delights, their Jewels, a man muſt be poor, before he will part with his Jewels; but if a man be throughly pinched with poverty, he will part with his old Gold; and Rings, and Jewels, and all; but he will never part with his Jewels, till he be forced to it by extremity. So all the luſts of the heart, all the things of the world, that the mind and affections run upon, men account them their Jewels, and they will not part with them, till they be pinched with poverty. Thus it was with the Jaylor, *Acts* 16. 30. when he was pinched with this poverty, he cryes out, *Men and brethren, what ſhall I do to be ſaved?* when his heart was pinched with this poverty, he was content to part with any thing, he was willing to do any thing, to hearken to any terms that he might have mercy: So that it is neceſſary for a man to have all theſe Privations wrought in his heart, and be made poor, elſe he will never take Chriſt upon thoſe terms whereupon he is offered.

Secondly, Suppoſe a man ſhould conceive worth to be in Chriſt; ſuppoſe he ſhould put a great price upon him, yet if a man be not under theſe Privations, if he be not pinched with poverty, with Spiritual need and want; he will never uſe all means for the attaining of the Kingdom of God. He will never betake himſelf to all thoſe courſes that God hath commanded himſelfe to be ſought in. It was need that made *Ahab* ſend up and down all Countries, and Soiles for water; it was need that made the rich Women of *Shunem* to hazard her life, and her family, and houſhold in a forraign Country; ſhe would not have gone a mile of that Journey, but for her poverty, as Divines uſe to ſpeak. Let two men go to the market, the one hath need, the other hath not; he that hath need will go whatſoever the weather be, though the weather be never ſo foul, he will go; bread he wants, and bread he muſt have, and bread he will have; and if he cannot have it at an eaſie rate, he will part with any thing;

thing; he will pawn his very cloaths from his back for it. Why? Becauſe he, and his Wife, and his Children want it. But the other he will go according as he likes the weather, if the weather be anſwerable to his mind, it may be he will go, and it may be not; and when he is there, it may be he will buy, and it may be not, according as the price goeth, becauſe he hath no need of it. So it is in Grace, let two men be called upon to ſeek out for Grace; one doth not feel any great need, he is not pinched with the want of Faith, and Repentance, and Pardon, and Peace of Conſcience: though he want theſe, yet he is not pinched with the want, his heart is yet full, he is not yet come to this Spiritual poverty. It may be he will come to a Sermon, it may be not; it may be he will part with a Luſt, and it may be not; it is according as the bargain pleaſeth him, he will never uſe all means, nor take up all courſes that are preſcribed: But a man that is ready to ſtarve for want of Chriſt; as *Sifera* ſaid, Give me drink or elſe I periſh; ſo, give me Chriſt or elſe I periſh: This man will take any courſe, uſe any means, he muſt have Chriſt, and will have him; when he comes to the Word, Chriſt he wants, and Chriſt he will have, and muſt have; all Sermons, and all hearing, are but as Oile to the fire, they do but pinch his Soul ſo much the more, till Chriſt comes; he muſt have Chriſt in his Ordinances, becauſe he is ſenſible of his Spiritual poverty. So that it is he which is loſt that will be found, it is he which is a captive that will be freed, it is he that is blind that muſt have his ſight, and it is he that is naked that muſt be cloathed; he that lies under theſe woful Privations, he muſt have the form, he looks after it, he cannot be without it. Thus we ſee that Privation is neceſſary for Religion, the true life of Religion can never come into a man, till he be layed under all theſe woful Privations we read of in Scripture.

But now here is a Queſtion which will ariſe, which thoſe that are godly would be glad to have reſolved, and that is this: Whether theſe Privations that the Apoſtle here ſpeaks of, makes a man the formal Object of mercy? Saint *Paul* was alive once before the Law came, but when the Law came, and was charged upon his Conſcience, it deprived him of his livelyneſſe, and made him a dead man; I *dyed* ſaith he. Now the Queſtion is this, Whether is ſuch a man the formal Object of mercy? When the Law hath deprived a man of his conceited riches, and made him a poor man, and hath proclaimed him a bank-rupt, and a begger, and made him a captive, that he is not able to ſtir one foot, he is not able ſo much as to think a good thought; but he lyeth under wrath, and is not able to get out: Whether is ſuch a man the formal Object of mercy? I mean, whether is he ſuch a one, as the Goſpel hath promiſed deliverance unto? When a man by the Law is made a dead Creature, and is altogether deprived of life and health; he hath no life actually, and there is no life actually to be had for him, (for ſo the law leaves him without any hope of getting any life.) Whether is this man the formal Object of mercy? whether is he ſuch a one as the Goſpel doth make promiſe to of quickning, and enriching, and gathering, and finding, and ſaving, and comforting, and the like? whether is this man the formal Object of mercy? Every man is the Object of mercy, but whether hath this man got thoſe properties that belong to the actual Object of mercy? *Queſt.*

The reaſon why I propound this Queſtion, is this, Becauſe the Scripture ſeems to make ſuch a one the formal Object of mercy, ſuch a one as mercy is promiſed to, ſuch a one as the Goſpel looks upon, as the proper and actu-

actual Object of mercy; for the Goſpel is ſaid to quicken the dead, and to give them life; it is the *Letter that killeth, and the Spirit that giveth life*, 2 *Cor.* 3. 6. It giveth life to him that was before a dead man, to him that was killed by the letter. So for poverty; *Luk.* 4. 18. *To the poor the Goſpel is preached, the Spirit of the Lord is upon me, becauſe he hath anwointed me to preach the Goſpel to the poor, he hath ſent me that I ſhould heal the broken hearted, and preach deliverance to the Captives, and recovering of ſight to the blind*: So that when the Law hath made a man a poor man, and hath ſtripped him of all his conceited riches, and hath made him a begger, it ſeems that Chriſt is anointed to preach mercy to ſuch a one; it ſeems that ſuch a one is the formal Object of the Goſpel. See *Pſal.* 147. 2. *He gathers the out-caſts of Iſrael*: when the Law hath made a man an out-caſt, it ſeems he is the formal Object of mercy: The Goſpel undertakes to gather ſuch people ſo far loſt. *The Son of man is come to ſave that which is loſt*, *Mat.* 18. 11. he is come for that purpoſe, it is his Commiſſion, he is ſent to ſave that which is loſt; when the Law hath made a man to be a loſt man, that he ſeeth he is utterly undone without mercy; Chriſt is come to ſave ſuch people, and to look upon them as the formal Object of mercy.

So for death it ſelf, when a man is made dead by the Law; *The houre ſhall come* ſaith our Saviour, *and now is, that the dead ſhall hear the voice of the Son of God; and they that do hear it ſhall live*, *Joh.* 5. 25. It ſeems that the Scripture makes ſuch as are made dead by the Law; and poor, and blind, and naked, and wretched, and miſerable, by reaſon of the Law being preſſed upon them, and pulling them down with terrour and conviction; it ſeems ſuch a one is the formal Object of mercy, ſuch a one to whom mercy is promiſed. I do not mean that he is the formal Object of the invitations of the Goſpel, that is moſt certain, there is no queſtion of that, *Come unto me all ye that are weary, and heavy laden, and you ſhall find reſt to your ſouls.* Come unto me, all you that are poor, and blind, and naked, and dead, and I will give you life; have you a hard heart, that you cannot free your ſelves from, come unto me, and I will free you from it? have you no power to repent and believe? come unto me, and take mercy upon my terms, and believe in me; whatſoever weakneſſe is in you, I will ſtrengthen you; whatever diſcomforts and wants lye upon you, I will relieve and chear you. This is certain, the more a man ſeeth himſelf a dead man, the more he is the formal Object of the invitation of the Goſpel. But the Queſtion is, Whether he is the formal Object of the promiſes of the Goſpel?

Anſw. I Anſwer, No; There is a great deal of difference between legal Privations, and theſe Privations as they are Evangelical, as the Goſpel makes them before it quickens a man: there is a great deal of difference between a man that is dead, and poor, and blind, and naked, and miſerable by reaſon of the Law; and a man that hath theſe privations wrought in him by the power of the Goſpel: when a man is made dead by the Law, and ſees himſelf a loſt creature by reaſon that the Law plainly ſhews him his eſtate and condition, this man may be a Reprobate for all this, and go to hell; there is no promiſe in the Word that God will quicken him, and raiſe him up, Chriſt is free from any promiſe in this kind, he may quicken him if he will, and not quicken him if he pleaſe. I may ſay in this ſenſe, as Chriſt himſelf ſaith, *Joh.* 5. *The Son of man quickens whom he will*; He is free to quicken whom he will, though a man be made a dead man by the Law, and cry out he is a dead man, and a damned man, though he hath the works of the Law, and be terrified, and gaſtered, and humbled by the Law, yet

yet Chriſt is free from any promiſe he hath made to theſe people; there is never a Promiſe in all the Word, that Chriſt hath bound himſelf by to theſe people to quicken them: they cannot ſay there is ſuch a Promiſe in the Word that Chriſt ſhall quicken them. There are plain places in the Scripture, wherein the Lord invites ſuch people, upon condition they will come and believe, and ſubmit to the Goſpel; there is a conditional invitation upon theſe terms: But that theſe People ſhall be quickned, and ſhall have eternal Life given them, there in no ſuch Promiſe; the Lord is free, the Lord hath not bound himſelf to it; but when a man is dead according as the Goſpel makes a man dead before it quickens him, and when a man is poor according as the Goſpel makes him poor, and when a man is blind according as the Goſpel makes him blind, now a man is within the compaſſe of Gods Promiſes, he is one that is the formal Object of Mercy, he is one that ſhall have Mercy, and ſhall have Salvation, and Redemption by Jeſus Chriſt; theſe dead ſhall hear the voice of the Son of God, and ſhall live; the tongue of theſe ſtammerers ſhall ſpeak plain, the eyes of theſe blind ſhall ſee, theſe out-caſts ſhall be gathered, theſe naked ſhall be cloathed, theſe loſt ſhall be found, theſe poor ſhall be enriched; when a man is dead, ſo as the Goſpel deads a man, before it quickens a man (for the Lord damns a man before he ſaves a man, and kills a man before he quickens him) like a good Surgeon, that cuts before he cures; or like a good Phyſician, that kills a man almoſt with Phyſick, ſo the Lord doth bring a man to deaths door before he quickens him; it is the Goſpel that truly humbles him, and works theſe Privations; and now he is within the compaſſe of the Promiſe: now he hath a Promiſe that he ſhall be quickned, and have ſupply in regard of all theſe Privations; but ſo long as theſe Privations are only legal, he hath no Promiſe that he ſhall be quickned, for many are humbled and made dead as it were by the Law, and yet ſhake it off again, and go to their profits, and pleaſures, and delights, and hardneſſe of heart again; many a man hath been gaſtered by the Law, and cryed out of his damned eſtate and condition, and yet hath got up again, and recovered himſelf by the world and the things of the world; and it was ever ſo of old, as we may ſee in *Cain*, the Law had diſcovered him to himſelf to be a dead man, and a damned man: *I ſee my ſins are greater then can be forgiven*, or are forgiven, or ſhall be forgiven: he ſaw his puniſhment was intolerable, his condemnation was more then he was able to bear; *From thy preſence am I caſt out, and a Vagabond ſhall I be upon the face of the earth*, Gen. 4. 14. Yet he was not the formal Object of Mercy; the Goſpel did not quicken him, nor convert him: he was not the formal Object of Mercy, for he ſhook off theſe terrours again, as we may ſee in the very ſame Chapter, and went to building of Cities, and inventing of Muſick, and other Arts and Sciences; and this quickned, and revived him again: but he never came to true Life. So it is with many men, though they be terrified, and gaſtered, and humbled, and caſt down by the Law, yet they get up again, and run after the world, and after ſecurity, and hardneſſe of heart again; ſo that ſuch a man is not the formal Object of Mercy.

2. Again, We ſee many, though they be wrought upon thus by the Law, and their Eyes be enlightned, and their Conſciences awaked, and they ſee that they are in a wretched and damned eſtate; yet they ſcrape together a company of vain hopes, and ſo heal themſelves again. VVhen they have been terrified by the Law, they ſeek preſently for Promiſes, and how they may get up again, and they would fain get up; and they lye at catch at every Sermon, and at every Chapter, and at every Word which a good man ſpeaks, and if they can get any hold, they catch at it; and

ſo get up again and go on: And when they have got a little comfort, and think they ſhall do well, they are as careleſſe, and as ſtubborn, and as ſecure as ever they were; they may go on in the profeſſion of Religion, but yet their latter end is worſe than their beginning: The unclean Divel may be caſt out, but the Devil transforms himſelf into an angel of light, and enters into them, and they go on in doing good duties, but they never have the power of Religion.

Again *Thirdly*, Many that are humbled by the Law, they run away, and never come to Chriſt, as *Judas* when he ſaw he was condemned, he went and hanged himſelf, *Matth.* 27. 3, 5. Some expound it of Chriſt, when he ſaw Chriſt was condemned; but others expound it of himſelf, when *Judas* ſaw himſelf was condemned, and that ſeems to be the meaning of the place; for Chriſt was not condemned, nor ſo much as accuſed; there came not any witneſſe againſt him, till *Judas* had hanged himſelf, as we may ſee if we read that Chapter. But whether that be the meaning or no, this is true and certain, he ſaw he was a dead man, he ſaw he lay under the guilt of his ſins, and he deſpaired of Mercy, and went and hanged himſelf.

Again *Laſtly*, If ſuch a man were the Object of Mercy, then all the damned in Hell were the formal Objects of Mercy; for there is never a man in Hell, but the Law hath its work to the uttermoſt upon him; it can work a man no lower, it can ſink a man no deeper, it can make a man no more miſerable, then thoſe that are in Hell. Now if a dead man by the Law ſhould be the formal Object of mercy, then the damned in Hell ſhould be the formal Object of mercy, which cannot be; for from thence there is no Redemption, *Go ye curſed into everlaſting fire, prepared for the Divel and his angels*, Matth. 25. there is no quenching of that fire. So that we ſee, the legal killing of the Law, doth not make a man the formal Object of mercy. But yet ſuch a man hath a great deal of advantage, he is before a world of other men, that live ſecure; if men were in this eſtate, they were in a thouſand times more likelyhood to be ſaved. If I could hear of people that were gaſtered, and caſt down by the Law; that ſaw themſelves without Chriſt, and without Mercy, in the power of Satan, and in the bond of iniquity; if they cryed out, I am a dead man, and a damned man, if I dye now at this preſent I ſhall go to Hell, if People were in this eſtate and condition, there were more hopes of them a thouſand times: there is no hope of people that do live ſecure in their ſins; ſo long as the Trumpet of the Law hath not ſounded in their ears, ſo long as the Hammer of the Law hath not ſounded upon their hearts, there is no hope of mercy for them. Therefore now for the clearing of this a little more, let me ſhew you,

Firſt, What it is to be dead, according as the Goſpel makes a man to be a dead man.

Secondly, What is the difference between Legal Privation, and Evangelical; and when theſe Privations are Evangelical, and put a man under the actual title to Mercy, under an actual intereſt in the Promiſes.

Thirdly, What Uſe we are to make of it.

For the *Firſt*, What it is to be Evangelically dead: To be Legally dead, is not to be half a quarter ſo much dead, as to be Evangelically dead, ſo as the Goſpel makes a man dead before it quickens him. When a man is Evangelically dead, it makes him more dead by a thouſand degrees, then all the Law in the world can make him, it makes him more dead by odds; when a man is Legally dead, and ſees himſelf to be a damned creature, and whereas he hoped to have mercy, he ſeeth now he hath none; and whereas he hoped

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to go to Heaven, he now ſeeth the Gates are ſhut againſt him; and whereas he hoped he had ſome good in him, now he ſees he hath nothing in him: a man would think this were a dead man, but his livelineſſe is only in a ſwound, the Law lying upon him, will not let his livelineſſe appear, and if the Law ſhould lye upon him for ever, it would never let his livelineſſe actually appear; but yet he is not throughly dead all this while: as for example.

1. Self-conceitedneſſe, it is not deaded when a man is killed by the Law: you would think his conceitedneſſe were gone. he was conceited he was a good Chriſtian; but now he ſees no ſuch matter: he was conceited before, that he would repent, and God would be merciful to him; but now he ſeeth, he is utterly deprived of mercy, and lies under the wrath of God: you would think now that all his conceitedneſs was gone; but it is but only in a ſwound all this while, he lies for dead as it were, but he is not dead. So take a man that is in Hell, all his good conceits of mercy, and of himſelf, and his profits, and pleaſures, and vanities, and delights, they are all gone now. What doth Pride profit me? What good do Riches do me? What have all my Pleaſures and Delights done me good? All my labour is vanity, and all my delights folly; one would think all his conceits were clean gone; but they are only in a ſwound. If a damned man were out of Hell, if the Lord ſhould take off the laſh of his Law from him, he would have as good a conceit of his Profits, and Pleaſures, and Riches again, as ever he had; and he would have his carnal Reaſons againſt the ſtrictneſſe of Religion again, as rife as ever he had; they are only laid in a ſwound, indeed there they ſhall lie: a man can never get up again, becauſe the Law lies continually upon him, he is continually under the laſh of the Law; and the Law holds this picture before his eyes, and ſhews him his damned eſtate ann condition: but upon ſuch a ſuppoſition, that he might come out of Hell, his conceits would riſe up again. *Prov.* 5. 12, 13. *Solomon* there brings in a man wrought upon by the Law, the Law diſcovered him to be a dead man. *How have I hated inſtruction, and deſpiſed correction, and have not obeyed the voice of them that taught me, nor inclined my eare to them that inſtructed me?* His carnal Reaſons are now all gone, they are in a ſwound; they were true Inſtructions that I have hated, they were true Reports that I have deſpiſed, and they were baſe and damned Courſes which I have followed. How have I lived? One would think all his fooliſh conceits now were gone: they are in a ſwound indeed, and cannot get up. But the Goſpel will give a man his deaths wound; a man can never have that good conceit of himſelf he had before; nor of his luſts, and vanities, and profits, and delights; his ſelf-conceitedneſſe hath now got his deaths wound.

Secondly, For ſelf-confidence, when the Law hath humbled a man, his ſelf-confidence is only in a ſwound; when he lyeth in Hell under the laſh of the Law, he ſeemeth to have no power in himſelf, no life, or activity to any duty. He ſees that he is poor, and weak, and rotten, and wretched. A poor creature he is, he ſeeth it plainly, and all his ſelf-confidence ſeems to he gone; but yet there is a great deal of ſelf-confidence actually in Hell, for though they are in Hell, yet they think if they were alive again, what they would do; I would hear the Word, and call upon God; I would repent, and not live in ſin, and not do as I have done; they think they would do thus, and thus, as it was with *Dives*, Luke 16. 30. *I have five brethren* (ſaith he) *if one ſhould come to them from the dead, they would repent, and not come where I am.* If they knew but as much as I know;

they would repent; I am ſure if they were in my caſe, they would, if they were in hell where I am, if they knew how certain it is, that they ſhall come to hell where I am when they die, unleſſe they do repent at the preaching of the Prophets, and hearken to the voice of Gods Miniſters, and yield and ſubmit to God, they would do it: I would, if it were my caſe. This is ſelf-confidence; for ſelf-confidence is only laid aſleep in Hell, and it cannot riſe again. It is true, the Law may dead a man, and give him three deaths wounds. There are Three Wounds that the Law gives a man.

Firſt, It makes it appear that a man is worthy of death; the Law makes him ſee his guiltineſſe.

Secondly, The Law pronounceth upon a ſinner the ſentence of death, as *Paul* ſaith of a natural death, *I received the ſentence of death*, 2 Cor. 1. 9. that is, I was a dead man, I took my ſelf to be a dead man. So the Law doth make a man to be a dead man, it pronounceth the ſentence of death upon him; it doth not only make it appear that he is worthy of death, (for ſo it may do, and yet he may have hope of mercy) but it makes a man receive the ſentence of death, and to be a dead man: If a man be once condemned, if the ſentence of death be paſſed upon him, then he is without hope that the Judge will ſave him, becauſe the ſentence of condemnation is paſſed upon him. A man may ſee himſelf worthy of death, and yet hope for mercy, *Rom.* 1. 31. Therefore the Law doth pronounce the ſentence of death upon him, and makes a man in a ſecond degree dead.

Nay, Thirdly, The law makes a man ſee there is no hope of return; as it is with a dead man, when a man is truly dead, there is no return from death, there is no riſing again: as the Wiſe-man ſpeaks of the ſtrange women, *Prov.* 2. 18, 19. *Surely her houſe tendeth to death, and her paths unto the dead, they that go unto her return not again, neither take they hold of the wayes of life.* Here the Wiſe-man ſets forth the infinite miſery, and damnable eſtate of ſuch a creature, and the irrecoverableneſs of ſuch a perſon, without the extraordinary mercy of God. Ordinarily, ſuch perſons are ſeldom, or never brought to repentance: ordinarily they are irrecoverable. So the Law makes a man ſee he is guilty of death, and it paſſeth the ſentence of condemnation upon him, and it makes him ſee there is no repeal of that ſentence; thus the law leaves him. Now a man would think, Can a man be more dead then thus? How can a man be more dead? Yet he may be a thouſand times more dead; for the livelyneſſe of a man is but in a ſwound all this while: a man cannot be brisk, and peark, and ſelf-conceited, he is now laid in a ſwound, but is not ſtark dead. But when a man comes to be Evangelically dead, he is more dead a great deale. And I will ſhew you it in theſe three things.

1. Firſt, He is moſt dead that is hardeſt to recover: Now when a man is legally dead, it is eaſie to recover that man; let but the laſh of the law be taken off, let but God let him alone; and the profits and pleaſures of the world, will make him alive again; his friends, and vanities, and delights, will put life into him again, it is an eaſie matter to recover this man; but let a man be evangelically dead, when the Goſpel hath deaded a man, he is a thouſand times more dead, and a great deal harder to recover, nothing can recover that man but Chriſt; let all the profits in the world come, they cannot chear him without Chriſt; if the devil ſhould come and put into his minde all good conceits, and the good opinion of the world: If the Miniſters ſhould tell him he is in a good eſtate, they cannot quicken his heart, he is dead ſtill. he is harder a thouſand times to be revived then the other, as the Apoſtle ſaith, *Col.* 3. 2, 3. *Set your affe-*

affections on things that be above, not on things that are on earth; for ye are dead, and your life is hid in Christ. The Gospel hath made you dead, and you cannot be revived by any thing but Christ, your life is hid with Christ; do not you set your affections on things that are below, they can never put life into you, therefore let not them take up your minds and affections any more, for your life is in Christ alone.

2. Secondly, He is most dead that life it self cannot make alive: When a man is but legally dead, the law hath made him a dead man, and killed him, and shewed him he is a damned creature; this man, let him have but a little life, or any thought of life come into him, let him have any affections towards God, any seeming desires, it will make him think I am alive: But if the Gospel once have made a man a dead man, life it self cannot quicken him, Christ himself cannot make this man a live man in himself, though life come into him, and though he hath life from God, yet he himself is dead. *I am dead through the Law,* (saith *Paul*) *that I might live unto God*; thus *I live, yet not I, but Christ liveth in me, and that life I now live in the flesh, I live by Faith in the Son of God,* Gal. 2. 19, 20. When the Gospel had made him dead (for that is the meaning of the words) he was not only dead by the law, but by the power of the Gospel working by the law: Now, saith he, though I have life, and Christ be come into me, and lives in me, yet I do not live: I live, but not I, but it is Christ that liveth in me: I live, yet do not mistake me, I am a dead man, I have no life, it is Christ that liveth in me: when a man is evangelically dead, it makes a man content, that God should keep life in his hand, and keep the purse in his hand, and all in his hand, it makes him content to be without strength and ability, and to have nothing in his own hand, but to have all from the Lord; and he saith, I am a dead man, and if I ever have comfort, I have none in my self, I must go to Christ for comfort, and life, and strength, and ability: and so for power and activity, and riches, and means, and maintenance, and every thing; it is not my parts and gifts that can help me to them, but I must go to Christ to fetch them: now it is the desire of mans heart to have life at home, he cannot abide to have life in anothers hands: and though the law, and hell it self proclaim a man a dead man, and make a man see himself a dead man, yet it cannot kill this Principle, a man would have life and strength in his own hand, and ability, and sufficiency in his own custody; we may see this Principle in Gods own Children, though this Principle be begun to be killed, yet it rests partly in Gods children, there is still a secret lust in their hearts, to have life, and grace, and strength in their own keeping; and if any child of God be negligent in coming to God, it is because of this Principle that remains in him.

3. Thirdly, He is most dead that death hath most power over: Now when a man is legally dead, and the law hath made him a dead man, though he be a dead man, yet death hath no power over him, his heart is stubborn still, and will not look toward Christ and the Gospel, he is still as stubborn as ever he was; he will roar and howl, and hear every Sermon, but still he hath a hard heart, the law hath not power to break his heart to powder, and to soften his heart: but when a man is evangelically dead, when the Gospel hath made him dead, as it doth before it quickens a man, it breaks the sturdiness of a mans heart, and shatters a man all to pieces; that is the meaning of that place, *Psal.* 147. 3. *He healeth those that are broken in heart, and bindeth up their sores:* Now he is thus made a dead man, it makes his heart to burst under the weight of his sins, and it beats him to powder: but a man that is onely legally dead, he is heart-

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whole ſtill, and his ſpirit is as ſtout againſt the kind working of the Goſpel as ever it was, nay, worſe a great deal; there are none more hardened then thoſe that ſee themſelves dead, damned creatures, by the power of the law, without the power of the Goſpel. But when the Goſpel comes, it breaks the heart to powder, *Iſa.* 57. 15. *Thus ſaith the high and lofty one, He that inhabiteth Eternity, whoſe name is Holy, I dwell in the high and holy place, and with him who is of an humble and contrite ſpirit, to revive the ſpirit of the humble, and to give life to them that are of a contrite heart.* This man is the object of Mercy that is evangelically dead, he is the formal object of mercy: Why? becauſe he is dead with ſuch a kind of death as hath gotten power over him, power to break his heart, to make it an humble and contrite heart: now ſaith the Lord, I will revive ſuch a man. This man is the formal object of mercy, and into him eternal life will come.

2. The Second thing I promiſed to ſhew you, is the difference between theſe two, between legal and evangelical Privation. Between one that is legally dead, and one that is dead as the Goſpel deads a man before it quickens him.

1. Firſt, He that is legally dead lies all along in his death: but when the Goſpel makes a man a dead man, it makes him ſtand up that he might have life, *Epheſ.* 5. 14. *Awake thou that ſleepeſt, and ſtand up from the dead, and Chriſt ſhall give thee life*: He doth not mean, ſtand up from being dead, but ſtand up from the dead, and then Chriſt ſhall give thee life; he means ſuch a ſtanding up from the dead, as before Chriſt gives him life: the Goſpel doth thus far awaken a man, though he be more dead a thouſand times, then he that is dead by the law, yet thus far it quickens him, that he ſtands up from his ſecure eſtate: when the law comes and ſhews a man that he is a dead man, he ſtill lies under his ſins, he is a dead man, and cannot ſtand up that Chriſt may give him life. That is the Firſt thing.

2. Secondly, He that is legally dead, made dead only by the law, he is deaf to the Goſpel: but when a man is evangelically dead, it boars his ears and makes him hear the voice of the Word, and not only ſo, but the voice of Chriſt in the Word, *Iſa.* 55. 3. *Incline your ears and come unto me, hear and your ſoul ſhall live*: He calls thoſe that were evangelically dead, Hear, and your ſoul ſhall live; they are made able to hear: Let their profits, and old courſes, and old companions come and tempt them to walk as they have done, they are deaf of that ear, they cannot go that way to work, no, now their ears are open heaven-wards, *ſeek the Lord, and you ſhall live*, Amos 5. 6. They are made to ſeek the Lord, thus much life they have: though they are more dead in regard of their own miſery, then one that is dead by the law; yet thus much life they have put into them, that they will go and ſeek unto God in the uſe of the means, and follow him up and down, and nothing will ſatisfy the heart but Chriſt, they leave no ſtone unroled, they ſeek up and down every where.

3. Thirdly, He that is legally dead, it is a kind of death to love; but he that is evangelically dead, it is a death of love; when the Church in the Canticles was but ſenſible of the countenance of Chriſt, ſhe was preſently ſick of love, *I charge you, O ye daughters of Jeruſalem, if ye find my welbeloved, tell him that I am ſick of love*, Cant. 5. There is a great deal of difference between ſickneſſe and death, death is a total privation of life; ſickneſſe is but a partial privation: now when the Goſpel hath wrought upon a man that he hath ſome of Chriſt, and is not deprived of all, that privation makes him ſick of love; but when the Goſpel makes a man ſee he is dead, and altogether deprived of Chriſt, now he is dead of love: when a man

a man is legally dead, this is his death that he is damned, and must go to hell; this is his death that he hath no mercy, not that he hath not grace, and holiness, and Christ; but if a man be evangelically dead, this is his death, that he hath not Christ.

Use. The Use is this, If there be any that the law hath made dead, rest not there, but labour that the Gospel may make you dead also; when thou art humbled by the law, thou mayest think that mercy is prepared for thee, but thy lusts may recover again, and that damned life that is in thee may recover again; therefore labour to be more deaded by the Gospel, that thou mayest have a total death begun in thee, that thou mayest have thy deaths wound given thee deep, not only to be in a swound, but to be dead indeed. *Joh.* 11. Christ staid four dayes after *Lazarus* was dead before he would raise him, because he would have him irrecoverably dead before he would raise him: *Lord*, (saith *Martha*) *he stinketh, for he hath been dead four dayes*, verf. 39. If he had raised him sooner, his glory had not been so great: so thou must labour to be dead in deed, and to be buried, and to be loathsome and abominable, and then Christ will quicken thee: It is certain, that Gods Children have some of this death wrought in them, before they are quickned at all; for death is before quickning in order of nature: there must be a corruption of one thing, before there can be a generation of another; there must be a privation of one form, before there can be an introduction of another: A child of God must be dead before he can be quickned. Now then, if he will have more life, he must labour to be dead more and more: now thou must labour to have this death truly begun to be wrought in thee, thou must labour to have the love of this world and self-conceitedness altogether dead in thee. *Hos.* 6. 2. *After two dayes will he revive us, and the third day will he raise us up, and we shall live in his sight:* A man may be alive, though he have been seemingly dead twenty four hours; therefore it is a good custom among us to keep men near two dayes before we bury them, that we may be sure they are throughly dead; for there are many have been buried alive: so after two dayes he will revive us, and the third day he will raise us up: when a man is dead indeed, and hath his liveliness throughly killed in him, then God will revive him; if he should revive him before, his glory would not be so great, if he should revive him before he were quite dead; when *Ahab* humbled himself, and put on sackcloth, and went softly, a man would have thought he had been dead; but in the next Chapter we may see he is alive again. So *Ananias* and *Sapphira*, one would have thought their covetousness had been dead, (whether they were any of the three thousand that were pricked at *Peters* Sermon, I dispute not; but they were pricked and made sensible of their damned estate, and pretended to lay down all at the Apostles feet, one would have thought their covetousness had been dead) but yet it was alive: therefore labour that the Gospel may make thee throughly dead.

1 King. 21.

Acts 5.

THE

THE SPIRITUAL WATCH.

2 Tim. 4. 5.

Watch thou in all things.

IN the verſes going before we have, 1. The charge that the Apoſtle gives to *Timothy*, ver. 1. *I charge thee before God, and the Lord Jeſus Chriſt, that ſhall judge the quick and the dead.* There are many duties we are loath to come *unto*, and are tempted *from*; ſo that we have need of all ſtrong cords to draw us to them.

2. We have the thing he gives him this charge for; and that is, *ver.* 2. *Preach the Word in ſeaſon, and out of ſeaſon, &c.* which duty ſtrongly lyeth upon the Miniſters of the Goſpel, to hold forth the Word of God, to edifie and convert mens ſouls.

3. Here is the reaſon why he gives him this charge, and that is in the third and fourth verſes, *For the time will come, when they will not endure ſound Doctrine, &c.* The more danger there is among people, the more inſtant ſhould Miniſters be, to preach the Word unto the conſcience. Now in the verſe I have read unto you, the Apoſtle perſwades *Timothy* to watchfulneſſe; as who ſhould ſay, Though others be careleſs and negligent, yet I would have thee to be watchful, conſider, thou art a Watchman. Every Chriſtian is to watch over his own wayes, and thoſe that are committed to his charge: but Miniſters are watchmen over their people, therefore here is a double reaſon to move him to watchfulneſs; both in regard of his own ſoul, and the people he was ſet over, *Mark.* 13. 37.

Our

our Saviour saith, *What I say to you, I say to all, Watch.* And what *Paul* saith here to *Timothy*, I may say to all Christians, Watch in all things.

For the better handling of this point, I will shew you,

First, What it is to watch.

Secondly, The things we must watch.

Thirdly, The reasons of it.

First, What it is to watch. And to watch in Scripture is taken two wayes, *Literally*, and *Spiritually*. What it is to watch.

First, Watching sometimes is taken Literally, and then it signifies a waking, when the time, or nature calls not for sleep; for there is a difference between watching, and waking: we are all awake at this time, or else ought to be, but yet we cannot be said to watch; but this is to watch, when time or nature calls for sleep. When a man awaketh all night, or the greatest part of the night, as *Luke* 2. 8. *The Shepherds were watching their flocks by night*: And this is two fold, either *Ordinary*, or *Extraordinary*. Literally.

Ordinary watching is contrary to immoderateness in sleeping. As when a man is sober in eating, and drinking, and other lawful things; so we ought to be sober in our sleep, for it is a dangerous thing, if we suffer immoderate sleep to fall upon us. Ordinary.

Now Extraordinary watching is contrary to sleep it self, as ordinary watching is contrary to sleepiness; for it takes away our natural sleep, which otherwise we are to have. And this is for two reasons: Extraordinary.

The *first* is for a *Civil end*, when we watch with those that are sick, as a duty of Charity; it is fit that those that are well, should break their natural sleep and rest, to be helpful to those that are sick; this is a Civil end. For a civil end.

Secondly, There is a *Spiritual end* of extraordinary watching, and that is, when a man is not only moderate in sleeping, but abates himself of that rest he may lawfully take, for a Spiritual end. As Saint *Peter* saith, *Watch unto prayer*, 1 Pet. 4. 7. and the Church, *Lament.* 2. 19. watched to humble their souls under Gods hand. For sometimes we have need to break our very natural rest, for the good of our souls. Though we be never so careful, and conscionable in the day time, yet it may so fall out, that the day will not be enough, but we must entrench upon the night also, to seek the Lord extraordinarily; but this watching is not here meant, though it be sometimes required. But a *Spiritual* watching is specially meant, which includes Three things in it. For a Spiritual end. Spiritually.

First, It doth note a readiness of minde to be drowzy; for as in natural and literal watching, it doth note a natural proneness to be drowzy, either through the darkness of the night, or the heat of the weather, or the like; so this spiritual watching signifieth unto us, that we are naturally subject to be secure spiritually, and vain, and idle, and negligent, and have need to be rouzed up: for indeed all Commandments since the Fall, are such as do not agree with our nature; as when he commands us to seek the Lord while he may be found, that intimates, that we are by nature apt to put it off, and to be careless of making our peace with God; and when the Lord saith, *pray alwayes*, it doth imply, how backward we are to that duty, how apt to neglect it, or to shuffle it over, and to be luke-warm in it: before the Fall when God did bid man do any thing, the bidding of him did imply, that if he were not careful, he was in a possibility of breaking the commandments; it did not argue a proneness to break them: but since the Fall, the commandements of God, whatsoever God hath commanded us to do, either for matter or manner of it, it implyeth, how backward to, and untoward we are in doing it. It implies proneness to be drowzy.

Endeavour to ſtir up our ſelves.

Secondly, Watchfulneſſe doth imply a labour and endeavour in our ſelves, to take off this ſinful proneneſſe to evil that is in us, and to be ſeriouſly ſtirred up, to look after our Duty, whatſoever it is, both towards God, and towards man, we ought to ſhake off all untowardneſſe of Spirit, whereby we are unfit to Watch; Watchfulneſſe implyeth this alſo, *Epheſ.* 5. 14. *Awake thou that ſleepeſt, and ſtand up from the dead*: as who ſhould ſay, Shake off thy drowzineſſe, and labour to break off this folly of heart, whereby thou goeſt dreaming on, and rouze up thy ſpirit, and ſtand upon thy guard.

It is an intentive Conſideration in all Caſes.

The *Third* and main thing: This Watchfulneſs doth include ſome further buſineſſe or duty to be done that is not yet performed; for watchfulneſs is an act to help forward ſome further act: As for example, We are bound to remember God in all our wayes; the want of this, is the reaſon we ſo often ſin againſt God; now if we did remember God, if we did remember his Holineſſe, if we did remember the greatneſſe of his Power, and the ſtrictneſſe of his Juſtice againſt Sin, if we did remember our Death, and what account we are to make before him, this would be a great help to keep us from ſin; now if we would remember this, a ſpecial way to help us, is to watch, as *Acts* 20. 31. *Watch and remember*, ſaith the Apoſtle; he being deſirous that they ſhould remember the admonitions which he had propounded, he layes down this as a ſpecial means to help them hereunto, *to watch*: So we are to be watchful, that we may be ſober in eating and drinking, and all lawful things; for how ſuddenly do diſtempers break in upon us, unleſſe a man look to himſelf? now watchfulneſſe is an excellent help to Sobriety, 1 *Theſſ.* 5. 6. *Let us watch and be ſober*: We had need to watch whatſoever we go about, that we may be ſober in it; whatſoever wordly buſineſſe we go about in our Callings, we had need to have this watchfulneſſe, that we be not overwhelmed, and over head and ears in the world, that we may not be intemperate in our eating and drinking, that we may not give our ſelves too much liberty and freedom in talking and diſcourſing of the things here below; ſo we are bound to keep our garments, that our nakedneſſe may not be ſeen, that the ſins that are up and down in the world do not defile them, that the temptations, and allurements, and occaſions we meet with all, and the examples of the times, and ſuch like, do not take away our righteouſneſſe from us: now watchfulneſſe is an help hereunto, as we may ſee, *Rev.* 16. 15. the text ſaith, *Bleſſed is he that watcheth, and keepeth his garments*: So that watchfulneſſe is an excellent help for a further act to be done: when a man hath ſome duty or other to be done, which the Lord requires ſhould be done with care and diligence, watchfulneſſe is a help thereunto, as *Hab.* 2. 1. the Prophet knowing there was ſome Prophecy to be beſtowed upon them, the Prophet laboured to be in a fit caſe to receive it; and that he might ſo be, *I will watch* ſaith he: in a word, watchfulneſſe, is an intentive conſiderateneſſe of the heart, when a man doth conſider how he is to do every thing, leſt he be ſurpriſed either by Satan, or the world, or by his own ſubtil fleſh; when a man is conſiderative, and takes heed to himſelf, to his thoughts, and his words, and all his actions, as our Saviour ſaith, *Take heed, Watch, and Pray*, Mark. 13. 33. When he would deſcribe watchfulneſſe, what it is, he ſets another phraſe by it to open it to us, *Take heed, watch and pray*. There is a kind of heedleſſeneſſe that is apt to cleave to the heart, whereby the heart is careleſſe what ſnares are before it: now watchfulneſſe doth take off this, and maketh a man to take more heed in whatſoever he doth, ſo that there can be no opportunity of doing good, but he takes it; no good motion is ſuggeſted, but he lyeth at catch to receive

ceive it, for this is watchfulneſſe. *Prov.* 8. 33. *Bleſſed is the man that heareth me, watching daily at my gates*: here you may ſee watchfulneſs is expreſſed, when a man comes into the preſence of Chriſt, waiting to hear whatſoever ſhall come from Chriſt, and there is nothing that drops from the Miniſter that concerns him, but he is ready to receive it; when a man waits to be ready to obey whatſoever commandment the Lord delivers, and to take heed to avoid whatſoever the Lord forbids. This is watchfulneſs.

Now the *ſecond thing* is, *what we muſt watch?* I Anſwer, We muſt watch our ſelves, and all the duties of Religion, and time. What we muſt watch.

Firſt We muſt watch over our ſelves. Ponder thy pathes, ſaith the Wiſe man, *Prov.* 4. 26. as who ſhould ſay, Look to thy ſelf; take heed to every ſtep that it be ordered aright: How ſoon may a man be turned out of the way? How ſoon was *David carried* away into thoſe two great ſins of Murther and Adultery? How ſoon was *Peter* put beſides his Reſolution in the high Prieſts Hall, for want of watchfulneſs? If he had watched and remembred our Saviours *item*, he had never denied his Maſter: A man is marvellous ready to be carried away, therefore we muſt watch our ſelves. Our Selves.

Firſt, And in particular we muſt watch our *own thoughts*: naturally all our thoughts are idle and unprofitable, our minds are apt to ſpend themſelves upon that which will do us no good: we had need therefore to watch over our thoughts, *Deut.* 15. 9. *Beware* (ſaith the text) *that there be not an evil thought in thy heart*: Take heed that vain thoughts come not into thy mind, idle thoughts, or wordly thoughts will dead us, and dull us to the ſervice of God, and poyſon the heart, and no good thing can dwell in us, if we do not look unto our thoughts: the eyes of the Lord are upon our thoughts, therefore watch over thy thoughts. Our thoughts.

Secondly, *We ſhould watch over the Heart it ſelf*: The *heart* is the very ſpring, there be the very iſſues of Life and Death, the actions flow from thence; therefore, *Prov.* 4. 23. the wiſe man ſaith, *Keep thy heart with all keeping*: as who ſhould ſay, Thy heart is deceitful and deſperate, it will make thee believe thou art going to heaven, when it leads thee to hell; if thou be never ſo well affected for a time, this heart will fly off, it is naturally ſo naught and reprobate to what is good; *Therefore keep thy heart with all diligence.* Heart.

Thirdly, *Watch over thy Words*: Pſal. 141. 3. *Set a watch, O Lord, before the door of my lips.* We muſt watch our lips, and have a care that our words be agreeable to Gods Word, and ſeaſoned with ſalt, and that we ſhun all manner of communication, that doth not miniſter grace to the hearers; we muſt take heed leſt idle words proceed out of our mouths, for which we muſt give an account at the day of Judgement; how many times do ſuch words proceed out of our mouths that we would give a world to recal again, onely becauſe we do not watch over your words, that they may be ſuch as may tend to edifying, and expreſſe the grace that is within? Words.

Fourthly, Again, we ſhould watch over our *Senſes*, we ſhould make a covenant with our *eyes*, as *Job* ſpeaks chap. 31. 1. *not to look upon a maid*; when our eyes are looking up and down, though they be not caught with aduitery, or ſuch groſsſins, yet there is danger to be caught one vvay or other; for when a man looks upon the Objects of the world, as good, and the like, how ready is his mind to be carryed after it? Men are led by their eyes, they carry the mind and heart with them, therefore we ſhould have a care, that whatſoever comes to our eyes, we make a good uſe of. Senſes. Eyes.

Ears. *Fiftly*, Again, we ſhould ſet a watch before our *Ears*, we ſhould take heed what we hear, when we come in company, leſt we be infected by what is ſpoken; we ſhould have an hedge about our ears, to ſtop them from unſavoury things. *Doth not the ear taſte words*, ſaith Job? We ſhould have taſting ears, that ſhould be able to taſte and reliſh the good words that are ſpoken, and hate the contrary, and diſtaſte them.

Whole ſelves. *Laſtly*, We ſhould watch *our ſelves, over the whole man*: Only *take heed to thy ſelfe*, Deut. 4. 9. As who ſhould ſay, This is the only thing, have a care of, watch over thy ſelf, leſt thy ſelf undoe thy ſelf; there is no enemie ſo dangerous unto us as our ſelves: the Divel in hell cannot do us ſo much miſchief. How many corruptions are there in us, to draw us from God, and incite us unto ſin? There are abundance of corruptions lying in the heart of man, to make a man unfit for any thing that is good, that is, idleneſſe in the underſtanding, it cannot abide to take pains, and exerciſe it ſelf in Divine matters. There is in the will and affections, covetouſneſs, and abundance of corrupt inclinations, that if a man looks not to, it will break forth: So that this is the thing we muſt watch over, our ſelves.

Duties of Religion. Secondly, *We are to watch over the duties of Religion*; as for example, we are to *watch unto prayer*, as the Apoſtle ſpeaks, 1 *Pet.* 4. 7. we are to watch to meditating, and reading, and hearing of the Word of God. Otherwiſe though we do them for the matter of them, yet we cannot for the right form, and manner of them: though our hearts be in a pretty good tune for the preſent, yet we cannot hold this frame, if we watch not thereunto. *Rev.* 3. 3. is an excellent place, *If you will not watch*, ſaith the Text, *and hold faſt, I will come againſt thee as a thief in the night*: As who ſhould ſay, Stir up thy ſelf and watch, that thou maiſt hold faſt; if thou haſt got any hatred of ſin in thy heart, hold it faſt; if ſtrength againſt corruption, hold it faſt. How ſhall I do that? why watch ſaith he, or elſe Chriſt will come againſt thee as a thief. If a book be in a mans hand when he is drowzy, it will fall out, he cannot hold it faſt; So when a mans heart is drowzy, and ſecure, it will let go comfort, and any thing that God hath beſtowed for the good of the ſoul; therefore we ought to watch: if we have any ſweet diſpoſition of heart, to go on in the Service of God, and in the duties of Religion, we may go on if we be watchful. And now to branch this into particulars.

Firſt, We muſt watch *before the Duty.*
Secondly, We muſt watch *in the Duty.*
Thirdly, We muſt watch *after the Duty.*

Before Duty. Firſt, *We muſt watch before the Duty. Remember the Sabbath day, to keep it holy*, Exod. 20. 8. So I may ſay, remember Prayer, to keep it holy; remember Meditation, to keep it holy; remember all the duties of Religion, to keep them holy, and perform them in an holy manner: think of them before you go about the performance of them; we cannot pray unleſs we watch unto prayer, unleſs we be careful, and have our eyes in our heads, before we go about the duty.

In the morning as ſoon as we awake, we ſhould think of prayer; and when tempted to ſin, we ſhould think of prayer. If I ſin, how can I pray unto God? I have ever and anon need to poure out my prayers before God; now if I commit theſe and theſe ſins, how can I look up to heaven, when my conſcience doth reproach me for ſin? So when we hear the word of God, *look to thy foot when thou comeſt into the houſe of God*, Eccleſ. 5. 1. that is, Before thou goeſt into the Houſe of God to hear the Word of Salvation, ſee into thine own heart, think whoſe word

it is thou heareſt; and that thou goeſt to hear the Word, that ſhall judge thee at the laſt day. When thou comeſt into the preſence of God, take heed leſt thou heareſt as fools hear; and take heed leſt thou praveſt as fools pray; and comeſt to the Sacrament, as fools uſe to come; we ſhould watch before the duty, that all things may be in a readineſſe, before we come to the performance of it, that we may prevent all things that may hinder us, and be fitted with all things that may help forward the duty; that time, place, and all advantages may meet together for the better doing of it.

Then ſecondly, *We muſt watch in the duty*, as well as before the duty. In Duty. As the Apoſtle ſpeaks concerning prayer, ſo I may ſay concerning all other duties, *Continue in prayer, and watch therein with thanksgiving*, Col. 4. 2. As we are to watch before, that we may have preparation, ſo we muſt watch in the duty, that we may rightly diſcharge it; for though a man hath been watchful before the duty, and hath been prepared in ſome meaſure, and fitted, yet you are not without danger. But when you are in prayer, and when you are at the Lords Table, or any other duty; for all your former preparation, if you be not watchful now, you may fail in ſome kind or other, and ſo mar the duty; therefore we ſhould watch *in the duty*, that our hearts may be waking in it, and our mind attentive upon it, that our hearts may be fixed upon thatwe are about; *My heart is fixed, my heart is fixed*, ſaith the Prophet *David*; he was a joyful man, he repeats it again and again; as if a man ſhould be jocund, and ſay, I have got it, I have got it. We ſhould get hearts fixed upon the duty, that ſo we may not have wavering hearts, half off, and half on the duty; but that the whole man may be employed about it.

Thirdly, We ſhould be watchful *after the duty*, that we may not loſe the benefit, and reward *of the duty*, leſt the ſubtilties of Satan, and the wiles of our own hearts, do rob us of the fruits of it; though a man hears very attentively, and pray, and perform all other duties very enlargedly, yet when he hath done all, he may loſe the comfort and reward of the duty. Therefore when we hear the word, we ſhould watch over our hearts, that the fouls of the ayre may not pluck it out again, that if we have any quickning, we may not loſe it again; if we have heard any thing that hath helped us forward in Grace, we ſhould take heed that we loſe not the ground again; As the Publican, as ſoone as he had prayed to God, and performed an Ordinance aright, how careful was he not to loſe the benefit thereof? He went to the Temple to pray, and he was watchful before the duty; thinking, I am now going to pray, and power out my ſoul before God. He was watchful in the duty, for you may ſee how humbly, and feelingly, and penitently he did pray; ſtanding a far off, and ſmiting upon his breſt, and not lifting up his eyes to heaven, bewailing the hardneſs of his own heart, and rowzing it up, *Lord be merciful to me a ſinner*: and when he had done this, he was careful afterwards, for the Text ſaith, *Luk.* 18. 14. As he had prayed for mercy, ſo he was careful to carry it along with him. He prayed that he might be juſtified, and as he prayed for it, ſo he was careful to carry home juſtification in his boſome. So when we are at a Sermon, we ſhould watch, that we may go home quickned, and bettered: and when we are at conference, we ſhould watch that we may return home with the fruit and benefit of the duty: So for all other Ordinances, we ſhould be careful and watchful, that we may not loſe the reward, for the Divel is crafty, and our own hearts are ready to betray us, therefore we had need be watchful; and that is the ſecond thing we ſhould watch, *the duties of Religion*.

Thirdly,

Time. Preſent time.

Thirdly, We ſhould watch *times and ſeaſons*; God knows what miſerable things are a coming, therefore what time the Lord allots us, we had need improve it to the beſt advantage, that we may redeem the time. How many hours do run from us, before we are aware? How many dayes, and months, and years, have we let ſlip away, and we are little the better? Our time is a ſpecial thing, and therefore we had need to watch it, that we may improve it to the beſt advantage, that we may be no longer fools, but wiſe in the imploying of it.

Time of Gods wrath.

Secondly, We ſhould watch all the *times of Gods anger and diſpleaſure*; it is a miſerable thing when a man paſſeth on like a fool, and Gods anger comes forth, and a man is not provided, hath not a defence for it. There be dayes of anger, and viſitation, when God comes to viſit people for their ſins; to viſit a pariſh, to viſit a family, to viſit a perſon; and what a woful thing is it, for a man to be drowzy and negligent, when Gods anger burſts forth, and ſo he hath no evidence of comfort to his ſoul; he knows not how to meet God in the field? But when the wrath of God breaks out in any kind upon his Goods, or Wife, or Children, or Body, or Friends, or any thing, he is at a loſſe, and knows not what to do; he is fain to ſink under the hand of God, and hath no refuge to flie unto; therefore we ſhould watch againſt the day of Gods anger.

Time of Grace.

Thirdly, We ſhould watch over *the times of Grace*: for there be gracious and acceptable times, as the Apoſtle calls them, 2 *Cor.* 6.21. Many times good motions come in: Now if we do not watch, to keep them, and nouriſh them in our hearts, the Lord will paſſe us by at another time, and we ſhall not be moved. Sometimes God affects thy heart at a Sermon, and puts in a good reſolution to forſake ſin, and lead a new life; now have a care to keep theſe reſolutions, and let them not periſh in thee, and go out like lightning. The Lord hath given many a bleſſed ſeaſon, and oportunity of mercy, the water was moved, if he would have but ſtepped in, if he would but have taken hold of the mercy, he might have had it; but afterwards, he may go mourning, and thirſting, and longing, and never have the mercy offered more; and it is well if he can be humbled for miſſing of that mercy, by his neglect, and watch for the future the *times of Grace.*

Death.

Again we ſhould watch the *times of Death*; we are all mortal men, muſt die, and *Bleſſed is that ſervant, whom his Lord when he cometh ſhall find him ſo doing*, Mat. 24. 5. If any of us ſhould dye, before we are converted, and brought home to God, we periſh for ever: Whoſoever thou art, if thou die in thy ſins with thy dead, hard, unſanctified, unregenerate heart, thou art damned, thou goeſt to Hell. Therefore watch for the coming of death, that ſo when it comes, it may not be the King of Terrours, and an amazement to thy heart.

Judgment.

Againe, We muſt watch for *the day of Judgment*; as Death leaves us, ſo Judgment will find us: Therefore we ſhould conſider with our ſelves ſeriouſly, the ſtrictneſſe of the account we are to give at the dreadful day of the Son of man, when all works ſhall be brought to a Touch-ſtone, and all ſecrets ſhall be Preached on the Houſe top. It is an excellent thing, when a man doth conſider theſe things before hand; when a man hath looked upon his thoughts, for they ſhall be Judged; and upon his ſpeeches, and upon all his wayes, for they ſhall all be brought before the Judgment Seat of God; and according as a man hath done, ſuch reward he ſhall receive for evermore.

Reaſons.

The next thing, is, the *Reaſons why we are to Watch.*

Our proneneſs to be drowzy.

And the *Firſt* Reaſon is, *Becauſe we are marvellous prone to be Drowzy*

in

in Spiritual things. In temporal things we are watchful enough; for Covetousnesse, and Pride, and the like, we are very watchful, but in Spiritual things, how subject are we to Drowzynes? *Paul* himself was fain to complain, *I know that in me, that is, in my flesh, dwelleth no good thing, Rom.* 7. 18. Is thy heart better then Saint *Pauls*? If he were left to himself, he should be as miserable, and proud, and untoward as another; and have as vile an heart as another: and therefore that made him watch. Therefore we had need to watch, for how loath are we to be brought to watch? And how unwilling to take such an hard piece of service to do? we are marvellous apt to be secure. If *Jonah* had watched, if he had had a watch over his heart, he would have gone to *Nineveh*; but for want of watchfulnesse, he ran away. *Cant.* 5. 2. *I sleep*, saith the Church, it was not like the sleep of the wicked, and ungodly, for her heart waked, but she was asleep, she was proud, and marvellous secure, there was a great deal of untowardnesse of spirit grew upon her: And as we are untoward to that which is good, so we are prone to that which is evil; we are glued naturally to the world, and the things of this life, it is an easie thing to draw us away into evil, therefore we had need to watch. As it is said of the Disciples of Christ in regard of temporal drowzinesse, so it is with us, in regard of Spiritual drowzinesse, *Matth.* 26. 43. *He came and found them asleep again, for their eyes were heavy*: Though Christ had awakened them, and jogged them, yet they were asleep again, for their eyes were heavy; So though the Lord hath awakened us, even now we were awakened by a crosse, by Sicknesse, by a Sermon, by a Reproof, something or other God hath been pleased to waken us by; but all on the suddain we fall asleep again, for our hearts are very heavy: as it is with an heavy brain, what a doe he hath to keep himself awake? though he pinch himself, and rowze up himself, yet he hath much adoe to keep his eyes open; so the heart of man is so drowzy, that he hath much adoe to keep any Grace alive in himself; we are so apt to be so secure, that we had need to watch. *Zech.* 4. 1. the Prophet complains of the drowzinesse of his heart, *The Angel that talked with me, came again and waked me, as a man is wakened out of his sleep*: when God was talking with him, he fell into a sleep. So when we are in Prayer, we have much adoe to hold out in the duty, we have such vile natures, and cursed dispositions. How ought we then to watch over our selves?

Secondly, Another reason why we should be watchful, is, *because our life is a Warfare*, and we do not lie like two Armies in a field, removed one from the other; but we lie in the midst of our enemies round about us, and so they are ready to surprize us. Christians life is a Warfare.

The greatest means of doing us mischief, are most commonly those things we have need of; as our meat, and drink, and affaires, and callings; we cannot go to prayer, but worldly thoughts are ready to intangle us; we cannot go to the House of God, but a man is in danger to be intrapped. There is danger in every thing we go about, by reason of the worlds powerful enticements, therefore we had need to stand upon our guard, and be careful, for else how can we avoid to be suprized, and led away? This is the reason, why so many sink into Perdition: Many that have given good hopes, many that have promised excellent things, have come to nothing, but have fallen away as the fall of a leafe. Whence comes this, but because they have not been careful and watchful? The world an Eenemy.

The Divel is watchful, to insnare and intrap us, therefore we should watch to avoid his snares; As the Apostle saith, 1 *Pet.* 5. 8. *Be sober and watchful, for your Adversary, the Divel, goeth about like a roaring Lion, seeking whom he may devour*: The Divel is always busie, and therefore we had need The Divel

watch

watch and buſie our ſelves, and be careful at all times: when we are ſecure, and conſider not God, and conſider not the good of our Souls, and the peace of our Conſciences; Satan preſently hath advantage againſt us: If the Divel had any thing elſe to do, it were ſomething, but the Divel hath nothing to do, but to hurt us, and lay Siege againſt us; All his practice, from the beginning of the world to this day, is to go roaming and ranging up and down to do miſchief, it is all his employment, from the beginning of the day to the end thereof; If he get us alone, he will enſnare us there; if not there, he will enſnare us in company; if he cannot get us there, he will get us in a Sermon, and if any thing falls againſt our luſts, he will cauſe our hearts to riſe againſt it. Now when we do not watch over our ſelves, we are led away by Satan; therefore we had need be careful, for the Divel is alwayes watchful, therefore we ſhould labour to be alwayes provided to reſiſt him.

Again, we have *the fleſh* that is continually about us, it is an enemy within us, it is that which doth betray us to the World, and the Divel, even our own hearts do betray us, and therefore we had need be careful; we have enemies from without, and our own hearts within, and all to undo us. Take a man that is in a good way, and hath all means, and helps to make him Godly, though there be no temptation from without, yet he may de damned from his own heart, if he be not delivered from it. *Jam.* 1. 14. *Every man is tempted by his own luſts*, and Jam. 4. 5. *The Spirit that is within us luſteth to envy*, and covetouſneſs, and ſecurity, and vanity, and carnal eaſe, it luſts after theſe things, and therefore we had need to watch.

The certain advantage of Watchfulneſs.

A *Third* reaſon is, Becauſe it *will do us a great deal of good*: for as if we do not watch we are eaſily ſurprized, ſo if we do watch it is an eaſie thing to ſtand: all our miſcarriages in the duties of Religion, lye in ſecurity; whereas if we were watchful, and would walk with eyes in our heads, and would conſider the ſnares that be laid for us, and conſider Gods threatnings, and Commandments, the duties of Religion would be eaſie: For if we do not watch, the Divel, and the World, and the Fleſh have advantage againſt us; but if we do watch, this is as it were a fence to the heart, to hedge a man in to keep him ſafe. *Rev.* 3. 2. There is an excellent place, *Be watchful, and ſtrengthen the things that remain*; it is the ſtrength of the ſoul. When a man watcheth, let a man have but a little grace, ſuppoſe a man be marvellouſly fallen off, and hath but a little good remaining, a few graces in him; a little faith, a little hope, a little ſanctified deſire; he hath but a little ſtrength to go on againſt ſin, if a man doth but now watch, if a man do but husband this little, how ſtrong will he be? A little Faith is able to overcome all the Divels in Hell, well managed: a little hope is able to keep a man above water from ſinking: a little ſtrength is able to maintain the Combate: a little affection to goodneſs, if a man have a carefull heart to improve it to the uttermoſt, will go a great way; if a man did but watch, it would ſtrengthen the things that remaine. Though a man were never ſo infeebled, and come to never ſo low an ebb, watchfulneſſe is a ſtay and ſtrength to the heart.

We cannot elſe expect help or pardon.

Fourthly, Again if we do not watch, *we cannot ſo much as pray to God to forgive us*: our conſciences tell us, unleſſe the Lord ſave us, we cannot be ſaved; now how can we expect that God ſhould ſave us, if we do not pray unto him? And we cannot pray to him to ſave us, unleſſe we watch: it is to tempt God, to pray to him to preſerve us from evil, when we do not watch over our ſelves: it is to tempt God, to pray to him to quicken us, when vve deaden our ſelves: to intreat God to give us an holy mind,

mind, vvhen vve our ſelves let in vain thoughts. Therefore ſee vvhat Chriſt ſpeaks, *Mar.* 14. 38. *Watch and Pray, that ye fall not into temptation*: As vvho ſhould ſay, You cannot Pray that you may not enter into temptation, you tempt God if you intreat him to do any thing, if you do not vvatch over your ovvn ſouls. Though a man hath no Activity to do any good, yet God vvill have him be vvatchful; if he mean to purifie a man, he vvill make him purifie himſelf; if he mean to keep him from pride, he vvill make his ovvn heart reſiſt pride: therefore *watch, that thou enter not into temptation*, if thou mean to pray to God, not to lead thee into temptation.

But you will ſay, *All a mans watching will do no good, except God watcheth over him*, Pſal. 127. 1. *Except the Lord keep the City, the Watchmen watch in vain.* *Object.*

I anſwer, 'Tis true indeed, unleſſe the Lord keeps a mans ſoul, all a mans watching is nothing. But I tell thee, If thou watcheſt, thou haſt Two watchers, thou haſt God to watch over thee, and thy ſelf to watch over thee; thou haſt God to watch over thee, and keep thee in all thy wayes, and then thou watcheſt over thy ſelf, and art ſuſtained by God, ſo that thou haſt two watchers, God above, and thy own ſoul within thee employed about this work. *Anſw.*

A *Fourth* Reaſon is, *Becauſe this is the very means preſcribed by God to do us good*: It is the very remedy that the Lord of Heaven hath appointed unto us to ſave us from danger, and keep us from falling; the Lord hath ſanctified this means to this very end and purpoſe: therefore when our Saviour Chriſt would diſſwade his people from carking and caring for the things of this life, *Luke* 21. 36. ſee what means he preſcribeth and layeth down to do it, *Be watchful* (ſaith he) *and pray*: the world is ready to get in, *therefore watch* (ſaith he) *and pray alwayes, that you may be accounted worthy to eſcape theſe things*: So that we ſee this the means preſcribed by God himſelf, to eſcape the falling into ſin. Gods appointment.

Fifthly, Again, We ſhould be ſo much the more careful in this watch, *becauſe no other can watch for us*: in outward things one man may watch, while another ſleepeth; as in ſailing, when all the reſt are aſleep, there is one watcheth; ſo in war when all the Souldiers lye in their tents aſleep, it may be ſome few are watching, that the reſt may take their reſt: but it is not ſo in regard of our ſouls, one man cannot watch while another man ſleeps, but every man muſt watch over his own heart: If we do not watch our own ſouls, we ſhall periſh; and if we do not periſh everlaſtingly, we ſhall have miſerable temptations, and evils, and many inconveniences we ſhall be expoſed unto. None can Watch for us.

But ſome may ſay, *Are not Miniſters to watch over us? How then is every man to watch over himſelf? Miniſters are watchmen*: Son of man, I have made thee a watchman over the houſe of Iſrael, *ſaith the Lord to the Prophet* Ezekiel, *and Heb.* 13. 17. *The Apoſtle ſpeaking of Miniſters, ſaith, They watch for your ſouls?* *Object.*

I Anſwer, The word in the Original is not *for your ſouls*, but *over your ſouls*; to watch for a man, is to watch for another that he may not watch; as when a man watcheth for his neighbor that his neighbour may not watch: but the Miniſters are not ſo to *watch for the people*, that the people may *not watch*; but the Miniſters are to *watch over the people*, that they *may watch*: as when a man watcheth Deer, or Hawkes, he watcheth them, that they may watch and not ſleep, that ſo he may tame them: as a man that watcheth with a man which is ſick of the Lethargy, which is ſuch a Diſeaſe, that if a man be let ſleep, he goeth away in his ſleep, therefore their friends *Anſw.*

ſtand about them, to watch over them, that they may not ſleep, knowing that if they do ſleep, their lives are hazarded; and if they ſee them but to ſlumber, they awaken them, leſt in their ſleep they die, and go away: So it is with the Miniſters of the Goſpel, we ought to watch over your ſouls, that you may not ſleep: for you are all ſick of the Lethargy of ſin, and if ye ſleep, you go away, if you be not careful for heaven, and heavenly things; if you follow vanity and ſecurity of heart, and do not take heed to avoid ſin, your ſouls will die, therefore the Miniſters are to watch over you, and keep you from ſleeping, and ſhew you the danger of it, and labour to awaken you, and keep your eyes waking.

Uſe. Condemning the general neglect of Watchfulneſſe.

The Firſt Uſe is, *To condemne the infinite ſecurity that is grown upon people*: that though it be ſo excellent a duty for a man to watch, yet where is the man almoſt, that is careful of it? They put this duty over to God, as if it did not belong to them, they will watch over outward things, for plowing, and ſowing, and reaping, and the like; but for the good of their ſouls, they never acquaint themſelves with this watching; their hearts are like the wilderneſſe, as the wilderneſſe is open for all wild-beaſts, ſo their hearts are open for all temptations, that is the reaſon they have ſuch dead hearts, and cold affections, that is the reaſon they look ſo little after ſalvation and eternal life, becauſe people never look after this duty of watchfulneſs; nay, they are ſo far from watching how to be ſaved, that they watch how the divel may take them; when a man ſins, he wiſheth the Divel would help him to more ſin; a covetous man is ſo far from watching over his ſin, that he would have more opportunities, and more occaſions of getting; the Devil cannot come faſt enough to fill his heart with theſe things: So if a man be given to pleaſure, he thinks he cannot have enough, but would have more ſtill. Thus people would have the Divel put more corn into the hopper: They are ſo far from watching for good, that they watch for evil, they deviſe evil upon their beds, as the Prophet *Micah* ſpeaks: They are poſſeſſed with the ſpirit of ſlumber, they have eyes and ſee not, they have eares and hear not, hearts and underſtand not; they do not know what watchfulneſſe is, if they do, they are the leſſe excuſable, becauſe they practice it not, they do not watch and wake unto Prayer, that they may not enter into temptation, but are carried away with the world and ſin.

Reproving the godly's too great neglect.

The Second Uſe is, *To them that are Godly in ſome meaſure*; that we cannot ſay they altogether do not watch, yet *how negligent are they in this duty?* Many Chriſtians are there among us that have ſome goodneſſe in them, yet how doth this duty lye unpractiſed? whence come all the vanities in our minds, and untowardneſſe in the Ordinances of God? Whence comes all unfruitfulneſſe in our meetings, and unſettledneſſe in our Conſciences? It is becauſe we do not watch: Whence comes it that we are no more ready to good duties? When we are called forth on the ſudden to pray or do any thing for the good of Gods Church and People, that we are ſo unfit to do it, and ſo backward; it is for want of watchfulneſs. Nay, what is the reaſon that we perform not the Worſhip of God in our Families better, but becauſe we do not watch: the very Regenerate themſelves, what a world of miſchief do they do to their own ſouls, for want of this duty of watchfulneſs? How do they ſwell in ſin, and are ſlack in goodneſſe, and ſlubber over Gods ſervice? How do they favour themſelves too too much, and ſuffer the diſhonour of God, by the wicked? and ſuffer their own hearts to diſhonour him too too much?

Directing how to watch.

Thirdly, *The next Uſe ſhall be to ſhew you the Rules that are to be obſerved in watching*, and the Rules are theſe: If you would watch over your ſelves.

First

First, *Count Watchfulneſſe your very life*, and think if you let watchfulneſſe go, you let your life go; for if once watchfulneſs go, hovv dead are you in Prayer, and hearing the Word of God? So that the ſecurity of the heart, vvill be the death of the heart; vvherefore if vve vvould go on in vvatching, let us labour to keep this Holy diſpoſition; count it your very lives, and think vvith your ſelves, I let Life go, if I let Watchfulneſſe go. We uſe to ſay of Sleep, that it is the brother of Death, and 1 *Theſ.* 5.6. vve may ſee the Phraſe uſed by the Apoſtle; vvhere vvaking is put for living, and ſleeping, for dying, that is the meaning of the vvords. So that as ſleep, natural ſleep, doth lively repreſent death; ſo it is vvith Spiritual ſleep, vvhich is the death of the ſoul. Therefore doſt thou find thy ſelf to be out of frame, and not vvatch over thy vvayes? then think vvith thy ſelf that thou art a dead man, and take up thy vvatch as faſt as thou canſt again. Account watchfulneſs our life.

Secondly, *Thou muſt let thy Watch ſtand Catholically, univerſally in all duties*, and all times; vvatch thereunto, and perſevere therein; vve muſt not only watch, but Perſevere. Be careful in the morning how vve may begin our vvatch; in the day, hovv vve may ſpend it; at night, hovv vve may end it. So vve muſt vvatch in all duties; vvhen vve go to Prayer, vve muſt vvatch in prayer; vvhen you go about your Callings, vvatch about them; vvhen vve are alone, vve ſhould be vvatchful; and vvhen vve are in Company, vve ſhould be vvatchful, for the Divel, and our ovvn ſouls, plot a great deal of miſchief againſt us, vve muſt vvatch in all places; in our houſes, and vvithout doors, and in the fields; vve are ſtill in danger vvhereſoever vve are. Watching in all things.

Thirdly, *We ſhould proportion our watch, according as the duty is we take in hand*, ſo our vvatching may bee; there is one kind of vvatching for one kind of duty, another for another. If vve be to go about our callings, then our vvatching muſt be againſt diſtruſtfulneſſe, and covetouſneſs, and diſtracting cares; that ſo vve may not be over head and ears in the vvorld. If our duty be prayer, vve muſt have an eye to the promiſes, and take hold on the Lord Jeſus Chriſt, and come in his mediation and his onely. So vvhatſoever duty it be, if it be hearing of the Word of God, there is a vvatchfulneſs to be proportionable to it. A man ſhould think, the vvord vvill do me no good, unleſſe the Lord meet vvith my luſts: I have an unmortified heart, and unleſſe the Lord vvork upon me, I ſhall never lie dovvn under him. Therefore vve ſhould be vvatchful, that vve may practice, and be able to apply vvhatſoever is ſpoken to us; vve are to keep a due vvatchfulneſs, for that vvhich is due to one thing is not due to another; that vvhich is ſufficient for one, is not for another. Proportioning it to what we are about.

Fourthly, *Take heed of all things that may hinder Watchfulneſſe.* Avoiding hinderances.

And firſt, *Take heed of vain Company.* If vve will be watchful, we muſt exerciſe our ſelves vvith thoſe that are godly. To be vvith ſecure Chriſtians, is the vvay to be ſecure; this vvill hinder a man: A man had better be alone, then be in bad Company, as the Prophet *David* ſaith, *Pſal.* 102.7. *I watch and am alone as a Sparrow on the houſe top*: he was alone, and yet he was *watching*. A man when he is alone may be watching, rather then when he is in ſuch Company: a man can never look to himſelf well, unleſſe he prize the Communion of Saints. Vain company.

Secondly, A man ſhould be ſober; Take heed of Spiritual Drunkenneſs: Take heed of the cares of this life, and that you be not immoderate in any lawful thing; we ſhould ſtand upon our guard, and keep our hearts with all manner of keeping; if our hearts grow drowzy and idle, and if we neglect Sobriety, then we are gone, therefore in Scripture theſe are Spiritual drunkenneſſe.

put together, *be ſober, and watch*, 1 Theſſ. 5.6. 1 Pet. 5.8. I do not mean Drunkenneſſe with Wine, for there is a Drunkenneſſe, and not with Wine, as the Prophet ſpeaks, a man may be drunk with the love of the Creature: if thou loveſt thy eaſe too well, or any thing in the world too well, thou art drunk with it, thy heart is giddy, thou art no more able to Pray, or do any thing that's good, then a drunken man is.

Setting God before our eyes.

Fifthly, If thou wilt Watch, *then ſet the Lord alwayes before thy eyes*: Set the watchman of Iſrael before thy face, God is called *a watcher*, Dan. 4.23. Now if thou wilt watch over thy ſelf, ſet God before thy face, as *David* did, *Pſal.* 16. 8. *I have ſet God before mine eyes*; ſo alwayes ſet the Lord before thine eyes.

Uſe.

Exhorting to watchfulneſſe.

Now I come to the laſt thing, which is an *Uſe of Exhortation*; *To exhort us to be careful of this Duty*, and there is great need of it.

Motives.

Becauſe otherwiſe it will be ill with us at laſt.

First, *We all deſire to do well. Now how can we do well at laſt, unleſs we Watch Well all our life time?* VVhat is the reaſon that many are without comfort, not like the Servants of God, full of horrour, and fear, and quaking? It is becauſe they do not *watch*, as it was with the Five wiſe Virgins, they were ſomething wiſe, not like the fooliſh, but they ſlumbred too; Now when the bridegroom came, there was a cry; they made an outcry, and a skrieking, and an howling, they were undone, the bridegroom was come: one would have thought, they ſhould have rejoyced that the bridegroom was come. What godly Chriſtians, and Religious People, when the bridegroom comes to fall a howling and a crying? This was becauſe they ſlumbred, whereas if a man be watchful over his life, and careful to keep an humble heart, and to honour God, and ſtudy how to die comfortably at laſt, he may rejoyce at the coming of the bridegroom; but becauſe they were in a ſlumber, there was a cry, therefore as the Apoſtle *Peter* ſaith, 1 *Pet.* 4.7. *The end of all things is at hand, therefore be ſober, and watch unto prayer*; the Apoſtle brings this as an Argument: ſo I may ſay, *the end of all things is at hand, therefore be ſober, and watch*; as a Traveller, when the day is almoſt ſpent, and he hath a great way to go, he puts ſpurs to his Horſe, and rides the faſter; ſo the end of all things is at hand, therefore we had need to be the more diligent and watchful, that we may have all things ready; the end comes upon us: We have had the Goſpel a long time, and God knows how ſoon we ſhall have an end thereof; therefore how ought we to be careful? as a man that is to write a Letter, may be at firſt he is ſomething careleſſe, and writes his lines ſomething broad, but when he comes near to the end, and hath a great deal to write, he writes his lines cloſe, and crowds them together: So now when we are coming towards an end, we cannot look that God ſhould alvvayes ſtrive with us, we ſhould now therefore labour to write cloſe, and to make our Duties thick, and to be enquiring after Grace, whereſoever we come, we think the time is long, but we may juſtly fear it is ſhorter then we imagine; as when an hour-glaſs is almoſt out, a man that ſits below, will think there is a great deal to run, but the ſand is hollow, and is run out before a man is aware; ſo the Lord ſo carries himſelf towards people, that they may think there is a great deal of Patience more, and a great deal of Mercy more to be extended towards them, but when all comes to all, they ſhall find it lyes hollow, and will be out before they are aware.

Becauſe our ſouls are ſickly.

Secondly, *Conſider how ſickly and diſeaſed our Souls are*; how apt they are to fall into ſin: Sickly men are moſt careful; Now our Souls are ſick of ſin, ſick of Pride, ſick of Covetouſneſſe, and Earthly-mindedneſſe, eaſily carried away with the ſins of the times; they are ſick of proneneſſe

to

to do evil, and indiſpoſedneſſe to that which is good, therefore we had need to watch over our ſouls, we had need be our own Porters. *Matth.* 13.34. our Saviour Chriſt doth compare every Chriſtian to a Porter; *The Lord of the houſe takes a great journey, and commands the Porter to watch*: We ſhould all be Porters, and keep the gates of our Souls, for we are alwayes in danger.

Thirdly, *Conſider that God hath awakened many of us already*, and therefore it is a miſerable thing for us to ſleep again: wicked and ungodly men that were never converted, and healed, and awakened, and wrought upon, they go to Hell and damnation in a ſleepy ſecurity; but when a man hath been once awakened, and hath ſhaken off ſleep, and God hath made him look about him, to ſee how he might be ſaved; if this man fall aſleep again, it is a moſt miſerable thing; the latter end of that man will be worſe then his beginning. We are already awakened.

Fourthly, *Conſider the badneſſe of the Times, and Places, and Families we live in*; they are all ſecure, and therefore we had need be ſo much the more vvatchful; and you knovv it is a very hard thing, for a man not to do as others do; therefore the Apoſtle, 1 *Theſſ.* 5.6. vvould not have them ſleep as others do, as vvho ſhould ſay, Others do ſo; and therefore you have ſo much the more need to look to your ſelves, that you may not do as others do. Badneſs of the times, and careleſſneſs of the moſt.

THE

THE NEVV BIRTH.

Joh. 3. 6.

That vvhich is born of the Fleſh is Fleſh, but that vvhich is born of the Spirit, is Spirit.

MY Purpoſe is to ſpeak of the ſeveral VVorks of Gods holy Spirit in the hearts and minds of his choſen; they are Gods peculiar people, and therefore he vvill vvork greater Mercies for them, then for any elſe: Novv the Firſt grand diſtinguiſhing vvork of the Holy Ghoſt in the Elect is Regeneration; he is the Author of Spiritual life in them, they are born of him, though by nature they are born of the fleſh, and ſo are fleſh; and in that eſtate can never enter into the kingdom of God: yet vvhen the Spirit of God comes to regenerate them, they come to be Spirit, they come to have a nevv life, and the Spirit of God gives it them: it is true that Chriſt is the Author of this life, he procured it by his death, he quickens whom he will, as he told his Diſciples, *Joh.* 14. 19. *Becauſe I live, ye ſhall live alſo*: Life is derived by Chriſt to all the Members of Chriſt; for as all in *Adam* died, *Adam* is the general root of all, in his loins, and by him they come to be dead in ſin; ſo Chriſt is the Second *Adam*, and all that are in his loins, all that are in him, he is a quickning Spirit to them, 1 *Cor.* 15. 45. *The firſt man Adam was made a living Soul, the ſecond Adam was made a quickning Spirit*: Chriſt is the ſecond *Adam*, and is a quickning Spirit to all that are in him;

God

God the Father hath appointed him to be *the Prince of Life*, as *Peter* tells his Hearers, *Act.* 3. 15. The Lord Jeſus Chriſt, he is the Prince of life to all the people of God: and therefore Saint *John* ſaith, *He that hath the Son, hath life; and he that hath not the Son, hath not life*, 1 Joh. 5. 12. He is the Father of this new Birth, and he is the daily and continual Father of it: He is not a Father for one, or two, or divers years, but *Iſa.* 9. 6. he is called, *An everlaſting Father*, to regenerate a people to God; and he doth it by his *Reſurrection*, 1 Pet. 1. 3. This muſt needs be granted, That Chriſt muſt be the Author of this new Life.

Now you will ſay, *Then why is it attributed to the Spirit? The Text gives it to the Spirit of God, the Holy Ghoſt; now if Chriſt be the Author of this new Birth, and the giver of this new Life, and God the Father hath appointed him to be ſo, Why is it then here ſaid, That the Spirit doth it?* Regeneration attributed to the ſpirit,

I Anſwer: It is given to the Spirit for Three Reaſons:

First, *Becauſe Chriſt doth it by the Spirit*: Whatſoever Chriſt doth without, he doth it by the Spirit: when he caſt out Divels here upon Earth, he did it by his Spirit; all the outward VVorks that he wrought, he wrought them by his Spirit; and therefore the Spirit is called, *the Finger of God*, Luk. 11. 20. Now if Chriſt do this VVork by his Spirit, if he do Regenerate all his people by his own Spirit, there is Reaſon why they ſhould be ſaid to be *born of the Spirit.* Becauſe Chriſt doth it by the ſpirit.

Secondly, Another Reaſon is, *Becauſe though this life be all from Chriſt, it is he that begets it*; (it is he that is the ſoul of every Believer, as I may ſo ſpeak) yet *it is the Spirit that is the Bond of Union*; it is the Spirit that joyns Chriſt and them together, it is the Spirit that tyeth the knot, it is the Spirit that unites and puts them together into one; though Chriſt be life, and eternal life, yet notwithſtanding they are all Aliens from Chriſt, they are all out of Chriſt, that the Spirit doth not joyn together with Chriſt: they that have not the Spirit of Chriſt, they are none of his; they are all out of Chriſt, they are like dead branches out of the Vine; *it is the Spirit that is the bond of Union* between Chriſt, and thoſe that are Chriſts. Spirit is the bond of union between us and Chriſt.

Thirdly, Another Reaſon is, *Becauſe the Spirit quickens the Word, whereby this is done*: The people of God, the thing that they are born of again, it is the immortal ſeed of the VVord, 1 *Pet.* 1. 23. *You are born again, not of corruptible ſeed, but of incorruptible*; Now this ſeed is ſowen in all mens hearts, ſcattered among all the Congregation, but yet it doth not Regenerate all the Congregation: The Reaſon is, where the Spirit comes, that makes it fruitful, and that makes it to quicken the heart; and thus you ſee the meaning of the words, *That which is born of the Spirit, is Spirit.* Becauſe the ſpirit quickens the word whereby we are born again.

Now here are Two Points:

First, *That the Spirit of God, or the Holy Ghoſt, Regenerates all the people of God*; whoſoever is born again, is born of the Spirit.

The Second Point is this, *That all that are Regenerate, all that are born of the Spirit, they are Spirit*; that is, they are ſpiritual, they are like the Spirit.

The First is, *That it is the Spirit of God, the Holy Ghoſt, that doth Regenerate all the people of God*; this is that which makes them to be new Creatures, to be new men, to be altogether different from that they were before; this is that which doth diſtinguiſh them from themſelves, even as much as white from black; this is that which doth alienate them from the courſes of the world; this is that which doth make them to be ſingular and That the ſpirit of God doth regenerate all the Saints.

and odde fellows, as if they were of another world; this makes them lead a different kind of life, and follow a different kind of way from all their neighbors, becauſe the Spirit of God works in them; as *Iſhmael* and *Iſaac*, though *Iſhmael* was born after the fleſh, yet *Iſaac* was born after the Spirit, as the Apoſtle alludes, *Gal.* 4. 23. that is, one took one kind of courſe, the other another; one was born one way, the other another way; the Spirit begat one, the Fleſh the other; and this made *Iſhmael* to perſecute *Iſaac*, becauſe *Iſaac* could not abide his courſes; they were of different Natures and Diſpoſitions, one was born after the Spirit, the other after the Fleſh.

Now here be *Six Things* I would ſhew unto you:

Firſt, *What Regeneration is.*

Secondly, *Why it is ſo called.*

Thirdly, *Wherein it conſiſts.*

Fourthly, *The Reaſons why the Spirit of God only Works this Work.*

Fifthly, *How he works it.*

And Laſtly, *The Uſes.*

What Regeneration is.

Firſt, What Regeneration is: And it is thus much, namely, *The renewing of the whole man, and by degrees completed after the Image of God in Jeſus Chriſt*: This is Regeneration; and there be Five Things to be opened in it:

A Renewing.

Firſt, *That it is the renewing of a man*; It is not every change, there may be abundance of changes and alterations, and yet a man for the main may be the ſame man he is; a man may be changed from a Drunkard to be ſober; from an Adulterer to be chaſte; yet ſtill he was the ſame man he was before, though there be changes wrought in him: but Regeneration is the renewing of a man, the making of a man another man, as the Apoſtle ſpeaks; 2 *Cor.* 5. 17. *Old things are paſſed away, and all things are become new*: The Lord doth take away the old frame, and the old affections, and the old inclinations, the old acquaintance, the old courſe and converſation; all theſe things paſſe away, and the Lord puts in new things in the room thereof, till all things become new; thus it is in this work, as the Apoſtle ſpeaks, *Tit.* 3. 5. *According to his mercy he ſaved us by the waſhing of Regeneration, and renewing of the Holy Ghoſt*; the Lord removeth the old rubbiſh, and puts a new fabrick in the room; as a Goldſmith, he takes a veſſel of diſhonour and melts it, and makes it a veſſel of honour; God doth undo the old workmanſhip, and makes a new: as *David* ſaith, *Create in me, O Lord, a clean heart, &c.* Pſal. 51. 10. *David* thought he had loſt all, therefore he prayeth to God that he may be new caſt, that he may be taken all to pieces, as a VVatch-maker takes a VVatch that is out of order, he takes it all to pieces, and ſets it together anew again; ſo he prayes God to deal with him, he had loſt all in ſenſe and feeling, and would have God make him a new workmanſhip, it is called the renewing of a man. *Ezek.* 11. 19. there is an excellent place, *I will give them a new heart, &c.* The Lord puts out, and he puts in, even juſt as a Suiſter doth when ſhe works cut-works, ſhe puts out the cloths own threds, and puts in needle-work; ſo the Lord puts out the old heart, and puts in a new heart; he takes out that which was ſtark naught, and puts in that which is good and agreeable to his mind: the old heart is corrupt, and the old man is ſtark naught, there is nothing good in it; theſe the Lord takes out, and puts in all new: A man is altogether naught and reprobate before; what poor creatures are all people that are not Regenerate? they are all proud, and vain, and fooliſh, and wordly, and earthly, and harden their hearts, and are careleſſe of Gods wayes, they have

have no fear of God before their eyes, they are altogether rotten, how ill-favouredly do they pray? How worldly do they go on in their callings? How unfruitfully do they come to Church? They are all rotten and refractory, they do nothing that right is; now when the Spirit of God doth make them up, he puts out all old things, and makes them new. This is the First thing, *Regeneration, is the renewing of a man.*

Secondly, *As it is the renewing of a man, so it is the renewing of the whole man*: It is not only in some things, for *Saul* was another man in some sense; but Regeneration is *the renewing of the whole man*, as the Apostle saith, *The God of peace sanctifie you throughout, in body, soul, and Spirit*, 1 *Thess.* 5. 23. it is a work upon the whole man; our Saviour Christ compares it to leaven, which a woman took and leavened the whole Lump: It is like unto Original sin, as Original sin infects the whole man; so Regeneration doth repair and renew the whole man; it is as general and universal, as original sin: the fruit of the Spirit is in all goodnesse, *Ephes.* 5. 9. *It is in all goodnesse*; in the goodnesse of a mans mind, and in the goodnesse of a mans affections, in the goodnesse of the inclination and disposition, in the goodnesse of the whole man; *the fruit of the Spirit is in all goodness*; indeed it begins in the goodnesse of the mind, as the Apostle speaks, *Ephes.* 4. 23. *Be renewed in the Spirit of your minds*: Where he calls upon them for this new work; *Put off the old man* (saith he) *and be renewed in the Spirit of your minds*; that is the First thing, when a man hath a new mind given unto him, a new knowledge put into his understanding, a man is renewed in knowledge, *Col.* 3. 10. This is the first thing, when God reneweth a mans knowledge and apprehension of things, when a man begins to know the plagues of his own heart, and the evils of all his own wayes, now a man begins to see through these things, and now he begins to see the wayes of God, and to dive deep beneath the irksomnesse of them, to know the amiableness of them, the sweetnesse of them: the delights of them are hidden from a man, so long as he is unregenerate; but when God doth begin to regenerate a man, now he begins to discover them to him, that a man seeth what they are: he could say before that the wayes of God were good, but he could never taste and find them so; but when a man is renewed, now he seeth the lustre and amiableness of them: so also, he seeth the uglinesse of sin, this was covered before, sin deceived the heart, and carried him after it; but now sin begins to be laid stark naked, and a man seeth the deformity of it, here begins Regeneration in the mind; for the understanding is the key of the Soul, the key of all the Faculties of the Soul, it is like a sluce or flood-gate, pull up that, and the water goes out and runs all abroad; so when the Lord doth pluck up this sluce, and lift up a mans heart, and mind, and understanding: now the waters of life flow into the soul: this is against them now, that have plenty of knowledge, and yet notwithstanding go no further; that have new minds, and old wills and affections, there is a new brain but an old heart; this is not regeneration: regeneration (it is true) begins in the understanding, but it runs along in all the soul, it descends into heart and mind, and all the whole man, and therefore it is called a new creature; whosoever is in Christ is a new creature; *Behold, I make all things new*, (saith Christ) *Rev.* 21. 5. As *Regeneration is the renewing of a man, so it is the renewing of the whole man.*

A Renewing of the whole man.

Thirdly, *It is done by degrees*: Though Regeneration be in all parts, yet it is not in all degrees at once; the spirit of God doth renew more and more, and beget a man more and more; there is of the old birth a great while, but he doth eat it out more and more, as the Apostle speaks,

By degrees perfected.

2 *Cor.* 3. 18. *And we all with open face, &c.* Mark here, he calls this change glory, becauſe it is a glorious creature; as long as a man is not renewed, he is a baſe creature; but when he is renewed, he is a glorious creature: Now ſaith he, when the Lord doth this, he doth it from glory to glory, from one degree to another; as this is done by the ſpirit of God, ſo he doth it more; he proceeds from little beginnings to greater perfections; it was not ſo with *Adam*, God made him in his full ſtature at the firſt, he was a man at the firſt daſh; but this new creature, is as a Babe conceived in the VVomb, it begins there, and ſo grows up; *As new born babes deſire the ſincere milk of the Word*, 1 Pet. 2. 2. He is a babe firſt, aud ſo growes, though it be not a ſtarveling but grovvs, yet it is but a vveak one at firſt, and muſt grovv and come to its ſtrength more and more: it is like a good husband that begins vvith a little, and ariſeth up to a great eſtate in the end; ſo Regeneration makes a man a good husband, puts a little ſtock into his hands, and makes him riſe to a great matter.

According to Gods Image.

Fourthly, *This is according to the Image of God*: It is not all kind of Renewing: A man may have a new work that he had not before; but the work of regeneration, as it is a renewing, ſo it is a *renewing after the image of God*; man had quite and clean loſt the Image of God, which conſiſted in Righteouſneſs and Holineſs; Now when Gods Spirit comes to regenerate a man, that reneweth him according to this Image: As the Apoſtle ſpeaks, *Epheſ.* 4. 24. *That ye put on the new man which is created after his image*: and how is that? In *Righteouſneſs and Holineſs*. As it is in Nature, though a man be never ſo godly when he begets a man, he begets him after his image, as he is by nature polluted and unclean: *Gen.* 5. 3. So *Adam* begat *Seth* in his own image: ſo when the Spirit begets a man again, he begets him after his own image, he makes him *merciful as his heavenly Father is merciful*, Luke 6. 36. and *perfect as he is perfect*, Matth. 5. ult. There are none regenerate and born again, but thoſe that are like God, the Lord ſtamps upon them his own ſimilitude, and makes them like to himſelf.

In Jeſus Chriſt

Fifthly, *This is the Image of God in Jeſus Chriſt*; who is the expreſs image of his Father; he is the pattern after which this frame is made: nay, God did order it ſhould be ſo from eternity, *Rom.* 8. 29. *Whom he did fore-know, he did predeſtinate, that they ſhould be conformed to the image of his Son*: 'Tis true, this ſimilitude is not preſently made out, it is but by halves as it were; it is but a poor firſt draught, and never perfect in this life, but it ſhall be made perfect, 1 *Joh.* 3. 2, 3. *We know when he appears, we ſhall be like him, and ſhall ſee him as he is; then we ſhall be perfectly like him, and ſee him as he is, and know him as he is*; as *Paul* ſaith, *Col.* 3. 2, 3. *You are dead, and your life is hid in Chriſt, &c.* Here the work is hardly come to its glory, there is a great deal of baſeneſſe and old rubbiſh ſtill, but it ſhall be glorious before God hath done, it ſhall come to be perfect then, in the meantime, it is but by degrees; but the work of regeneration puts a man to go to Chriſt, and believe in Chriſt; *You that follow me in Regeneration, &c.* ſaith our Saviour, *Matth.* 19. 28. When a man is regenerate, regeneration puts a frame into a mans heart to be like unto Chriſt, and to follow his ſteps, and his example, that as he hath done, ſo he may do more and more: this is the work of regeneration, *That the Spirit of God works in Gods people, conforming them to the Image of Chriſt*: Yea, Regeneration doth more than repair a man, more than reduce a man to that eſtate wherein he was in *Adam*'s loins before the Fall; it is the ingrafting of a man into Chriſt, and the eſtating a man into the Merits and Priviledges of the Lord

Lord Jeſus Chriſt, it is a greater matter, then the bare reſtoring of a man to that which he loſt, it is the reſtoring of a man to a better eſtate; this differences it from Sanctification. Thus we ſee what Regeneration is.

Now the *Second Thing* is, *Why it is ſo called?* Why this ſame bleſſed work of the renewing of the whole man after the Image of God in Chriſt Jeſus is called Regeneration. There be Two Reaſons of it. Why called Regeneration.

Firſt, *To ſhew us how marvellouſly we are corrupt by Nature*: Until the Spirit of God take us in hand, a man is quite rotten, there is no ſoundneſſe left, there is nothing in him will ſerve, it is not a little melting will ſerve the turn, it is not a little plaiſtering, or patching, or piecing will do the deed: though there be a thouſand changes in a man, yet if a man be not another man, if he be not a new creature, it is to no effect, it will never bring a man into the kingdom of God; what ſaith Chriſt, *Joh.* 3. 3. *Verily, verily, I ſay unto thee, Except a man be born again, he cannot enter into the kingdom of God*: As who ſhould ſay, Verily, verily, I ſay unto thee, a man is all to ſhatters, all to pieces, all rotten, and unleſſe he be born again, and made a new creature, it is impoſſible he ſhould enter into the kingdom of God; though a man be never ſo much altered, he is not in the eſtate of Grace till he be a new man, till the Lord hath given him a new frame, and a new inclination: except a man be born again, he cannot ſee the kingdom of God, he cannot ſee the kingdom of Grace: that is the firſt dowry of the kingdom of Grace, to give a man a new Being that he never had before: a natural man is juſt like an old rotten houſe, that hath not one piece that will ſerve the turn; but a man that will make it an habitable houſe, muſt take it all down to the ground, and build it up from the ground: ſo it is here, there is not one piece will ſerve the turn; though ye ſee admirable things in men, though they ſeem excellent in the eyes of men, yet they will not ſerve the turn, they are rotten and ſtark naught; there is *an abſence of all Good*, Rom. 7. 18. Nay beſides, there is an univerſal indiſpoſition in a man, like to a thing that is all rotten and marred, and can never be made up again, except it be made ſpick and ſpan new; and ſo it is with a man, he is altogether corrupt, as the Prophet ſpeaks, *Iſa.* 1. *from the ſole of the foot, to the crown of the head, nothing but bruiſes and putrified ſoars*; take a man that is never ſo civil, and of fair carriage, ſo long as he is not a new creature, this is nothing for the entring into the kingdom of God, and being amiable in his ſight: Nay, *Gen.* 6. 5. the Text ſaith, *The thoughts of the heart of man are only evil continually*; there is nothing found in a man, though he daily think of Grace, and think of God, his thoughts cannot be ſaid to be good, for the mind whereby he thinks of theſe things is rotten, and unſavory; though he ſpeaks of never ſo good things, the ſame things the Saints of God ſpeak of; though he doth the ſame actions the people of God do; though he hears the ſame VVord, and receives the ſame Sacraments, he cannot do them aright, they are abomination in Gods ſight, therefore when God regenerates a man, he muſt make him another man then he was before. This ſpeaks natures corruption. To ſhew the great Corruption of Nature.

Secondly, *Becauſe the things of Regeneration are admirably ſet out by way of this ſimilitude*: Natural Generation is generally, ſweetly anſwered in this VVork of Regeneration. The work well expreſſed by the Name

Firſt, *As a man cannot come into the World without Parents*, but he muſt have a Father to beget him, ſo it is in this new Birth: as in the other there was an earthly Father, ſo here is an heavenly Father, as the Author to the *Hebrews* ſpeaks, *Heb.* 12. 9. *How much rather ſhall we be ſubjected to the Father of Spirits?* There are two Fathers, an earthly Father, the Father of the natural and corrupt man, and God the Father of our Father, both in Natural and Spiritual Generation.

Spirits, that is, the Father of our ſpiritual Nature, as many excellent Divines do expound it: though it may be expounded *the Father of our Souls*; yet this is more likely, becauſe here is an oppoſition between the Father of the Fleſh, and the Father of the Spirits: God himſelf is the Father of this new work.

A Mother in both. Secondly, *Here is a Mother too*; That *Jeruſalem* which is from above, is the Mother of them all; they are all *Zions* Children, here is the Womb that theſe new creatures lye in, Chriſts Spouſe; the Lambs wife is their Mother; though the world hate them and her too, yet they love her; nay, though the woman be thrown out into the wilderneſs, yet their hearts run after her; the Regenerate only are the true born, this is their Mother.

Firſt, Conception, and then Birth. Thirdly, As it is in the Natural Birth, *There is a ſhaping in the Womb, before there is a coming into life*: ſo it is here, as the Apoſtle ſaith, there is a conceiving of a man in the womb, before he is, *Gal.* 4. 19. *My little Children, of whom I travel in Birth, till Chriſt be formed in you*; There is the Conception; 'tis true, wicked men have many Conceptions, but they do not bring forth, Chriſt is not formed in them; they may have many ſtirrings that way, but they periſh in the Birth; but *Zion travels and brings forth Children*, Iſa. 66. 8.

Pain accompanies both Births. Fourthly, *Again*, As it is in the Natural Birth. *None is brought forth, without the pains of travel*; So there be pains in this new Birth, legal terrours which the Reprobate are killed with and die under, but the godly come forth from under them ſafe and bettered.

Both come to a Being they had not. Fifthly, *Again*, As it is in the firſt Birth, the Child that is born and comes into the world, he comes from no Being to a Being, from no Exiſtency to an Exiſtency; ſo it is here in this new Birth, thoſe which were no people, are now made the people of God; thoſe that had no being in Chriſt, now have a being in him; they are come into a new world, into a new heaven and a new earth; others live in this world, but they live in a new world.

New Kindred follows both. Sixthly, *Again*, As it is in the firſt Birth, *A man comes to have Children*, to have Brothers and Siſters; *ſo in this Birth, a man comes to have new Kindred*, all the Godly in the world are of his Conſanguinity; though they be counted the *Puritans* of the Pariſh, yet they are of his bloud, and Chriſt himſelf is their Brother, and *Abraham* is their Father (under God) and *Sarah* is their Mother; there is a new Kindred. Indeed here is the difference, that the Children of the firſt Birth they are viſible, and their lives and courſes are viſible, and their alliance and kindred is viſible, and all that they are and do is viſible; but the Children of the ſecond Birth are not viſible: indeed their perſons are viſible as well as others, but their life is an inviſible thing, their excellency, their glory, this new creature in them, this is inviſible, it is like that River in Spain, which runs fourteen miles under ground; whence they have a Proverb, That the Bridge over the River is fourteen miles long: So there is a River in *Surry* that is juſt the like, it runs under the ground inviſible, they cannot ſee it; ſo theſe new creatures they cannot be ſeen, their lives run under ground, their lives are hidden with God, indeed their perſons, and outward actions and courſes may be ſeen; nay, wicked men may do thoſe very outward actions which they do; they may Pray together with them, and come to Church together with them, but this new workmanſhip they cannot ſee, that runs along under ground, the world ſeeth it not, neither can they know it, becauſe they know not Chriſt the Author of it: Thus we ſee the ſecond thing, namely, *Why it is ſo called.*

Now

Now the *Third Thing* is, *Wherein this bleſſed Work doth conſiſt*: and it conſiſts in Two Things, *Joh.* 1. 12. The Evangeliſt ſaith, *To as many as received him, he gave power to become the Sons of God.* Here be Two Things, and both theſe Regeneration conſiſts of: Wherein Regeneration conſiſteth.

Firſt, A Paſſive receiving of Chriſt, *Whoſoever receives him.*

Secondly, An Active Title to God, as to a Father, *They have power to become the Sons of God.*

Firſt, *A Paſſive receiving of Chriſt*; To as many as *received him*: for he came to his own and they received him not; his own, even his own Elect, would not receive him, till he made them receive him; but *as many as received him*, as many as were made paſſively to receive him, did receive him alſo actively: ſo that this word implyes the Paſſive receiving of Chriſt; for there is none can receive any thing, except it be given him from above, *Joh.* 3. 27. That is, except there be firſt a paſſive reception of it: It is a ſtrange phraſe, *No man can receive Chriſt, till Chriſt is firſt received of him*; he can never take Chriſt till Chriſt come into him, till Chriſt ingraft himſelf into him, and him into Chriſt; this is an act of God, it is a paſſive receiving of Chriſt: the reaſon is, becauſe all the Graces, and all the Activity of Gods people flowes from this, their Faith, and all; for Faith is an act, which receives from the paſſive receiving of Chriſt, as *Paul* ſpeaks to the *Coloſſians*, *As you have received Chriſt, ſo walk in him*; Faith receives Chriſt, that is an active receiving of Chriſt, but there was a paſſive receiving of Chriſt firſt; for a man is in Chriſt firſt in a paſſive manner, before he is in him in an active manner, Chriſt hath taken him already, before he can take Chriſt actually: This is the firſt Thing wherein this work of Regeneration conſiſts, *The Paſſive receiving of Chriſt.* Paſſive receiving Chriſt.

Secondly, *It conſiſts in having an active power and title to become a Son of God*; together with Jeſus Chriſt; Theſe are the Two Things wherein Regeneration conſiſts. I know many Divines branch it otherwiſe, and make Regeneration to conſiſt otherwiſe: An active power to become a child of God.

Firſt, Of Mortification.

Secondly, Of Vivification.

Firſt, Of Mortification: Whereby the Spirit kills the Luſts of the Fleſh more, as *Rom.* 8. 13. *If ye live after the Fleſh ye ſhall die, but if ye through the Spirit mortifie the deeds of the Fleſh, ye ſhall live*: Mark; here is Mortification, and it is done by the Spirit; if you through the ſpirit mortifie the deeds of the body.

Secondly, There is Vivification; that is, when a man doth not only die unto ſin, but riſe up again to a new life, *Rom.* 6. 11 *Likewiſe reckon ye your ſelves to be dead unto ſin, but alive unto God, through Jeſus Chriſt our Lord.* This is the other work of Vivification, when a man is made alive unto God, and is made able by the ſpirit of God to be alive unto God, and to wind himſelf out of death into life, by the ſpirit of the holy One. Theſe be the Two Parts whereof many Divines make Regeneration to conſiſt of; but though they beat at the ſame thing, yet I rather make them the Effects and Conſequents of Regeneration, as flowing from Regeneration; this paſſive work goeth before, a man never goeth on in mortifying the works of the Fleſh, and never raiſeth himſelf up to this heavenly life till he be Regenerated; ſo that regeneration is the firſt ingrafting of a man into Chriſt, whereby he is alive, that he may do all theſe things; it is a power put into him whereby he may believe and repent, ſo that Believing, and Repentance, and Mortification, and Vivification are acts of the new creature; a man muſt therefore be a new creature firſt, now this is by Regeneration, ſo that Regeneration conſiſts only of theſe Two Things:

Firſt,

First, *Of a paſſive receiving of Chriſt the Son of God.* Secondly, *In having a title to be the Son of God*; and Regeneration doth not only bring *a relative change*, but *a real change* to a man: If you would know the meaning of the phraſe, A *relative change* is this, when there is a change in a man, from that he was before; but the change doth not lye in a man, as the change of Juſtification: before he was not Juſtified, now he is Juſtified, the man is changed, but he is not changed in himſelf, but it ſtands only in Gods imputation; he is not juſt in himſelf, but by imputation juſt. Now the *real change* is, When God doth purifie and make up the defects in a man more and more, that is a *real change*; ſo that I ſay, Regeneration is not only a *relative change*, whereby God accounts a man as a child; but it breeds a *real change* in a man, it gives a man a ſpiritual Being; for the Spirit of God when it comes to work this work, is a fruitful principle of all good in that man more and more: Therefore the Apoſtle ſaith, *The fruits of the Spirit, are joy, peace, long-ſuffering, &c.* Gal. 5. 22. 'Tis true, the Spirit doth not bring forth theſe Graces till after a man is regenerate, but by working that Regeneration, which makes the ſoul to bring forth theſe fruits, and making the heart an honeſt heart, and ſo a good ground to bring forth theſe ſeeds; the Spirit is a fruitful principle of all good in that man. Thus you ſee the Third Thing, *viz. Wherein Regeneration conſiſts.*

Reaſons why the Spirit worketh Regeneration.

Now the *Fourth Thing* is the Reaſons of this Point, *Why the Spirit of God doth work this work of Regeneration.*

It is the good pleaſure of God

The *Firſt Reaſon* is, *Becauſe it is meerly according to the Will of God:* Man hath no power at all, man hath no activity, it is meerly at the pleaſure of God, whether he will do it or no; *Jam.* 1.18. *Of his own Will begat he us*; he only had an hand in it, he only did it, and it was meerly at his good Will and Pleaſure, he might have choſen whether he would have done it or no; it is no fruit of our liberty, it is no brood of our breeding, it is meerly the free act of God in a man, *Joh.* 6. 44. *No man cometh to me except the Father draweth him*; There Chriſt ſheweth it, this bringing of a man to be in Chriſt, it cannot be from any man, *except the Father draw him*; except he ſend forth his heavenly Spirit, he can never come to Chriſt; all our ſufficiency is from God, we cannot ſo much as think a good thought, we cannot renew our thoughts, we cannot renew our inclinations, or our wills, or our affections; we can do nothing of our ſelves, it is only his work; therefore ſeeing it is ſuch a ſpecial work, it muſt be only the Spirit of God that muſt work it; it is a glorious work, a ſupernatural work; this new Birth, is ſuch a Birth as comes from above, *Pſal.* 110 3. *Thy people ſhall be willing in the day of thy power, &c.* ſaith the text, that is, all that are born of God, they are brought forth in the day of Gods power, in the day wherein God is pleaſed to put forth his power in them; therefore they are called the *ſeed of Chriſt*, Iſa. 53. 10. They are *his ſeed*, but unleſs he begets them by his Spirit, they can never be ſo; Therefore if we conſider the greatneſs of the work, it ſheweth plainly, it muſt needs be the effect of the Will of God, and his good Pleaſure towards man, and therefore muſt be wrought by the Spirit.

No other agent can do it.

Secondly, Another *Reaſon* is, *Becauſe it is not a work of this world*: It is a work of another world, it is none of the creatures of this life, it is beyond the ſphere of the activity of any natural agent, they cannot reach it, *Joh.* 1. 13. *Which were born not of the will of the fleſh, nor of blood, &c.* It is not of mans Will, he cannot ſo much as Will it, or Deſire it effectually, he cannot wiſh it truly, nay, his heart had rather have the world; nay, ſaith he, It is not of the Will of the Fleſh, that is, a man may go and beget

beget another Child in the world, becauſe it is of the Will of the Fleſh, it is in the power of the Will of the Fleſh, Gods power going along with him, but this is not ſo, whatſoever a man be, though he hath never ſo many excellent parts, it is not in the Will of the Fleſh to do it: Then again, it is not of Bloud, it is no terrene or earthly thing, this new creature is otherwiſe made, than any new creature in the world beſides, therefore he concludes, it is only born of God, it is God only that is the great Author of this great work, it deſcends down meerly from above.

Thirdly, *Becauſe* it is ſo far from being wrought by any power in man, or any counſel in man, or any endeavours in man, it is ſo far from that, as *that a man is totally againſt it*; A man is an enemy unto it, a man hath reluctancy and repugnancy againſt it, he would not be regenerate; when a man doth think he deſires heaven, and to be regenerated of God, he doth apprehend Regeneration in a wrong way, and heaven in a wrong way, ſo as he apprehends it, he doth Will it; he thinks of heaven as of a fine place, and a place full of pleaſure, and therefore deſires it; but that he ſhould alwayes be with God, that he ſhould alwayes be praying and thinking of God, and minding of God, and have his heart weaned from all other things, and ſet it on God, this is heaven, but he hates theſe things, and ſo hates heaven, ſo he Wills that which he apprehends to be Regeneration; but Regeneration, is when a man hath a new heart, and when he is a new man: he was wordly before, but he is now brought to be ſpiritual, he was proud before, but he is now come to be humble, but the heart cannot abide this, therefore let the Lord fling in abundance of throws into a natural mans heart, to begin ſome preparatory work this way, to make a man begin to look out towards heaven, he flings all away, he is weary of them quickly; as a man at a Sermon, perhaps may have throws concerning the new Birth, but the corruption of his heart will throw all way, he cannot endure them, they are contrary to the corruption of a mans nature; nay, when God comes to work upon his own people, what a deal of pleading is there with the world, the fleſh, and the Divel, that they may not be caſt out: Therefore when *Peter* ſaw that through the grace and power of God, this work was wrought in thoſe he wrote unto, 1 *Pet.* 1. 3. Mark how he ſpeaks, *Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy, hath begotten us again to a lively hope, by the reſurrection of Jeſus Chriſt from the dead*: He lifts up his hands to heaven, and bleſſeth God that ever this work was wrought; he ſaw ſo much adoe, and ſuch a ſtir, and ſuch a deal of oppoſition; this is a plain ſign that it is not of man, it is *not of him that willeth, nor of him that runneth, but of God which ſheweth mercy*, Rom. 9. 16. Neither can man Will, neither can he run, neither go, nor ſtir towards it; nay, though God make him go, how apt is he to laggar in the way, and draw back again? So you ſee the Fourth Thing, *Why it muſt needs be the Spirits Work.*

Man is totally againſt it of himſelf.

The *Fifth Thing* is, *How the Spirit of God works this Work.* It is after an unſpeakable manner: Who can declare the noble acts of the Lord? The works of God in Nature are marvellous. *David* himſelf, when he looked upon his natural Birth, the Conception of him in the Womb of his Mother, he wondered at it, *Pſal.* 139. 14. That was a wonderful work, how much more is this unſpeakable, and unutterable? As it is ſaid of our Saviour Chriſt, Who can declare his generations? So may I ſay in a lower ſenſe, of this Work, Who can declare this Regeneration of his people? But yet thus far the Scripture doth authorize, and warrant us to go.

How the Spirit worketh Regeneration.

First,

By the Word of Life.

First, *That he doth it by the word of Life*; By the Gospel of Salvation, by the Preaching of it, or otherwise according as he pleaseth, that is the immortal seed, 1 *Pet.* 1. 23. *Being born again, not of corruptible seed, but of incorruptible, by the word of God, &c.* And as *Paul* saith to the *Corinthians*, *Though you have ten thousand instructers, yet you have not many Fathers, for in Christ Jesus I have begotten you through the Gospel*, 1 Cor. 4. 15. As who should say, You are begotten and born again, and you are born again by the Word, and I was an instrument under God of your new Birth, by the Word which I have Preached among you; and therefore, 1 *Tim.* 1. 2. he calls *Timothy*, *His own Son*; So *Tit.* 1. 4. he calls him, *His Son in the Faith*: that is, he was an instrumental Father under God, by the Doctrine of Faith, to bring him to be a Child of God: So that I say it is done by the Word, *Of his own Will hath he begotten us by the Word of truth*, Jam. 1. 18. The Spirit of the Lord sanctifies the Word when he is pleased to convert a man, the Word shall shew him what a miserable creature he is by nature; it sheweth him that flesh and bloud cannot enter into the kingdom of God; it sheweth him that he is utterly forlorn in himself, and past all recovery, and shews him where life is to be had: namely, in Jesus Christ, discovering his worth, and excellency, and necessity, and that all Grace and good is in him, and shews him the freedom of this gracious offer: Thus the Spirit of God, when he propounds the Word to the soul, holds it before the eyes and conscience, and sanctifies it, and puts a power into it, to enter deep into the soul, that it may Conceive in the soul.

By a secret and supernatural power.

Secondly, *The Lord doth it by an unspeakable Working*: There is a Divine work which the Lord worketh; The Spirit comes into the soul after the manner of water; as Christ saith, *Joh.* 3. *Except a man be born again of water and the holy Ghost, &c.* that is, unless he be born of the Spirit, which worketh in the spirit of a man, as water doth in working upon a foul thing. Now what this working is we cannot tell; but we can tell you the effects of it: whereas the soul was rotten and naught before, and impotent to all good; now it begins to have a better disposition and a new power: And whereas it did savour of the things of this life before, now it savours of the things that are above: but this is a secret kind of working in the soul, therefore it is called the washing, and the laver of it: And the Apostle speaking of the *Corinthians*, what miserable creatures they were before Regeneration, he nameth Drunkards, Idolaters, Adulterers, &c. and all manner of filthy persons, *Such were some of you* (saith he) *before your Regeneration, but now you are washed, and justified, and sanctified in the Name of Christ*, 1 Cor. 6. 11. That same washing there, he means by that you are Regenerated; so that Regeneration, it is a supernatural, an unspeakable kind of washing of the soul by the holy Ghost, whereby the soul hath its Corruption washed from it in part, and made clean in part, and way made for all the Graces of Gods Spirit to come in now, and all the fruits of the spirit to be brought forth: Thus the Spirit of God works this work, he works it in an ineffable manner by the word of Life, and by a secret kind of washing.

Use. 1. Of Confutation of Pelagians, &c.

I come now to the *Application* of this Point: And first of all, If the Spirit of God be the Regenerater of Gods people, *then we may here see the errour of the Papists, Pelagians, and others*; That set up the Will of man, and put any activity in the Reason, and Judgement, and Wisdom, and Election of man; This Doctrine of theirs is unsound, and contrary to the working of Gods holy Spirit: If it be such a work as God sends his own Spirit to do it; What man can do it? It is called Regeneration, and this

shews

ſhews it is not of man: who is able to beget himſelf, and ſhape himſelf in the womb, and diſpoſe of his own body in the belly? Nay more, Can any man beget himſelf again? The very name of *Again*, ſhews that it is a work only of God, none but he can do it; and we ſee it plainly, it is wrought no where, but where God himſelf doth it, and they that have it are able to ſpeak it, that they did not chuſe God, but God choſe them; *I was found of them that ſought me not*; all the ſouls of his people will ſubſcribe, That *it was not in them that willed, or in them that ran, but in God that ſhewed mercy*: It is God only that is the Author of this thing, and none but he.

Secondly, Again, This ſhould teach us to conſider that we have alwayes need of the Spirit of God: If the Spirit of God hath begotten us again, then we have alwayes need of him; it is not in this as in the firſt Birth; when the Child is born, though the Father be gone, the Child may ſubſiſt; but it is not ſo here: but the Spirit of God as he begets a man, ſo he is fain alwayes to ſtand by him and bear him up, and give him ſupplies of Grace from day to day: As it is with the Air, the Sun doth not only enlighten it, but it doth every moment give light to it: for ſuppoſe the Sun ſhould ſhine four or five hours in the day, yet if the Sun ſhould with-hold its light, the Air would be dark preſently; it is not as it is with Fire, let a man heat the water, though he take away the Fire, the water will keep its heat a while after; but do but with-hold the light of the Sun, and all is gone in the ſame moment; ſo it is with this new Creature and the Spirit of God, he doth dwell in the ſoul, as the Sun in the Air; his preſence warms the ſoul, and quickens the ſoul, and inables a man to good, and gives a principle of life, and enables to all actions that are good; therefore how ſhould all Gods people carry themſelves towards this Spirit? They ſhould have a care that they quench him not, nor go againſt him in any particular.

The *Third Uſe* is for all Gods people, in whom God hath wrought this bleſſed work; the Spirit of God hath regenerated and begotten them again. I ſay to all ſuch perſons, *Let them endear this Spirit of God, let them not grieve, or offend, or diſpleaſe him*, ſeeing he is ſuch a gracious worker in them: *Epheſ.* 1. 13. The Apoſtle makes this very Inference, *in whom after ye believed ye were ſealed by the holy Spirit of Promiſe*: that is, whereby you were Regenerated; Regeneration is the firſt ſeal of the Spirit, whereby he ſeals Gods good will to a man. Now, hath the Spirit of God ſealed you? Then do not grieve him, nor cauſe him to take any indignation againſt you; for though he will never depart from them, whom he hath made new Creatures, yet notwithſtanding he may hide his face for a time if we diſpleaſe him. Yea, Conſider, Will any natural Child willingly diſpleaſe his loving Father? The Spirit of God is our Father, therefore we ſhould have reſpect to him.

Exhortation. 1. Not to grieve the Spirit.

Again, *This ſhould be a Motive to Gods people, to be willing to do any thing for God*; becauſe *he hath made them*, as *David* ſaith, *Pſal.* 100. 3. This very Conſideration, That *God hath made us*, and re-made us, he hath done that for us that all our own wits could never have done, that the whole world hath not the like (the Lord gener-ally lets the whole World ſink in ruine and damnation) ſhould be a Motive to you, to be willing to ſerve him gladly, and to call upon his Name, to be ready preſt to execute any of his Commands, to enter into his preſence upon all occaſions, ſeeing it is he that hath made us, and not we our ſelves.

2. To do any thing for God.

To them that are Unregenerated: Here we ſee where to have Regeneration; it is only in God, and in the Spirit of God, to renew a man, and

3. To the Unregenerate to pray for the Spirit.

make a man up again: As *David* prayed when he had the Spirit, *Lord, take not thy holy Spirit from me*, Pſal. 51. 11. So when a man hath not the Spirit of God, he ſhould pray to God, *Lord, Give thy holy Spirit to me, and ſend down thy holy Spirit into my heart, that may work this work in me.* But it may be many of you will think that you expect this, and deſire it, and wiſh it, and uſe ſome means. I Anſwer, Then ſhew it by thy coming unto God for it, from day to day; will any man ſay, That *Noah* did expect that God ſhould deliver him from the Deluge, if he had not took that courſe which God appointed? If he had not built an Ark, certainly we may juſtly ſay, That he did not look that God would deliver him. Therefore it is ſaid of *Noah*, That as he did expect that God ſhould keep him; *ſo being warned of God, he built an Ark, &c.* Heb. 11. 7. So when a man ſhall ſay, That he looks that God ſhould deliver him from his natural eſtate and condition, that God ſhould renew him by his Grace and goodneſs, yet if a man will not prepare an Ark: if when a man is Commanded and directed by God what to do, yet he will not come to God, to do that which ſhould be done for him, theſe men do but deceive their own ſouls, and treaſure up indignation againſt themſelves. I remember the ſtory of *Moſes*, Exod. 14. when the Children of Iſrael were in *Pi-hahiroth*, and the Egyptians were behind them, and the Mountains were on the ſide that they could not paſs, and the Sea was before them, and there was notable crying out, Oh! that God would deliver them, now they were dead men. the Egyptians were come out to deſtroy them, the Mountains were on the ſide, and the Sea before them: Now mark what an Anſwer God gives to their cry; cauſe the people to go forward, you keep a crying to me, I pray go forward, you are not yet at the red ſea, but go to the red ſea, and when you are there, then cry to me; you are idleing, and lazing, and miſtruſting me; though the red Sea be before them, yet cauſe them to come thither, and when they are there, then cry for help to me: So thou ſayeſt thou deſireſt that God would Regenerate thee, and quicken thee, and turn thy heart, and vouchſafe thee his holy Spirit: do you ſo? I ſay it is very well, the thing is very good, but if the deſire be ſincere, you will take that courſe God bids you: art thou come to the utmoſt difficulty? Are not many things to be done which thou refuſeſt to do? Muſt thou not ſeek God more, and more carefully? Go forward, go forward, if thou meaneſt to have help and aid from God, otherwiſe it is in vain: if thou wouldſt go on in the wayes of God, and do what God Commands thee, thou ſhouldſt be quickened and renewed.

Of *Examination*, whether regenerated, or no.

First *Signe*, When doing good is natural.

Fourthly, Another *Uſe* is for Examination: *To examine our ſelves whether the Word of God hath wrought this for us, yea or no.* And the firſt ſign is this, If thou beeſt born again, if thou haſt this new Nature, then it is natural to thee to do good duties, to follow good courſes, and to yield obedience to the commandements of God; it is not enough for a man to do good duties: a natural man, an unregenerate man may do them, but whether is it natural to thee? A proud man may do the actions of humility, a proud man may pull off his Hat, and give the time of the day, and ſpeak meanly of himſelf; a proud man may ſuffer another to do him wrong, and put up baſe language, he may do theſe things, but the man is a proud man ſtill, he hath no humble nature; but the queſtion is, whether it be thy nature to do this? May be thou doſt theſe things for fear, or ſome by-reſpects: A worldly man may ſpeak of heavenly things, but is thy nature heavenly? A man may think of God, but is thy nature godly? Here is the thing, If a man be regenerate, there is Grace got into a mans Nature, *Jer.* 31. 33. When God Regenerates his people, he ſaith, *He*

I will

will write his laws in their inward parts; he doth not only ſay they ſhall do theſe duties, but their very hearts ſhall carry them, their very hearts ſhall go to a Sermon, their very ſouls ſhall go about the duties of God; as it is with the fire, water may heat, but not by nature; but it is the nature of fire to heat: So if a man be Regenerate, it is natural to him to do good duties, *Rom.* 2. 14. *A man by nature may do the things commanded in the Law:* but here is the queſtion, Whether he doth them with this new nature, this heavenly nature? The old creature may hear, and pray, and be ſober, and moral, for by nature the Heathen did the things contained in the Law: But if a man be Regenerated, as he doth the things contained in the Law and Goſpel, ſo he doth them with a new nature; as *Deut.* 5. 29. when the Children of Iſrael had ſpoken admirable ſpeeches; *All that the Lord ſaith to us we will do*; they made goodly profeſſions: now mark what God ſaith, *Oh that there were an heart in this people to keep my commandments!* As who ſhould ſay, Theſe are very good words, and I know that you think what you ſpeak; but Oh that this were written in your hearts, that this were natural to you; this will not hold, your hearts are not carried this way.

The heart's a good ſoil for Grace.

Secondly, If the Spirit of God hath Regenerated a man, then *the heart begins to be a good ſoyl for Grace*, and the heart begins to be ſutable, ſo that the heart is fit for Grace; A natural heart is not a proper ſoyl for Grace: As if a man ſhould bring a Plant from *Spain*, and ſet it here in *England*. it cannot thrive, unleſſe a man meet with a ſoyl that is fit for it: So Grace, if it come into the heart, and the heart is not a ſoyl for it, it can never thrive there, unleſſe the heart be Regenerated, and unleſſe there be a new nature: There may be admirable things in a natural man, excellent good purpoſes, and reſolutions; God may come to him, as a Paſſenger that lodgeth for a night, but he is gone the next morning; he may come as a ſojourner, to endure for a while, but here is no dwelling for him; theſe reſolutions, and purpoſes, and deſires cannot laſt long, that heart will ſquander them away; it is like the putting of a new piece into an old garment, *Matth.* 9. 16. When a man puts a new piece into an old garment, a fine new purpoſe into an old heart, a new good deſire into an old mind, the rent will be worſe, for that man will return back again, and will have his luſts, and will be worſe then he was before, for the heart is not able to hold theſe: 'tis true, in the beſt hearts of Gods people, is a great deal of unnatural ſoyl for Grace; but there is ſome of this good new ſoyl, that Grace now can hold, and ſhall hold, ſo that the gates of Hell ſhall not prevail; it is not for any goodneſſe of the heart, but for the goodneſſe of Grace in the heart: there may be tranſient acts of goodneſſe in a wicked man, as Prayer, and ſuch-like tranſient acts; but when the tranſient act is done, there is a concluſion: but nature is permanent and an enduring thing, it is not only to come to Prayer, and then be dead; to come to a Sermon, and then be dead; but it is a permanent thing, a man is godly between Prayer and Prayer, and religious between Sermon and Sermon, and in all his wayes he lets himſelf to be good, and well diſpoſed all his dayes. God complains againſt thoſe that give him tranſient acts of goodneſſe, *Oh Ephraim! what ſhall I do to thee, that art as a morning cloud, &c?*

He cannot live in Sin.

Thirdly, If the Spirit of God hath made a man a new nature, *then he cannot live in ſin*, As the Apoſtle ſaith, 1 *Joh.* 3. 9. *He that is born of God, ſinneth not, &c.* he is born of God, and it is againſt his nature to go on in ſin; a man cannot go againſt his nature: 'tis true, a man for a little time may go againſt his nature, as *Moſes*, though his nature was mild and

meek, yet he was tranſported very much, Hear ye rebels, and ſhall I bring water out of this rock? He was carried away in his paſſion, but he could not hold on in that ſtrain, for it was againſt his nature; ſo if a man be overcome with any other ſin, yet when a man is renewed, as a Spring clears it ſelf of the mud, ſo this new nature is ſo oppoſite and contrary to ſin, that he cannot go on in ſin.

It is pleaſant to do the will of God.

Fourthly, If the Spirit of God hath wrought this work in thee, *Then it is pleaſant to thee to do the will of God*; Look what a man is naturally inclined to, it is marvellous pleaſant to him to follow it: As for example, If a mans nature be gluttonous, how pleaſing is it for him to ſatisfie his Appetite? And if a mans nature be given to Intemperance, how pleaſing is Exceſs unto him? And if a mans nature be proud, how pleaſing is it to be flattered, and ſpoken fair, to be reverenced and reſpected at every word? A man loves theſe things a-life, becauſe they ſuit with his nature: So if a man have a new nature, and partakes of the divine nature, how pleaſing will Prayer be? And how pleaſing will the Word be? how pleaſing will Counſels and Exhortations be? how pleaſing to be corrected and reproved for ſin? *How ſweet are thy words unto my mouth*, ſaith the Prophet *David*, Pſal. 119 103. As our Saviour ſaith, *Joh.* 4. 34. *It is my meat and drink to do his Will that ſent me*: So *I have longed for thy Commandments* (ſaith *David*) *I have loved to know wherein I might glorifie thee, and be ſerviceable to thee*: Now when it is irkſom for a man to obey, he cannot abide ſtrictneſs and preciſeneſs, and he counts it a diſgrace to him to deny himſelf in ſuch a thing, and he goeth to duty like a Bear to the Stake, and he hath no forwardneſſe, it is a ſign he hath no new nature.

Grace gets the upper hand.

Fifthly, If a man be born again, Grace will get the upper hand; when a man meets with lufts, and concupiſcence of Soul, though they may exceedingly bear a man down for a time, and tranſport a man beyond himſelf, yet in the end Grace will have the victory and prevail, 1 *Joh* 5. 4. *He that is born of God, overcomes the world*, all temptations of the world, all pul-backs and draw-backs, he that is born of God, he will have the maſtery; ſo 1 *Joh.* 5. 18. the Apoſtle ſaith, *The wicked one cannot touch a man that is born of God*, that is, with a deadly touch, as he toucheth wicked men; he toucheth wicked men ſo, as he infects them, and poyſons them, and carries them away.

He loves the people of God.

Sixthly, He that is born of God, *he is one that loves the Children of God*: If there be any Saint in the pariſh, any Child of God, there is his affection and bowels moſt; I ſpeak of ſpiritual affections, for otherwiſe Grace doth not take away nature, but ſet it up, having refin'd it. But I ſpeak of ſpiritual love, if a man be born of God himſelf, he loves all others that are born of God, 1 *Joh.* 5. 1. *Whoſoever believeth that Jeſus is the Chriſt, is born of God; and he that loveth him that begat, loveth him alſo that is begotten.* If a man loves God that begets, he muſt needs love them that are begotten of God.

He loves Spiritually to profit others.

Laſtly, If a man be born again, *then a man labours to do good, and to ſpread the Knowledge of Jeſus Chriſt, to the glory of God*: He loves to be communicating that he hath; he that hath this Spirit, loves to be breathing upon others, and would fain ſcatter his ſweet things up and down where he goeth, and would fain leave a ſweet ſavour of himſelf where ſoever he comes; this is the nature of him that is born again and regenerate, to beget others: That man is unworthy to be born, by whom another is not born, as we ſay, when a man is born again, he labours to beget others to God, to be generative, and fruitful, and abundant in doing good up and down, he labours to beget his Children, and Family, to

God;

God; and to draw his neighbours and acquaintance unto God: he would fain have people know Chriſt, and obey him, and ſubmit unto him. Thus you ſee the ſigns whereby we may know, *Whether we be born again, or no?*

CHRISTIANS
Ingrafting into
CHRIST.

1 Cor. 12. 13.

For by one Spirit are we all Baptized into one Body, whether we be Jews or Grecians, whether we be Bond, or Free, and have been all made to drink into one Spirit.

WE have ſpoken of Regeneration, which is a work of the Spirit, and the firſt implanting of a man into Chriſt: Now we come to ſpeak of a new work of the Spirit, The implanting of a man into the Church, the Body of Chriſt, when the Spirit makes a man to be a Member of the Myſtical Body of Jeſus Chriſt; and this is done all under one; for being once ingrafted in Chriſt, we come to be fellow-Members with all thoſe that are Chriſts; and this we have here in the Text, *By one Spirit we are all Baptized into one Body, &c.* The Apoſtles meaning is this, All we that are the people of God, we are all one Body; and the efficient cauſe of this, is the Spirit of God, it is by the Spirit that we

we are made thus, and the instrumental cause, though it be not here expressed, yet it is implyed, and that is Faith; and the means of confirming this Faith are the Two Sacraments: First, The Sacrament of Baptisme, *we are baptized into the same Body.* Secondly, The Sacrament of the Lords Supper, intimated in one part of it, namely, *the Cup*, which is put for the whole, and are made all to drink of the same Cup, *we are all of one and the self same Body*; as many as are in Christ, are endued with the same Spirit; not one endued with one Spirit, and another endued with another Spirit, but *by one Spirit we are Baptized into one Body*; our Baptisme is one, and our Food one; it is altogether one, though our condition in the world be never so different, *bond, or free*, though our Countrey, and Nation, and Parish be never so various one to another, one of one, and another of another, Jews and Gentiles, we are all baptized into one Body, and this is done by one and the self-same Spirit.

Now to speak of the putting of a man into the Body of Christ: We will shew you these Five things.

First, *What this Body of Christ is.*
Secondly, *What this putting of a man into it is.*
Thirdly, *That this is done by the Spirit of God.*
Fourthly, *How the Spirit of God doth it*: How a man is made part of the Body of Christ.
Fifthly, *The Application of the Point.*

VVhat this Body is.

For the First, *What is this Body of Christ*, which the Spirit of God doth ingraft his people into? In a word, *It is the invisible Church of God*: which is a peculiar company of men and women, out of all Nations under heaven predestinated to eternal life, gathered together by the Word, and made all one in Christ: This is *the Body of Jesus Christ*: so that here are Five Things that are to be opened.

The invisible Church of God.

First, It is *the Church of God*; as the Apostle saith, *Col.* 1. 18. *He is the Head of the Body, the Church*: So that the Church is the Body of Christ, that same peculiar company of men and women, as Saint *Peter* calls them, *You are a chosen generation, a peculiar people, a royal priesthood*, 1 Pet. 2. 9. The Author to the *Hebrews* calls them, *The Assembly of the first born*, Heb. 12. 23. And Christ himself calls them, *A little flock*, in regard of the multitude of other people that is in the world, and are not of this brother-hood: Now I call this *invisible*, for though their persons, and courses, and manner of life be seen and known, and they may be known who they are, yet all of them were never known, nor ever will be; there may be more then we can tell, and fewer then we think of; *The foundation of God is sure, having this seal, The Lord knoweth who are his*, 2 *Tim.* 2. 19. The Lord had seven thousand in Israel that had not bent their knees to *Baal*, when *Eliah* could see never a one: So that this is the First Thing; *it is the invisible Church of God.*

Gathered out of all Nations.

Secondly, It's *such a company as is gathered out of all Nations under heaven*; As Saint *John* speaks, *Rev.* 7. 9. *After this, behold and loe, I saw a great multitude of all Nations, and Countryes, and Tongues, &c.* Though it be a little Flock in respect of the Reprobate; yet it is a great multitude considered in it self: *and they stood before the throne, and before the Lambe, with long white Robes, and with Palms in their hands*: This white Robe is the Righteousnesse of Christ Jesus imputed, which begets another Righteousnesse which is inherent in some measure; and the Palms in their hands, is the sign of Victory over Sin, Death, and Hell; and this is a great multitude: and it was out of all Cities, and Nations, and Kindreds of the world; and therefore our Saviour Christ, speaking of his own taking of this

this company home unto himſelf at the laſt day, ſee what he ſpeaks, *Mat.* 24. 31. *He ſhall ſend his Angels with a great ſound of a trumpet, and they ſhall gather his Elect from the four Winds, from the one end of the Earth to the other*: The Lord gathers here one, and there another, as a man would gather a Poſie in a Garden, here a flower, and there a flower. This is Another Thing in the Body of Chriſt: *it is a Company gathered out of all Nations, and People, and Places, at one time, or other.*

Thirdly, This ſame godly Company, are a Company of *Predeſtinated men unto Eternal life.* For there are none but the choſen of God that are the true Body of Chriſt; this is a company only of Elect men, and women, and babes; therefore they are called Elect, *Rom.* 8. 33. They are ſuch a company as are written in the Lamb's Book of life, *Rev.* 21. 27. Therefore all thoſe that ſeem to be of God, and go a great way with the people of God, and yet turn back, as *Orphah* from *Naomi*, *Ruth* 1. They were never of this number, 1 *Joh.* 2. 19. *They were not of us, they went out from us; if they had been of us, they would have continued with us*: So that it is only the Elect of God that are of this Company, *that are the Members of this Body.* Predeſtinated unto life.

Fourthly, It is ſuch a godly Company as is *gathered by the Word of God*: The Word of God gathers them together; they, as well as other people by nature, are of another Body, of another Corporation, as vile, and as wretched, and as miſerable in themſelves, if left to themſelves; but God found them when he paſſed by them, and ſaid to them, *Live*; they were defiled as well as others in their bloud, but the Lord turned their hearts by the Word, and doth beget them again thereby: This is that immortal ſeed whereby God doth beget them again unto eternal life. Begotten again by the Word.

Fifthly, They are ſuch a company as are made one, knit and combined together in Chriſt; though themſelves are never ſo many, and never ſo remote and diſtant from one another, may be they never ſaw one another, nor ever heard of one another, one lives in one Country, another in another; one in one pariſh, another in another, and have little bodily communion, and are not known one to another; may be ſome of this company are in heaven already, and ſome upon earth; yet they are all one in Chriſt, they all meet together in one heart and ſoul in Chriſt Jeſus, they are all of one minde in him, as being all one body, as the Apoſtle ſpeaks, 1 *Cor.* 12. 12. *And they are all one ſeed*, Gal. 3. 16. *Now to Abraham and his ſeed were the Promiſes made. He ſaith not, To ſeeds, as if they were many; but, To thy ſeed, as of one, that is Chriſt*: that is, which is Chriſt, and all that are Chriſts; they are one ſeed, the ſeed of the woman; indeed all men come forth of the womans loins, the wicked as well as the godly, only here is the difference, The one is the ſeed of God, the other of the Serpent: Now Chriſt, and all that are Chriſts, are one and the ſelf-ſame ſeed; though they are different in Place, different in Countrey, different in eſtate and condition; ſome Jews, ſome Gentiles, ſome Bond, ſome Free, ſome Noble, ſome Mean; yet they are all one in Chriſt Jeſus, as the Apoſtle ſaith, *Gal.* 3 28. *There is neither Jew nor Grecian, there is neither bond nor free, there is neither male nor female; for ye are all one in Chriſt Jeſus.* 'Tis true, you are different among your ſelves, one is a maſter, another a ſervant, one is a rich man, another a poor man, ſo there is a difference; but they are all one in Chriſt Jeſus, they have all one and the ſelf-ſame Faith, they have all one and the ſelf-ſame Father, there is but one Lord, and one Spirit to quicken and unite them all: Thus we ſee *what this Body of Chriſt is.*

Now

What putting into this Body is.

Now in the *Second place*, *What it is to be put into this Body*; to be implanted into it, to be knit into this Body: I Answer, in a few words it is this:

It is a part of a mans Ingrafting into Christ by Faith, whereby a man is ingrafted into the Body of Christ, having one common life with all the rest of the Members for mutual consent, and profit, and care, and help, and sympathy, or fellow-feeling.

A part of our ingrafting into Christ.

First, *It is a part of a mans ingrafting into Christ*; For the ingrafting of a man into Christ, and into the body of Christ, are not Two things, but God doth them by one and the self-same act, as you may see, *Rom.* 12. 5. *We being many are one body in Christ, and every one Members one of another*: that is, by being Members of Christ, and by being ingrafted into Christ, we come to have fellowship, and conjunction, and joyning one with another: it must needs be the same work, for the putting a man into Christ in whom are the other Members, that very act makes a man to have fellowship with Christ, together with all the other Members, as the Apostle speaks, *Rom.* 11. 17. *Though some of the branches be broken off, and thou being a wilde olive tree, wast grafted in for them, and made partaker of the root*: When a man is ingrafted into this Olive tree, he is ingrafted with the rest of Christs Members, and he doth partake together with the other Members of the same root, and of the same Gifts, and Graces, God doth both under one: Therefore though I handle this after the other, it is because I cannot handle them both at once. Saint *John* saith, 1 *Joh.* 1. 7. *If we walk in the light, as he is in the light, we have fellowship one with another*; So that if a man be in Christ, he hath communion with the Body of Christ; if he hath fellowship with Christ, he hath fellowship with the Body of Christ; so that you see the Spirit doth both by one and the self-same act, as the Apostle saith, *Ephes.* 2. 12. *Ye were at that time without Christ, and aliants from the common-wealth of Israel*: It is all one thing to say that a man is out of Christ, and an Aliant from the common-wealth of Israel, without that corporation, without that Body, he is no Member of that Body; therefore it follows on the other side, If a man be in Christ, and ingrafted into Christ, then he is of this society, he is of the common-wealth of the Israel of God: So that this is the First Thing, *It is a part of a mans ingrafting into Christ.*

Wrought by Faith.

Secondly, *This likewise is done by Faith*: When a man is ingrafted into Christ, he is ingrafted into him by Faith: As the Apostle saith, *Rom.* 11. 23. *And they also, if they abide not in unbelief, shall be grafted in, for God is able to graft them*: As who should say, If ever they have Faith, they are ingrafted into Christ; it is Faith that ingrafts a man into Christ, and the same Faith that makes a man to be of the Body of Christ, that puts a man into the number of the Members of Christ; as *Paul* saith, *To Titus my Son in the common Faith*. Tit. 1. 4. that is, it is such a Faith as doth not only ingraft this man into Christ, but the very self-same Faith, another man having it, it doth ingraft him into the Body of Christ too: So that it is a common Faith, whereby one is ingrafted into the Body of Christ as well as another, as *Act.* 2. 44. They were all of one minde, and one heart, they all hung together as one body, they imparted their gifts, and things they had, even to their very Lands and Goods, one to another; here was a sweet communion: but then, what was the reason of this? What was the Instrument that wrought this? It was Faith; for the text saith, *they were believers*, or else they could not have done it: And therefore as we are said to come to Christ, so to the Body of Christ, as *Heb.* 12. 22. *But ye are come to Mount Zion, to the City*

City of the living God, the celeſtial Jeruſalem, and to the company of innumerable Angels; and to the congregation of the firſt born, which are written in heaven. You are come, he ſpeaks of a ſpiritual coming by Faith: So that *this putting into the Body of Chriſt, is by Faith.*

Then in the Third place, *It makes a man have a common life with all the reſt of the Members of Jeſus Chriſt*: As you may ſee, *Col.* 3. 4. *When Chriſt which is our life ſhall appear, ye alſo ſhall appear with him in glory.* *Chriſt who is our life*; We that are the people of God, *Chriſt is our life*, we have one and the ſelf-ſame life, all one and the ſelf-ſame minde in the wayes of God; As it is ſaid, *Act.* 4. 32. *The multitude of them that believed were of one heart and one ſoul*; all the people of God in the whole world would quickly be acquainted if they were brought togeather, for they are all of one and the ſelf-ſame diſpoſition and mind; As our Saviour ſpeaks to his Father, *Joh.* 17. 21. *That they all may be one, as thou art in me, and I in thee, ſo that all they may be one in us*: As the Three Perſons in the bleſſed Trinity are three diſtinct Perſons, and yet are all one; ſo in ſome ſenſe, the Members of the Body of Chriſt, though they be of ſeveral callings and conditions in the world, yet they are all one, *that they may be all one as we are one*, verſ. 21. They all live by the ſame rule, and walk by the ſame rule, they are all guided by the ſame Word, and ſwayed by the ſame Commandment, they all walk in one Way, they all Pray by one and the ſelf-ſame Spirit, they have *a life that is common*: look as one lives, ſo lives another; look as one repents, ſo another repents; look as one believes, ſo another believes; and look as one apprehends of God, and comes before him with affection, and fear, and trembling, ſo doth another; though they never ſaw one another, yet they all meet in the ſame life, for *they have the ſame root of life, the ſame cauſe of life.*

Making us have common life with other Members.

In the Fourth place, *It makes a man to be of one conſent with all the people of God every where*; As you may ſee, *Zeph.* 3. 9. *For then will I turn to the people a pure language, that they may all call upon the Name of the Lord, to ſerve him with one conſent.* The Lord helps them all to Pray after one pure language, and gives them all one pure conſent in the Service of God (though it is in different degrees indeed, one ariſeth to an higher pitch than another) therefore the Apoſtle ſpeaks, *1 Cor.* 1. 10. *Now I beſeech you brethren, by the Name of the Lord Jeſus Chriſt, that ye ſpeak all the ſame things, that there be no diviſions among you*: As who ſhould ſay, All the Members of Chriſt are ſo, I beſeech you endeavour to have this ſign of being Members of Chriſt, be all joyned together in the ſame mind; it is true, that this union, and conſent, and agreement, and oneneſs of heart and mind (as I may call it) is very imperfect, but in ſome it is more imperfect then it is in other; ſome have attained to a further degree, there is a great deal of unlikeneſs of affections, a great deal of unlikeneſs in Prayer, a great deal of unlikeneſs in Obedience, there is a great deal of jarrings now and then through weakneſs; but as the Apoſtle ſaith, *As far as we have attained, let us be thus minded*, Phil. 3. 15, 16. Let us walk by the ſame rule, and mind the ſame things; the Children of God throughout the whole world, they are of one mind, as far as they have attained, though in Faith, in Repentance, in new Obedience they differ gradually in their attainments, yet they all agree in this conſent of judgment, That ſin muſt be hated, that a man muſt live in no ſin, that a man muſt yield Obedience to all Gods commandments, that a man muſt deny himſelf in all things, that in all things God muſt be glorified; they all agree that we are Members one of another, and that we muſt love one another, and forgive one another, as God for Chriſt's ſake hath forgiven us; they all agree in this. They are

It makes of one conſent with all the people of God.

all of one mind: and as one is mortified, so is the other; and as one is meek and gentle, so is the other: It is true indeed, one hath attained further then another; but whereunto they have attained, they are alike minded: Now whereunto we have not attained, God will reveal it in his good time unto us, saith the Apostle: May be one seeth such a thing is a duty, which another doth not, yet all see that it is their duty to fear God, and obey him in all their wayes, and they all set themselves to hate and oppose all manner of known sins: *As far as they have attained, they are all of one minde.*

For mutual care and help.

Fifthly, *All this is for mutual profit, and help, and care, and sympathy*, as you may see delivered by the Apostle, 1 *Cor.* 12. *That it must be for mutual profit*, see the seventh *vers.* The manifestation of the Spirit is given to every man to profit withal; that is, when the Spirit of God doth manifest himself in one man one way, and in another man another way; he gives one man (may be) the gift of Teaching, to another man the gift of Knowledge; some have excellent gifts in one kind, some in another (but all have the gifts of new Obedience.) Now look whatsoever gifts they are, whensoever the Spirit doth manifest it self to any Member of the Body of Christ, it is to be helpful and useful to others, so that the Members of Christ need one another: that you may see, *vers.* 21,22. *The eye cannot say to the hand, I have no need of thee: nor the head to the feet, I have no need of thee, &c.* We cannot be without the poorest, and vilest, and contemptiblest Member in the Body; nay, the very life of the Body may depend upon the vilest Members.

So again, *That they are to care for one another*; That you may see in the 25. *verse*; *Lest there should be any division in the Body, but that the Members should have the same care one for another.* You see how it is in the Body of a man, the head hath care of the feet, it guides the feet; and the foot hath care of the head, to hold it up, and carry it up and down; and the hand is useful for the relieving of any part, they have all the same care one of another, so it is in the Body of Christ. And for *a Sympathy*, see it in the 26. *verse*, *Wherefore if one Member suffer, all suffer with it; and if one Member rejoyce, all rejoyce with it*; all have a fellow-feeling of one anothers necessities and comforts. Therefore when the Spirit of God doth implant a man into the Body of Christ, it is all one with the implanting a man into Christ, he doth give him a common life, one minde and heart, he doth give them all natural help, and natural care one of another, for they have need one of another.

That this is the Spirits work.

In the Third place we must shew, *That the Spirit doth this*, And *why he doth it.*

First, *That it is the Spirit that unites and tyeth all these Members together*; This makes them hang together; therefore it is called, *the unity of the Spirit*, Eph. 4. 3. He exhorts the *Ephesians* that were the Members of Christ, *to keep the unity of the Spirit*; because as the Members of Christ are united to Christ, so they are united mutually by the Spirit; *Therefore take heed* (saith the Apostle) *to keep the unity of the Spirit, that you may be of one mind, and one heart*: Therefore the Apostle speaking of the Body of Christ, he compares it to a building; A building consists of divers bricks, and stones, and timber, which being joyned together, make up an house: So the Members of Christ being joyned together, make up an house for God to dwell in: But who makes this? The text saith, *the Spirit of God*, Eph. 2. 22. The Spirit of God makes up this blessed building, all the elect of God, all the faithful, all the heirs of Grace in the world, are as an house or body: though there be never so many parts in it, yet they

they make all but one body or houſe, ſo it is here; Now the Spirit unites theſe, and layes them artificially together. ſo that they may prop one another. *Ezek.* 11. 19. The Lord there ſpeaking of his Elect, *I will give them* (ſaith he) *one heart, and make them of one mind*; How will he do it? *I will put a new Spirit within them*; And ſo he makes them *to be of one and the ſelf ſame mind.*

Now the Reaſon, *Why the Spirit of God doth do this*, is,

Reaſons why the Spirit of God doth thus unite to the Body of Chriſt.

None but the Spirit is able

First, *Becauſe none elſe beſides the Spirit is able to do it*: For by nature we are wofully and fearfully different from the Body of Chriſt, we are of another nature, of another kind, of another life; nay, we are contrary to it: all the Members of Chriſt, they are as young ſucking children; but wicked men, and all men by nature are Lions, and Leopards, and Bears, and Tigers, as the Prophet ſpeaks, *Iſa.* 11. 6, 7. Now the Prophet there ſpeaking how Chriſt means to effect it, is to unite theſe together, to make the Lion and the Lamb to have communion together, to make the Bear and the Kid to lye down together: Mark how he ſheweth how Chriſt will do it, in the ſecond *verſe* of the ſame *Chapter*, the text ſaith, *The Spirit of the Lord ſhall reſt upon him*; he ſpeaks of Chriſt; that is, whereas this requires a great deal of power to do this, to make a man to be clean contrary to his nature; whenas a mans nature is carnal, and wicked, and earthly, to make him of the Body of Chriſt; therefore ſaith the text, *The Spirit of Might ſhall be upon him, &c.* There is a great deal of Might required to turn their diſpoſitions: it is a mighty thing to change a man that is a drunkard, a proud perſon, a wicked wretch; to turn this man topſie-turvy, to make him mind other things, to make him clean another man; this requires infinite wiſdom: Therefore *the Spirit of Wiſdom ſhall reſt upon him* to do it; and *the Spirit of Knowledge, and the Spirit of the Fear of the Lord*; that is, the Lord Jeſus ſhall put in the Spirit of Fear into mens hearts, and this will turn them, this will alter mens minds, and converſations.

None but the Spirit is fit to do it.

Secondly, *There is none ſo fit as the Spirit of God to do it*: For this Body of Chriſt, it is a company of Sons and Daughters that God hath up and down in the world, that are able to cry, Abba Father: now who is ſo fit to do this as the Spirit of the Son? As the Apoſtle ſaith, *That he might redeem them that were under the Law, that they might receive the Adoption of Sons*, Gal. 4. 5.

How the Spirit doth Unite to Chriſt's Body.

Fourthly, *How the Spirit of God doth this*; and that is *Two wayes*, as the Scripture reveals to us.

By being one and the ſame Spirit in all Members

The *One* is, *By being one and the ſame Spirit in all the Members of Chriſt*: He comes into them, and dwells in them as one and the ſelf-ſame Spirit, and ſo makes up this union: The ſame Spirit that was in *Paul*, was in *Peter*; and ſo all the reſt of the Members of Chriſt one and the ſelf-ſame Spirit is in them, 1 *Cor.* 3. 16. *Know ye not that yeare the Temple of God, and that the Spirit dwelleth in you?* Therefore look what Spirit of Faith one man hath, another comes to have the ſame Spirit of Faith; as the Apoſtle ſpeaks, 2 *Cor.* 4. 13. *We having the ſame Spirit of Faith with them, as it is written, I believe, and therefore I ſpeak; ſo we believe, and therefore we ſpeak.*

By tying a knot between all the Members.

Secondly, *The Spirit doth this by uniting and tying a knot between theſe Members*: He doth unite them, and make them hang together in one; he makes them to be of one heart, and of one ſoul by knitting and combining of their hearts all together: Therefore this fellowſhip is called the *fellowſhip of the Spirit*, Phil. 2. 1. Though *Paul* were far off from *Philippi*, yet he could adjure the *Philippians* by *the fellowſhip of the Spirit.*

But you will say, How can this be? Can the people of God have communion and fellowship one with another when they are so far asunder one from another, and may be never saw one another, may be never heard one of another? How can this be? I say, Very well: for the Spirit of God hath a long arm, and is able to make the people of God shake hands, though they be a thousand miles asunder; it is the Spirit that tyeth this knot, and unites them together: As *Paul* speaks, *Col.* 2. 5. *Though I be absent in the Flesh, yet I am present with you in the Spirit*; and methinks I am in your company and meetings; when you meet together, I see you in my mind methinks, and *I joy in your order*: The Spirit makes the communion between the people of God; and hence it is that they can love one another, because all the Members are tyed together by one knot; and they come to help one another, and do any thing one for another; even by the very love of the Spirit which they have one towards another, *Rom.* 15 30. The Apostle had some need of the good *Romans* to help him: Now see how he doth intreat help from them: he desires them by *the love of the Spirit, to pray heartily for him*: he knew that the *love of the Spirit* would be a great motive to them: you know you and I are joyned together by the same Spirit, *for the love of the Spirit pray for me.* Thus we see,

First, *What this Body of Christ is.*
Secondly, *What the putting a man into this Body is.*
Thirdly, *The Reasons why.*
Fourthly, *How the Spirit doth it.*

Now I come to the *Uses.*

Uses.

The want of the Spirit is the cause of difference.

And *First*, Is it so that the Spirit of God doth unite all the Saints of God together in one Body? *Then here we may see the reason of the difference of men in the world*: The difference of our Congregations; some companies that hang together are of one mind, another of another mind; the reason is, they have a different Spirit; but all the Saints of God have the Spirit of God which makes them hang together; and the wicked, they have another Spirit.

Let none put asunder what the Spirit joyns.

Secondly, Doth the Spirit of God joyn all the Saints of God together in one Body? *Then that which God hath joyned together, let no man put asunder.* It is spoken in regard of man and wife; if it be such a horrible thing to part man and wife, then what a horrible thing is it to part Saint and Saint that are joyned together by the Spirit of God; this blessed communion of the Spirit, what a fearful thing is it for a man to root it out? When there shall be heart-burnings and strivings between those that are the children of God, what a fearful thing is this? Is the number of those that fear God so great, that we can spare any? Or are the Graces of Gods Spirit Wilderness Graces, that can walk alone and need no help from, or can do no good to others? Therefore the Apostle prayeth God in the behalf of the *Corinthians, That the Members of Christ may be of one minde, and live in peace*, 2 Cor. 13. 11.

To try our acquaintance hereby.

Thirdly, Here *we may see how to try our acquaintance, and whether the company we joyn our selves unto, be good or no*: If our company be right, the Spirit of God tyeth the knot; therefore the Apostle will tell you, whether you have the right communion and fellowship, or no; try the spirits, whether they be of God or no, saith he, *If the fellowship we have one with another be not of God, if the Spirit of God do not knit us together, our fellowship is not right.* 1 Joh. 1. 3. there is an excellent place, *That they may have fellowship with us* (saith he) *and truly our fellowship is with the Father, and with his Son Jesus Christ*: As who should say, We would fain have you have fellowship with us; and I tell you what kind of fellow-

fellowſhip you muſt have, if you be acquainted with us, you muſt have fellowſhip with the father, and with the Lord Jeſus Chriſt, for our fellowſhip is with the Father and his Son Jeſus Chriſt: ſo that we may ſee, *whether our Company be right or no, by this.*

The *Laſt Uſe* is this, Is it ſo that the Spirit of God joyns all the Saints of God together in one Body? *Then we ſhould have a fellow-feeling with all the Members of Chriſt:* Do not ſay thou art a Member of the Church of *England*, and not of *France*, or *Germany*; do not ſay thou art a Member of this Pariſh, but not of another; do not ſay ſo, for if thou art a Member of Chriſt, there is *one Body, and one Spirit*, Eph. 4. 4. If there be *one Body*, there muſt be *one Spirit*; and therefore we *ſhould have a fellow-feeling.* To ſtir up a ſympathy amongſt the Saints.

But how ſhall we have a fellow-feeling with the Members of Chriſt? How to work, maintain, and expreſs this ſympathy.

I ſay, Firſt, *We muſt inform our ſelves as much as we can concerning one another*; As when the Ark of God was among the Philiſtims, old *Eli*, though he gave way too far to his Sons wickedneſſe, yet was he very careful of the Ark and people of God; and therefore (1 *Sam.* 4. 13, 14.) he went out and ſate in the high-way, that ſo he might hear, in the firſt place, what was the news; and you know how his heart trembled when he heard that the Ark of God was taken: So it was with *David*, when any came out of the Camp of Iſrael, he ſaith to them, *What is done I pray thee?* 2 *Sam.* 1. 4. So we ſhould enquire concerning one another. By informing our ſelves concerning one another.

Secondly, *We ſhould viſit our fellow-members*: As it is ſaid of *Moſes*, though he were a great Courtier in *Pharaoh*'s Court, yet he went out to look upon his Brethrens burthens, *Exod.* 2. 11. he would be ever and anon ſteping out to ſee how his brethren fared, and how did this affect his heart with their trouble? By viſiting our fellow-Members.

Thirdly, *We ſhould lay to heart their Afflictions*: It is a ſtrange thing how the people of God in all ages, have been affected with the Afflictions of the Church; nay, though they have not ſeen it, but only fore-ſaw what would be afterwards; As *Eliſha* wept when he fore-ſaw what cruelty *Hazael* would uſe towards the People of Iſrael, 2 *King.* 8. 11, 12. So *Daniel*, Dan. 8. 27. when God revealed the Afflictions of the Church to him two hundered years before it ſhould come to paſs, yet when he heard of the Affliction that ſhould fall out, the text ſaith, that *Daniel* fainted; and how can we think that the Spirit of Chriſt hath united us into one Body, when we have not this diſpoſition in our ſouls? By laying to heart their afflictions.

OF THE SABBATH.

Exod. 20. 8.

Remember the Sabbath day, to keep it Holy.

THAT which I intend to ſpeak concerning the *Sabbath* at this time, I will caſt into theſe *Propoſitions*:

Propoſit. 1. *A* ſet time for worſhip.

The Firſt is this, *That there muſt be ſome ſet time for the Worſhip and immediate Service of God.*

Now the *Reaſon* why there muſt be ſome ſet time for Gods immediate Worſhip, is,

Reaſ. 1. Firſt, Becauſe all Actions cannot be done at once, but by ſucceſſion; firſt one, and then another: for a man to perform the duties of Gods Worſhip in an inſtant, and to get down the knees of body and ſoul before his Maker in an inſtant, this cannot be. *Eccleſ.* 3. 1. *There is an appointed time for every Action under the Sun*: Then if there be a time for all actions, ſurely there muſt be a time for the Worſhip of God.

Reaſ. 2. Secondly, *There muſt be a ſet time*; Becauſe ſuch is our dulneſs in the duties of Gods Worſhip, that we had need to have times ſet apart for Gods Worſhip; there is a great deal of ado required to fix a mans Thoughts upon heaven, to have a fixed apprehenſion of the Preſence of God, theſe do not only require time, but a great deal of time.

Propoſ. 2. Some ſet time for worſhip every day. Secondly, The Second Propoſition is this, *That as there muſt be ſome time for Gods immediate Worſhip, and Service*; ſo there muſt be ſome ſet time every day, all the dayes of our lives; there muſt be ſome defined and determinate time for Worſhip of God every day, at the leaſt morning and evening. *David*, though he were employed in great affairs, yet he had three times a day to glorifie God in, in his holy Ordinances; *Three times in the day will I praiſe thee*, Pſal. 55. 17.

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The Reaſon of this is, Becauſe men live like Beaſts without daily invocation upon God, 2 *Chron.*13.10,11. *Abijah* there ſpeaking againſt *Jeroboam* the King of Iſrael, though himſelf had no great goodneſs in him, he ſaith, *The Lord is our God, and we offer ſacrifices, and burn ſweet incenſe every day*; Every day they did it; as who ſhould ſay, it were a ſign that God were not amongſt us, if we did not this: he takes it as a principle written in the conſcience, though he were a natural man, yet he doth reaſon thus, that where there is not every day ſome time for Gods Worſhip, God is not amongſt them. *Reaſ.* 1

Another Reaſon is, Becauſe every morning God reneweth his Mercies, and every evening they are continued to us, as the Church ſaith in the *Lamentations*,ch.3.23. *Every morning his mercies are renewed to us, and in the evening his compaſſions fail not*; therefore every morning we are to ſet our ſelves before God, to ask of him the forgiveneſſe of our ſins; every morning and evening we are to do this. *Pſal.* 92. 1, 2. *David* ſaith, *It is a good thing to give thanks unto the Lord, to ſing praiſes to thy Name, O thou moſt High; To ſhew forth thy loving kindneſs in the morning, and thy faithfulneſs every night.* *Reaſ.* 2.

And then again God is the Alpha, and Omega, he is the beginning, and the ending of all things, and of all actions we do; God ſhould therefore have the beginning and ending of every day, that the Worſhip of God may have the ſtart of all other actions; it is neceſſary it ſhould be ſo: when a man firſt awakes in the morning, God ſhould be the firſt thought that ſhould come into his mind; As *David* ſaith, *Pſal.* 5. 3. *My voice will I lift up unto thee in the morning*; as ſoon as ever he awakes in the morning, his heart is lifted up to God: ſo it is good for a man to make the firſt part of the day holy, that the reſt of the day may be thereafter: and ſo as we are to begin the day with the ſolemn Worſhip of God, ſo we are to end it in the evening, that we may reckon up all our accounts, and make even with God; as the Apoſtle ſaith, *Epheſ.* 4. 26. *Let not the Sun go down upon your wrath*: ſo let not the Sun go down upon a dead heart, upon a carnal heart, upon a worldly heart; but as the Sun goeth down upon our bodies, ſo let the Sun of Righteouſneſs ſet upon our hearts, that we may lye down in peace, having all our reckoning made even, and all ſcores cancelled. *Reaſ.* 3.

The Third Propoſition is this, As there muſt be ſome time for Gods immediate Service, and there muſt be every day ſome ſet time, at leaſt morning and evening, ſo likewiſe every whole day, all the dayes of our lives, ſhould be in ſome manner a Sabbath day to the Lord, we ſhould be holy every day; The Apoſtle finds fault, *Gal.*4.10. *That they obſerved times, and ſeaſons, and dayes, and months, and years*; we muſt not be earthly-minded one day, and heavenly-minded another; but we muſt be every day holy to the Lord. *Propoſ.* Every day ſome ſort a Sabbath.

The Firſt Reaſon is, The Covenant which God hath made with us doth require it: that is the end why God ſaves a man from his ſins, and brings him into the kingdom of Chriſt, he takes a ſolemn Oath from him, *That being delivered from the hands of his enemies, he ſhall ſerve him without fear, in holineſs and righteouſneſs all the dayes of his life*: Every day muſt be a Sabbath day, whenſoever a man gives himſelf up to God, there is an Oath hangs upon him, and he breaks this Oath, if he ſet not upon it with all his might, that every day may be a Sabbath day; he is to be careful to live godly, and religiouſly in all places, and at all times, and in every action he puts his hand unto; a man is not only to make conſcience on the ſeventh day, but every day of his life. *Reaſ.* 1. Luk.1.74,75.

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Reaſ. 2. The Second Reaſon is, Becauſe not to make every day an holy day, is the brand of an Hypocrite, it is hypocriſie, *Job.* 27. 10. *Will he alwayes call upon God?* To be holy ſometimes, and not at another time, is the trick of an hypocrite; will he alwayes call upon God, will that man alwayes obey God and worſhip him, will he alwayes ſet himſelf to keep cloſe with God? No, an hypocrite will not do ſo. You may know an hypocrite, he hath his fits, and his pangs, and his moods; but a godly man, a ſincere hearted man, is one that doth compoſe himſelf to keep a conſtant courſe in Gods worſhip; *as Act.* 24. 16. There ſaith *Paul*, *Herein do I exerciſe my ſelf to keep a good conſcience alwayes, both towards God and towards man*: And as it was the practiſe of *Paul*, ſo of all the Elect people of God, of all ſincere Chriſtians in the world, *Act.* 26. 7. all the Elect of God, all the beloved of God, *they did inſtantly ſerve God day and night.*

Reaſ. 3. Thirdly, Becauſe bleſſedneſſe doth conſiſt in this, In keeping every day in ſome kind as a Sabbath day, as the Holy Ghoſt doth pronounce him bleſſed, *that feareth the Lord alwayes*, Prov. 28. 14. and *that doth righteouſneſs at all times*, Pſa. 106. 3. It is true, the Servants of God are ſometimes out of the way, they have their ſwervings and failings, but their reſolution is to keep a conſtant courſe in Gods Worſhip, and they do ſtrive to humble themſelves under the hand of God for their failings, and to be the more wary becauſe of them.

Reaſ. 4. Laſtly, This is the Sum and Scope of all the Law of Righteouſneſs; it is the very drift and end of all the Ten Commandements, the Lord hath ſet down in the Decalogue his whole Will and Pleaſure, what we are to do all the dayes of our lives, this day, and that day, as long as we live; and there is no ſet time, but that we ſhould alwayes obey it; and this is the practiſe of the godly, alwayes to keep his Commandments, as *David*, Pſal. 16. 8. *He ſet the Lord alwayes before him*; that is, every day he did make it an holy day, that he might walk as in Gods preſence, and live as in Gods Courts, that he might do all his worldly buſineſſe as in the preſence of God.

Propoſ. 4. *A* particular ſpecial day for Gods worſhip. The Fourth Propoſition is this, As there muſt be a ſet time every day, and we are to keep every day as a Sabbath day in ſome ſenſe, ſo there muſt be a particular ſpecial day, ſet apart for Gods immediate Worſhip and Service: This is the next Propoſition I will prove unto you; for though every day is to be a Sabbath day, yet we have particular callings, and we have buſineſſe in the world to employ our ſelves about, ſo that we cannot be every day hearing of the Word, and employing our ſelves in Prayer and ſpiritual exerciſes; though every day we are to keep it holy, yet we cannot be vacant wholly and totally every day; Now therefore I ſay, That there is a ſet day that the Lord hath called for to be devoted unto him: The very School-men themſelves do acknowledge this, and the very Heathen have found it out; They have ſet a day apart for the Service of their Gods, which they call their holy day, wherein they lay aſide all other buſineſſe, and ſet themſelves apart to honor and worſhip their Images and Idols, according to their manner. Now I will make this good by many Arguments, that God will have a ſet day, beſides the every day Sabbath, he will have a ſet particular Sabbath for his Worſhip and Service.

Reaſ. 1. The Firſt Reaſon is, Becauſe he will have a little emblem and picture of the kingdom of heaven among his Saints and Children in this life; in the kingdom of heaven there is no buying and ſelling, no eating and drinking, no worldly buſineſſe, there is nothing but prayſing and glorifying of God, and ſpeaking of God, and ſinging of Halelujah unto his holy Name; there

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is nothing but enjoying communion with the Lord, and feeding upon him continually, there is nothing but this in the kingdom of heaven; Now God will have a little picture of this among his Saints here upon earth: You know *there remains a reſt for the people of God*, Heb. 4. 9. It is an expreſs place, the word in the Original is, *There remains a Sabbath for the people of God.* As who ſhould ſay, There is a glorious Sabbath that all the Elect of God ſhall have, and they are preſerved for it, and that is reſerved for them, and they ſhall enter into it, when this body of death is laid down, and they ſhall enjoy God face to face, to all eternity, they ſhall behold him as he is, and have communion with him; now the Lord will have a little picture of this here in this life; we cannot have it altogether in this life, for we have mortal bodies, that muſt be fed, and cloathed, and ſtand in need of the creature; for mans ſin is not yet purged away, but there is a great deal of rubbiſh ſtill left, therefore this cannot be complete here: but yet God will have a little picture of this, even in this life, and that is the Sabbath day, wherein they are to lay aſide all the works of their ordinary callings, and reſt from all ſervil labours, this is Gods day, and we muſt now call upon him, and hear what he ſaith, and wholly employ and occupy our ſelves about him, as neer as we poſſibly can; but now, this we cannot do every day, for we have Children to look after, and Families to provide for, and there be an hundred occaſions to call a man away; it may be a man thinks to go into his Cloſet, and ſeek God in private, and one occaſion or other calls him aſide, that he cannot go on; but the Lord will have a little emblem and expreſſion of the kingdom of heaven upon the Sabbath day: therefore the Apoſtle ſaith, It *remains for us*, ſcil. *in the life to come.*

The Second Reaſon, why the Lord will have a ſet day for his Worſhip and Service beſides the every day Sabbath, is becauſe the honour of God doth ſo require, it doth require that there ſhould be a ſolemn day for Gods Service; as Kings, though their ſubjects are to obey them every day, and keep their Laws every day, and if a ſubject tranſgreſs the Laws at any time, he is in danger of the diſpleaſure of the King but he will have one day of ſolemnity to his Majeſty: So God Almighty, though every day we are to tremble before him, and ſtand in aw of his Word, and take heed we do not err from his Commandments, yet he will have one ſolemn day for the honour of his Name, he will have a ſolemn day, wherein his people ſhall have nothing elſe to do, but to ſet themſelves apart for his Worſhip; therefore this ſet day is called, *The honourable of the Lord*, Iſa. 58. 13. that is, we muſt count the Sabbath day an honourable day, a day of honour, wherein Gods Servants ſhould from morning to evening fall down before him, and confeſs that great is the Lord God: We ſhould wholly dedicate it unto him, ſeeking of him in Publick and in Private, that we may ſtore up holy affections for all the week following. *Reaſ. 2.*

Thirdly, Becauſe God ſometimes calls for an extraordinary day, and an extraordinary day hath ever relation to an ordinary; if I ſay this is my extraordinary food and diet, I imply that I have ordinary diet: ſo if the Scripture tells us that God calls for extraordinary dayes, it is an evident Argument, that there be ordinary dayes which he calls for. *Reaſ. 3.*

Now that God calls for extraordinary dayes, it is plain,

1. Firſt, He calls for extraordinary dayes of rejoycing; when God compaſſeth us about with ſongs of Deliverance, and works wonderful Mercies for us, we ought to ſet a part a day for rejoycing, and delighting in his goodneſs and favour towards us, and this day is to be an holy day, as *Nehemiah* 8. 9. *This day is holy unto the Lord your God, mourn not, nor weep*; So that when we are to rejoyce towards God for any ſpiritual fa-

vour towards us, we ought to keep this day an holy day, we ought to employ the hours of the day in labouring to affect our hearts with his kindneſſe, and labouring to make his goodneſs to have impreſſion upon us, that we may with cheerfulneſs run over all our dayes afterwards, that we may adhere unto him the better all our life time.

2. Secondly, As he calls for extraordinary dayes of rejoycing, ſo he calls for extraordinary dayes of Faſting and Humiliation, and that in Four Caſes.

1. Firſt, When we fear ſome heavie judgement to come upon us, or elſe when ſome judgement is already upon us: may be ſome heavie judgement is upon us, or elſe we fear it to come upon us, and now we are to ſet an extraordinary day apart to ſeek the Lord; as 2 *Chron.* 20. *Jeho-ſaphat* proclaimed a Faſt, when the Land was in danger: Suppoſe the Lord ſhould take away the Goſpel, and the feet of thoſe that bring glad tydings ſhould be turned from us, then ſhould we Faſt in thoſe dayes, we ſhould grieve before God, and bewail the loſs of his Mercies and Favours; that we may have his Goodneſſe to quicken us, and keep us, and uphold us in the want of them.

2. Secondly, In caſe that we want ſome Mercy that we cannot well be without, in ſuch a caſe as this, if ordinary ſeeking will not do the deed, we ought to ſet apart an extraordinary time to prevail with God; as *Ezra*, he was in danger of the enemy, and if he ſhould go to *Jeruſalem*, the enemy would ſet upon him; now, thought he, if I ſhould go to the King, though he were very great with the King of *Perſia*, at that time, yet thought he, if I ſhould go to the Kigng for a Band of Souldiers, he would think our God were a weak God; I have told him what a ſtrong God we have, and that he is ready to help all thoſe that truſt in him: now if I ſhould go to him for a Band of Souldiers, he might think that our God were not able to deliver us, and it would be a great diſhonour to God; therefore he ſet a day apart for a Faſt, and laboured to get aid and help from heaven, *Ezra* 8. 21. So when a Child of God is exceedingly afflicted with any croſſe or temptation, and he ſhall wonderfully diſhonour God, and caſt a ſnare upon them that fear his Name, in this caſe he is bound to ſeek God extraordinarily, and if the ordinary means that God hath appointed will not prevail, he is to ſet a part a Faſt to ſeek him extraordinarily.

3. Thirdly, If we be aſſaulted from hell, and Satan, and our own hearts, with ſtrong temptations, then we are to ſeek God extraordinarily; as it was with *Paul*, when the Meſſenger of Satan was ſent to buffet him, when he lay under ſome heavy temptation, either unto Pride, or Luſt, or Uncleanneſſe, ſome prick in the fleſh, that the Lord ſent upon him, and let him be encountered withal; then *Paul* ſought God in a ſolemn manner, more then ever he did at other times, 2 *Cor.* 12. 8. *For this I beſought God thrice.*

4. Fourthly, In caſe a man is to do ſome notable ſervice, he is to enter into ſome new Calling; or if the Lord doth put him upon ſome new ſervice, that doth require ſome more then ordinary help, now a man is to ſeek God by Faſting and Prayer, as you may ſee it was with *Barnabas* and *Paul* when they entred into the Miniſtery, *Acts* 13. 3. Now the reaſon why I name theſe things is to ſhew you, that ſometimes God will have an extraordinary ſet day for his immediate worſhip and ſervice, when we are to lay aſide all other buſineſſe, and ſet our ſelves apart, to call upon his Name, and ſeek him. The thing I gather from hence is this, If there be an extraordinary ſet day, then there muſt be an ordinary ſet day for Gods immediate Service.

Ano-

Another Argument is taken from the Equity of it, and that ſtands Two wayes:

1. Firſt, It is very equal when as we have ſix dayes to provide for our ſelves, and for the maintenance of our bodies: God gives us divers dayes for that; now Equity doth require that we ſhould give one day to him, we having ſeveral dayes; it is equity that he ſhould have at leaſt one for himſelf: Therefore this doth aggravate our ſins exceedingly, if we give not this day to God. Did not this aggravate the ſin of *Adam*, in eating of the forbidden fruit? in that God gave him liberty to eat freely of all other trees in the garden, and forbad him only the eating of that one? Now what excuſe could *Adam* have for not abſtaining from that one? So here, God having given us divers dayes for the good of our bodies, and for means and maintenance of the things of this life; duty requires, that we ſhould not touch Gods day, nor ſet our foot upon it, nor turn our eyes away from it, we ought to remember it; as *Joſeph* ſaid in regard of his Miſtris, when ſhe enticed him to folly; mark how he anſwers the temptation, *My Maſter hath put all things into my hands that are in the houſe, he hath with-held nothing from me but only thee his Wife*, and that is equal, and reaſonable, *how therefore ſhall I do this great wickedneſs, and ſin againſt God?* Gen. 39. 9. So ſhould we ſay, when we are tempted to break the Lords day, we ſhould ſay, The Lord hath not impoſed any day beſides, the Lord hath given us all the ſix daies for our uſe, how therefore ſhall I do this great wickedneſſe, and ſin againſt God with worldly thoughts, and ſpeeches, and actions upon that day? It ſtands with very good equity that it ſhould be ſo. *Reaſ.* 4.

2. Secondly, It ſtands with equity, in regard of our Souls; if our bodies which are the worſer part, have ſeveral dayes for their uſe, then how much more ſhould the ſoul have one day, which is a thouſand times more worth then the body? You know what Chriſt ſaith, *What will it profit a man to gain the whole World, and loſe his own ſoul?* Matth. 16. 26. Our ſouls are more worth then our bodies, and we have more need to ſeek out for Holineſſe and Grace for them, and to be well provided for in regard of them, then for any thing in this preſent world; if we want meat, we can but ſtarve; if we want cloaths, we can but famiſh; if we want outward things, we can but temporally periſh; but if we want Grace and the Favour of God, we periſh for ever. Now if there be ſix dayes allowed for the good of our bodies, how much more ſhould we be willing to have one day for the good of our ſouls, ſpecially conſidering what need we have thereof? This Argument our Saviour Chriſt uſeth to prove the Sabbath, *Mark* 2. 27. *The Sabbath was made for man, not man for the Sabbath*: The Sabbath was made for man, as meat was made for the body; and a man cannot be without food, no more can the ſoul be without the Sabbath; ſo that we ſee, there muſt be a ſolemn day ſet a part for Gods Worſhip and Service.

Propoſ. 5. One day of Seven to be ſet apart for Gods worſhip.

The Fifth Propoſition is this, That as there muſt be a ſet day for Gods Worſhip and Service, ſo this day muſt be one of ſeven, not one of eight, or nine, or five, or four, but one of ſeven; and this, though it be not naturally moral, yet it is poſitively moral, though it be not natural, written in the heart of man, as a man: if he had no teaching, his conſcience would find out that he ſhould not be idle, and ſteal, and commit murther; the Conſcience will grope out theſe Ordinances and Statutes of God; and the Conſcience will find out that there muſt be a ſet day for Gods Worſhip and Service; the light of nature will find out that, but that it muſt be one day of ſeven, that it cannot find out; but I ſay,

that it is the positive law of God, that it must be one of seven.

*Reas.*1. Now, Because it is not written in the heart of man, but in the Commandment of God positively delivered to us, and required of us; I can give no other Reason for it, but only the reason taken out of the Scripture; there can be no reason taken from the judgment of man, as other Lawes, the very law of Reason will enforce them; but there can be no other reason for this, but only out of the Word of God. The Lord hath commanded, six dayes thou shalt labour, and being his Will, it must be performed; for God might require six dayes for himself, and leave us but one day; God might have ordained it so; but God intending we should live by the sweat of our brows, the Lord was pleased to allow us six dayes; now he giving us six dayes, doth reserve unto himself one of seven.

*Reas.*2. Secondly, Another Reason is this, As the Lord hath commanded this seventh day, so he saith it is his day, *The seventh day, is the Sabbath of the Lord thy God*; Now then if the seventh day be the Sabbath of the Lord our God, then we must not divert any of the hours, or any part of the day away; when our minds run into the world, we must curbe them and remember that the seventh day is the Sabbath of the Lord our God.

*Reas.*3. Thirdly, Another Reason is, That our Cattel, and Servants, and Children, may rest as well as our selves, they are to labour six dayes, and one of seven they are to rest.

*Reas.*4. Another Reason is, Because he hath sanctified it; therefore *the Lord blessed the seventh day, and hallowed it*: Now then, if the Lord hath sanctified the seventh day, and appointed it, if he hath set it apart for that purpose, for spiritual employments, and not to be filled up with any thing else, we are guilty of Sacriledge, if we do not give him this, as *Levit.* 27. 28. the Lord saith, *Whatsoever is devoted unto the Lord, that is most holy unto him*; now God saith, he hath devoted the seventh day to himself, therefore we are to keep it holy: *Nebuchadnezzar*, a very heathen, when he knew that the Vessels came out of the Temple of the Lord, he would not employ them to a common use, *Dan.* 1. 2. *He put them into the house of his god*; which was the holiest place he had.

*Reas.*5. Fifthly, This is necessary, because we are apt to be worldly, and carnal, and non-resident from Prayer, and from the Word, and serious humbling of our selves before God, if we be never so little taken off; how suddenly do our minds cleave unto the world, and grow vain, and unfit, and distempered? Now if God should not once in seven dayes, have a day to take us off from the world; as six dayes are employed in worldly affairs, so if there were not a seventh day to take us off, there would be no hoe with us; therefore there must be a whole day to accustom us, and habituate us to the Service of God, otherwise we should drown our selves in the world.

*Propos.*6. That day of the seven to be kept holy, on which God rested. The Sixth Proposition is this, That as it must be one of seven, so it is not indifferent which of the seven dayes we keep holy, but it must be that day whereupon God rested, therefore it hath the name of a Sabbath; Sabbath is nothing but rest: The reason of the name is Two-fold, First, Because God rested upon that day; And Secondly, Because we are to rest upon that day.

*Propos.*7. All that is in the Fourth Commandment, is not essential to it. The Seventh Proposition is this, That all that is in the fourth Commandment, is not essential to the Commandment: the fourth Commandment delivers only these Two things, First, *That God will have a seventh day*; Secondly, *That this seventh day is to be the day of Gods rest*: This is the whole meaning of the fourth Commandment: now all other particulars

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in the fourth Commandment, are not eſſential to the fourth Commandment; as that *God made Heaven and Earth in ſix dayes, and reſted the ſeventh day, &c.* It is not eſſential to the fourth Commandment, but becauſe at that time when God delivered the Decalogue, there was no greater work then the Creation; and the reſt from that work, was the reſt from the greateſt work in the world; therefore it was kept upon the laſt day of the week, upon which God reſted from the Creation: Now the meaning of the fourth Commandment, is in the eighth Verſe; all the other particulars, are but Commentaries to open it to the Jewes, *Remember the Sabbath day to keep it holy*; this is the fourth Commandment: *The Sabbath*, that is, the day that God reſted on, and the day that we are to reſt upon: this is the holy day that is devoted to the Lord; now it was kept upon the laſt day of the week, becauſe God created heaven and earth, and reſted upon that day; and the Creation of heaven and earth was the greateſt work that God then had done.

But then you will ſay, *Why doth the Commandment ſay, That in ſix dayes God created Heaven and Earth, and reſted the ſeventh day?* *Queſt.*

I Anſwer, 1. It is no ſtrange thing, to ſee ſome things in the Commandments which are not eſſential to them, becauſe the Commandments were delivered to the Jewes: though they concern the whole world, yet the perſons, that actually ſtood before God, when the Decalogue was delivered, were only the Jewes, *Deut.* 5. 22. God ſpake to the Jewes; now no wonder, that God, ſpeaking to the Jews, did ſpeak divers particulars according to them, and in their phraſe. which if we had been alive, and they to ſucceed us, God would have ſpoken according to us, as he did according to them. *Anſw.*

2. Secondly, We ſee plainly, there are ſome things in the Commandments, which do not concern the whole world, but only the Nation of the Jewes, as in the firſt Commandment, *I have brought thee out of the Land of Egypt, out of the houſe of Bondage*: [*Thou ſhalt have no other gods but me:*] That is the Commandment; but though they, together with the other, were put into the Tables of Stone, yet it concerns only the Jewes. 'Tis true indeed, it is a type of our deliverance, that we are delivered from Hell, and Sin, and Satan, as they were delivered out of Egypt, and the houſe of Bondage; but literally theſe words belong only to the Jews; and the Commandment is this, *Thou ſhalt have no other gods but me*; So it is for the fourth Commandment.

Again, There is ſomething in the Fifth Commandment, that doth not concern us, but only them, *Honour thy Father and thy Mother, &c.* [*That thy dayes may be long in the Land which the thy God giveth thee*] that belongs only to the Jews, it is meant particularly of the Land of *Canaan*. This then is the effect of the Commandment, *Honour thy Father and thy Mother, that thy dayes may be long in the Land of* Canaan. So that the firſt words are the Commandment, and the later part belongs only to the Jewes: So *Deut.* 5. 14. the Fourth Commandment, it was put into the Tables of Stone thus, *Remember the ſeventh day to keep it holy, for the ſeventh day is the Sabbath of the Lord thy God: in it thou ſhalt do no manner of work, thou, nor thy Son, nor thy Daughter, &c. that thy man-ſervant, and thy maid-ſervant may reſt as well as thou*; that belongs to us, as well as to them; but then it follows, *Remember thou wert a ſervant in the Land of Egypt*: Here you ſee the Jewes have another Argument, beſides the Arguments that we have; but though we have not that Argument, yet the Commandment ſtands ſtill, and the Commandment is only thus much

much; namely, That there must be a Seventh day, and that seventh day God rested upon: now whereas the Jewes kept the last day of the week, that was only by a temporary Commandment, because the making of heaven and earth, was the greatest thing that God had then done, and God rested from that upon that day; but now if God work a greater work then the Creating of heaven and earth, and rest from that, then by vertue of the fourth Commandment, we are to keep that day holy, upon which he rested from that work.

Propos. 8. The 4th Commandment continual, alwayes to abide in the Church.

Now I come to the Eighth Proposition, That this Fourth Commandment, concerning a Sabbath day, concerning the keeping of a Seventh day holy, is a continual Commandment, alwayes to abide in the Church of God; I will prove it by divers Arguments, that it was not to continue only in the time of the Jewes, but it is to abide alwayes in the Church to the coming of the Son of man; there is not a jot of Ceremony in the fourth Commandment.

Reas. 1. The First Reason is, Because God did institute the Sabbath before there was any room for Ceremonies; it was commanded to *Adam* in his Innocency: Now all Ceremonies did prefigure Christ; and before *Adam* fell, there was no Promise of the Seed of the Woman, nor no need of it, and so no need of a Figure to represent it; but before *Adam* fell, the Sabbath was prescribed, Gen. 2. 2, 3. *On the seventh day God rested from all that he had made, so that God blessed the seventh day and sanctified it:* So that you see God having rested upon this day, he sanctified it, and put holiness upon it; therefore we are not to name that Common, which he hath named Holy; now though we do not read of *Adams* keeping this day, nor *Abels*, nor *Enochs*, nor *Noahs*, nor *Abrahams*, nor *Isaacs*, nor *Jacobs*; yet it doth not follow it was not kept: for *Mose* doth not take in hand to set down the actions of the Fathers, but only generally: for you see what a short story we have of *Methushelah*, a good man, though he lived a thousand years almost, yet we have scarce Three Syllables concerning him. Now sith *Moses* did not undertake to set down all that they did, therefore they might keep the Sabbath, though he did not set it down: neither afterwards doth he set it down for 319. years, and 111. years, which 430. years, to the time of the Judges, we have nothing spoken of concerning the Sabbath; therefore seeing God did Institute it to *Adam* in his Innocency, that is enough; but what though the Fathers had not kept it holy, doth it therefore follow that we must not keep it holy? They had many wives, doth it therefore follow that we must have many wives? So, suppose they did not sanctifie the seventh day, (though wee can see no proof that they did not) yet this is enough, That God did sanctifie it before any Ceremony was.

Again, Though we do not read that they practised this, yet the Scripture doth intimate to us that they did it.

Reas. 2. The Second Argument to prove this, is out of *Exod.* 16. 23. before the Law was delivered upon Mount *Sinai*, before the Commandment was spoken from *Horeb*; yet you may see that the Sabbath is spoken of, and the Lord doth finde fault with Israel, for not keeping of it, which intimateth it was a day they well knew, and the Lord saith afterwards to Moses, *How long will ye refuse to keep my Laws and Statutes?* As in *vers.* 28. the Lord there speaks of a Sabbath, as a day well known unto them, that it was commanded to be sanctified by them, and this was before the delivering of the Ceremonial Law; therefore it is not a ceremonial Law, but a positive Law, equipollent with the moral Law.

Reas. 3. A Third Reason is, Because it was written by the finger of God in Tables

bels of ſtone and put into the Ark, *Exod.* 31. 18. and *Deut.* 10 12 the Commandments were written upon Two tables of ſtone, and by the finger of God; Now all Divines, in all ages, agree upon this that the writing of this Commandment in the Two tables of ſtone, is an evident Argument of the morality of it. For as a Reverend Divine ſaith, Not to think the Fourth Commandment to be moral, is the way to all Atheiſme, for if one ſhould ſay the Fourth Commandment is not moral, but ceremonial; another might ſtep up the next year and ſay the ſecond, and the Fifth, is not: So that whereas the Law is written by the finger of God in tables of ſtone, if we root it out of the tables of ſtone, we ſhall root it out of the heart of man; therefore the writing of it in the tables of ſtone, is an evident Argument of the morality of it to all ages.

A Fourth Argument is this, The Lord doth urge this Commandment, more then any other Commandment in the Decalogue; ſo that a man may queſtion the Firſt, or Second, or any of the Ten as well as this; for firſt we know that God hath made this Commandment larger then any of the reſt: Secondly, hee hath made it ſtronger, and urged it with more arguments then any of the reſt. 3. He hath fixed a *memento*, remember before it: As who ſhould ſay, Be carefull of this, and take heed of forgetting it, take heed of thoſe that ſhall teach you the contrary, that this Commandment is not morall. 4. It is negatively delivered, and affirmatively; the other delivered only one way; either affirmatively only, as the fifth, *Honour thy Father and Mother*: or elſe negatively only, as all the reſt: There is never a Commandment delivered both negatively and affirmatively, but only the Fourth, as, *Remember the Sabbath day, to keep it holy*; there it is delivered affirmatively: And afterwards it is delivered negatively, *In it thou ſhalt do no manner of work, thou, nor thy ſon, nor thy daughter*, &c. The Lord hath delivered it both wayes; noting, that this Commandment is equall and equipollent with the other: and the Lord did this in infinite wiſdome, becauſe he had not written this Commandment in the heart of man by the light of nature, therefore the Lord did urge it more with Arguments, that what was wanting in the light of nature, might be ſupplyed by the preſſing of Arguments. *Reaſ.* 4

5. Another Argument is, Becauſe if this be not morall, then we have not Ten morall Commandments, there are but Nine: now this is falſe; for the Scripture tells us, that the Commandments are *Ten*, as *Deut.* 10. 4. it is not an Eccleſiaſticall thing, but the Lord hath ſaid it, as you may ſee there: *And he wrote upon the Tables according to the firſt writing, the Ten Commandments, which the Lord ſpake unto you in the Mount, out of the midſt of the fire.* The Lord ſpake *Ten* Commandments; now if the Fourth Commandment be not morall, there be not ten Commandments: And you may as well deny the Articles of the Faith, and the Petitions of the Lords Prayer, as the ten Commandments. *Reaſ.* 5.

The *Sixth* Argument is this; Chriſt tels us plainely, that it is a morall Commandment, *Matth.* 24. 20. *Pray* (ſaith he) *that your flight be not in the winter, nor on the Sabbath day.* Our Saviour Chriſt here propheſied of the deſtruction of *Jeruſalem*, which was forty yeares after Chriſts Aſcenſion, when all Ceremonies were ceaſed, as *Paul* had proclaimed before the deſtruction of *Jeruſalem*, That *if any man would be circumciſed, Chriſt ſhould profit him nothing. Galat.* 5. 2. That is, if he would keep the Ceremonial Law: Now Chriſt bids thoſe that ſhould live forty years after the Ceremonies were ceaſed, I would have you have a care of the Sabbath, and delight in hearing of the word of God, and meditating upon it, and ſo forth; and if any occaſion come that you fall into *Reaſ.* 6. Gal. 5. 2.

into the hands of your enemies, pray that your flight be not in the Winter, nor on the Sabbath day: as who ſhould ſay, If it be in the Winter, that will do hurt, and be troubleſome to your bodies: and ſo if you fly upon the Sabbath day, that will trouble your conſciences, if you regard Gods commandment and the good of your own conſciences; if you regard or fear Gods name, it will grieve you to fly on the Sabbath day, whereby you ſhall be deprived of the Congregation of Gods Saints; therefore pray that your flight be not upon that day: Intimating, that it was Morall; for if it had been Ceremoniall, he would not have wiſhed them to pray that it might not be upon that day.

Now whereas our Saviour doth ſo often condemn the Phariſees in regard of their ſtrictneſſe of the Sabbath; it is not as if he did diſallow the keeping of it; but they were fooliſhly preciſe, they ſtrained at a gnat, and ſwallowed a camel; they crowded out, and regarded not Mercy and Judgment, they would not pull a poor beaſt out of a pit, or relieve a poor man upon the Sabbath day: they found fault that a man ſhould be helped from deaths door by our Saviour upon the Sabbath, this was their folly. Now our Saviour did not condemn ſtrict keeping of the Sabbath, but he did condemn their Superſtition; for ever ſince *Adams* time, it was lawful to do works of Mercy on the Sabbath, it was Lawful to pull a beaſt out of the pit, and do works of Mercy, and Neceſſity upon the Sabbath day. And,
Exod. 35. 3 whereas the Law ſaith, The Jewes might not kindle a fire on the Sabbath day, if we were in their caſe, we might not neither; for they were in the Wilderneſſe, in an hot Countrey, where they needed no Fire, and having their Food provided to their hands. And being in an hot Countrey, if they kindled a Fire, it was out of wantonneſſe, but if it had been a cold Countrey, in *Adams* time, and *Abrahams* time, and in all times, it was lawful to kindle a Fire.

Reaſ. 7. Againe, another Argument is this, The very Heathen themſelves have ever kept a Sabbath day, though they could not tell which the day was; ſome kept the Eighth day, and ſome the Ninth, yet they ever kept a Sabbath day: Yea, it is certain, many of the Heathen themſelves kept the Sabbath after their manner. *Alexandrinus*, a godly Father, that lived but a little after Chriſt, ſaith, That the Heathen did count the Seventh day, an Holy day. And it is related of *Alexander Severus* Emperour of *Rome*, though he were a Pagan, and Infidel, yet every Sabbath day, he retired from his Warlike affaires, and went up into the Capitol to worſhip his gods. And it is reported againe in Heathen Hiſtories, our boyes go not to School upon the Sabbath day, neither are Humane Arts taught on that day; but we have a Reſt upon that day: Nay, ſome of the Heathens tell us, That they keep it from the Creation; therefore *Philo* tells us, That the Sabbath day, is the Creation day: and divers other poor people, that never had Scripture, or Prophet, or Miniſter among them, but went meerly by the light of Nature, and what they had learned from their Anceſtors and Fathers, they did keep the Sabbath day. Nay, one of them ſaith, That on the Seventh day, all the Hoſt of Heaven and Earth was finiſhed. Therefore ſeeing the very Heathen have learned to keep this day Holy, it is an Evident Argument, that this is a Moral Commandement. I conclude the Proof of this Point, with the ſaying of our Saviour Chriſt, *Mat.* 5. 18. *Heaven and Earth ſhall paſſe away, but not one jot or title of the Law ſhall paſſe away*: Marke, our Saviour ſaith there, that there ſhall not one jot or title of the Decalogue paſſe away. As for the Ceremonial, and Judicial law, they ſtand not ſtill, but the whole compaſſe of them is removed, the Ceremonial Law is quite and clean aboliſhed; and the Judicial Law, in many particulars;

ticulars, therefore our Saviour meant it not of those two Laws, but he speaks of the Decalogue, and he saith, *Heaven and Earth shall passe away, before one jot of it shall passe away*, much lesse an whole branch be rooted out. And *Gal.* 3. 10. the Apostle saith, *Cursed is every one that continues not in all things that are written in this Law to do them*: not only he that continueth not in the first, or second, or third Commandment, but he that continueth not in the fourth, and fifth, and all the rest. And *Jam.* 2. 10. the Apostle there saith, *If a man should keep the whole Law of God, and be guilty only in one point, he is guilty of all.* Suppose thou didst keep the Three first Commandments, and all the Six last, if thou keepest not the Fourth Commandment, thou art guilty of the breach of all the Commandments.

Propos. 9. The first day of the week was the Lords day, and so to continue to the end of this world.

I let this passe, and come now to the last Proposition, which is this, That though the last day of the week were kept for the Sabbath, till the coming of Christ, yet the first day of the week, that seventh day, is now the Lords Day, and is so to continue to the end of the World: I frame it thus, The change of the seventh day, to the first day of the week, is not by Ecclesiastical Law, or by the Law of man, or Apostolical Tradition, but it is by the Institution, and expres's Commandment of God.

Reas. 1.

The first Argument to prove it, is taken out of *Psal.* 118. 24. It is an Argument used by the Church of God in all Ages, ever since twelve hundred years agoe. Saint *Austin* did use it in his time, the Psalmist Prophecieth of the Resurrection of Christ, *the Stone which the builders refused, is become the Head-stone of the Corner, this is the Lords doing, and it is marvellous in our eyes.* (Our Saviour Christ, *Mat.* 21. doth expound it of his Crucifying, and Resurrection) *This is the day that the Lord hath made, we will be glad and rejoyce in it.* The Psalmist speaks here of the Resurrection of Christ, now speaking of this very day, saith he, *This is The day that the Lord hath made*: And we for our part, that are godly, and desire to be built upon this Corner Stone, we will be glad, and rejoyce in it; we will keep it as a glorious day, a day of Thanksgiving, and Rejoycing in God. The thing is plain, see *Isa.* 56. 1, 2. the Prophet Prophecyeth of the Day of Christ, and saith, They are blessed that keep the Sabbath, *thus saith the Lord, Keep Judgment, and Justice, for my Salvation is at hand to come, and my Righteousnes is to be revealed*: *Blessed is the man that doth this, and keepeth my Sabbaths.* This is a Prophecie of the day of our Lord and Saviour Jesus Christ; and he pronounceth a blessing upon those that keep the Sabbath in those dayes. Again, *Isa.* 11. 10. it was Prophecied of old, that the first day of the week, should be the Sabbath day, the Lords day: *In that day, there shall be a Root of Jesse, which shall stand up for an Ensigne to the people, and the Nations shall flie unto it, and his Rest shall be Glorious*: Not only the Fathers Rest shall be glorious, when he had Created Heaven, and Earth, and rested the seventh day, but Christs Rest also shall be glorious; for all Divines agree, that the Prophet speaks of the Rest of Christ, from the work of Redemption; now his Rest shall be glorious. As God the Father Rested from his work, and his Rest was glorious for four thousand years together; so Christs Rest from his work shall be glorious, there shall be glory and honour put upon it, as well as upon the Rest of the Father, when he Rested from making of Heaven and Earth.

Reas. 2.

Secondly, Another Argument to prove this, is out of *Rev.* 1. 10. there Saint John speaking of the first day of the week, the Spirit of the Lord calls it the Lords Day, *I was in the Spirit on the Lords Day.* so that it is not by Apostolical Tradition only, but by the Institution of God himself, he doth call it *the Lords Day, I was in the Spirit upon the Lords Day*; he calls the first day of the week the Lords Day, by the same reason that the Sacrament

is called the Lords Supper. Now the Sacrament is ſo called, becauſe the Lord Inſtituted it, and therefore it muſt be Holy: ſo the Lords Day is called ſo, becauſe the Lord Inſtituted it, and therefore it muſt be kept Holy.

Reaſ. 3. Another Argument is this, Our Saviour Chriſt himſelf doth Intitle himſelf to be the Lord of the Sabbath, and therefore able to alter it, and change it, and appoint what buſineſſe is to be done, and what not to be done, upon that day; he doth openly proteſs, that he is *Lord of the Sabbath*, Mark 2. 28. and *John* 5. 23. he ſaith, *They ſhall Honour the Son, as they Honour the Father*; As they honour the Father with a Sabbath, in regard of his Reſt from the work of Creation, ſo they ſhall honour the Son with a Sabbath, in regard of his Reſt from the work of Redemption, which being compared with *Rev.* 1. 10. where it is called the Lords Day: Theſe two being put together, do plainly prove it.

Reaſ. 4. *Fourthly*, Chriſt himſelf did command his Apoſtles to keep this day, it was not by the Apoſtles counſel, as if they would ſet up this day in the Church, as ſome would have it; but Chriſt did command them ſo to do; for the Apoſtles did deliver nothing Generally to the Church, but what they received from the Lord, as *Paul* ſaith, *What I have received from the Lord, that I declare unto you*, 1 *Cor.* 11. But I will prove it was the Commandment of Chriſt to them, by this Argument, Becauſe the firſt day of the week was alwayes kept for the aſſemblies of the people of God, before the Apoſtles durſt order any thing in the Church: the Apoſtles never durſt undertake to ſet up any order in the Church, until the Holy Ghoſt fell upon them in fiery tongues, and that was fourty dayes after. Now the firſt day of the week was kept long before this, *John* 20. 19. they kept the firſt day of the week: and again the next week, *ver.* 26. they kept the firſt day of the week, and *Luke* 24. they kept the firſt day of the week. And if you compare three or four places of Scripture together, as *Mat.* 28. 16, 20. together with *John* 20. 19, 26. we ſhall ſee plainly in *John*, that they did meet upon the firſt day of the week, and in *Mat.* 28. we ſhall ſee that Chriſt appointed them ſo to do, it was by his Commandment.

Reaſ. 5. *Fifthly*, Another Argument to prove that it is by Divine Inſtitution, and not by Humane Ordinance, is this, Becauſe the Wiſdome of Jeſus Chriſt, would never have committed ſuch a weighty thing as this is to the Judgement of man. Certainly the Lord Jeſus Chriſt, before his aſcending up unto his Father, would never have left things ſo raw, and uncertain, and imperfect, as to leave ſuch a Branch of ſuch a Sacred Ordinance, to be at the Arbitrament of men, being ſo apt to take liberty, and ſo negligent to keep any day Holy, ſurely the Lord would never have left it to the Arbitrament of men. Therefore we may well conclude, it is to be found in Scripture by Ordination of God; for mark what the Apoſtle ſaith, *As Moſes was faithful in all his houſe, ſo Chriſt is faithful in all his houſe*, Heb. 3. 2, 3. He proves that Chriſt is more faithful then *Moſes*; Now *Moſes* was faithful, for he delivered the whole mind of God to the people of *Iſrael*, there was nothing left out, for time, or place, or manner; there was not any Ceremony in the worſhip of God left out, but he delivered all to them, he was faithful. So Chriſt is faithful in his houſe, therefore ſeeing Chriſt knew how ready men were to neglect, and prophane the Sabbath, plain reaſon tells us, that he would order it himſelf.

Reaſ. 6. Again, Who ſhould Inſtitute any Ordinance in the Church, but only he that is the Head of the Church?

Reaſ. 7. Again, Another Argument is this, It hath been the Practice of all holy men ſince the Apoſtles daies, to keep this day. That it was the practice of the Apoſtles, that you will grant, that they kept the firſt day of the week.

Now

Now if there were no Argument but this, that the Apoſtles did keep it, this were enough to prove the change of the day, when we find that the Apoſtles did ſanctifie this day, this were proof enough to ſtay our mindes; for certainly they had a more Infallible guidance and direction then we have, and they inſiſted upon this day, 1 *Cor.* 16. 1. 2. They ordained, and John the Divine kept this day, though he were in the place of his baniſhment, where he could hear no Sermon, but was all alone, yet he would keep the Sabbath, on the firſt day of the week, and the Lord rewarded his ſanctifying of this day, by declaring the Revelation unto him, to incourage all good people to go on in keeping this day. But to leave theſe, and come to the time of the ancient Fathers, immediately after the Apoſtles; they all agree upon the firſt day of the week: *Ignatius* doth ſo; and Saint *Auſtin* ſaith, as the Virgin *Mary* is among women, ſo is the firſt day of the week, among dayes; as ſhe was bleſſed above women, ſo is the firſt day of the week bleſſed above daies: No man that makes conſcience of his wayes, but ſhall find a bleſſing upon every day; but God hath bleſſed this day in a more peculiar manner, and the ſoul that makes conſcience of the keeping of it, may by the Covenant of God expect a bleſſing.

Now to come to the dead times of Popery, If ever the Sabbath was out of memory, and out of date, then was the time; for then there was a great falling away, a great forſaking, a great declining, and people hearkned to Doctrines of Divels, and Damnable Hereſies, and the whole world groaned under Popery: Yet in the dead times of Popery there were abundance of Prophets, the Lord did keep their Judgements entire in this thing, as *Gregory*, and *Silveſter*, and others, though they were Superſtitious Papiſts, yet they ſay, That the change of the Sabbath, from the laſt day of the week to the firſt, is by Divine Inſtitution. Now to come to the times of Reformation, here we have abundance of Reverend men beyond the ſea, both in *Germany*, and *France*, that maintain it is by Divine Inſtitution.

Another Argument is taken from the Judgements of God; If men will not Reaſ. 8
hearken to reaſon, and the examples of the Saints, and Judgement of Divines in all ages, yet the Lord will make it appear from heaven, that this is the Lords Day, and the Lord hath ſealed it.

Firſt by his Judgements, for the wrath of God hath been revealed from heaven upon thoſe that have prophaned this day: the Stories in all ages ſhew it. In the Councel of *Paris*, where Divines out of all Countries in Chriſtendome were met together, to conſult about matters of Religion, Miniſters ſtepped up, and made complaint, concernining the Sabbath, Let us make a Canon for the ſanctifying of the Sabbath day, for to our knowledg, the Lords wrath hath broken out upon the Countrey for the breach of this day; and one related one ſtory, and another, another; as one told a ſtory of a Miller, that grinding upon the Sabbath day, a fire brake out, and burnt Mill, and Man, and all. Another, of an Husbandman, that going into the field to fetch home his Corn upon the Sabbath day, thunder and lightning brake forth, and burnt him and his corn. Many ſuch ſtories were related in that Councel, and the *Magdenbergs* have a ſtory of a Noble-man, that uſing to Hunt upon the Sabbath day, the Lord brought it ſo to paſſe, that his Wife brought forth a child, with a head juſt like a dog. I could relate abundance of Stories beyond ſea, but we have enough here at home; the Town of *Stratford*, in *Warwick* ſhire, as it is relat ed in the Practice of Piety, was Burnt three times upon this day. And the Story of the *Parris* Garden, 1583. they were gathered together this day, to ſee the ſport of the Beaſts fighting together, and the Scaffold fell down, and eight were ſlain, and abundance hurt. So there are many more ſuch Examples, I remember my ſelf above

a dozen within this half year; the Lord hath revealed his displeasure from heaven, for the breach of this day.

Secondly. Again the Lord hath sealed this in the conscience of his people. For who are they that break this day, but loose, and vain, and prophane men? And who make conscience of it, but those that most fear God, those that God hath most crowned with Righteousnesse and sanctification? they delight in this, and Sanctifie it, and count it Holy to the Lord; and the more a man fears God, the more careful he is of the keeping of this day, and the more he is grieved to see it prophaned, either by himself or others, because he hath experience of the blessings of God upon the keeping of this day; no man doth Sanctifie this day conscionably, but he shall find a blessing, therefore it is surely from the Lord.

Use. 1. The *First Use* is this, Is the first day of the week the Sabbath by Divine institution? then here we see, that we are to keep a whole day. The Divel, if he cannot make men keep no day, then it is his policy to make them keep it by halves. Oh, say they, Do we not keep the Sabbath? Do we not come to Church, and hear the word, and Divine Service Morning and Evening? Is not this to keep the Sabbath? But if the Lord hath Instituted this day, then certainly he hath Instituted a whole day. It is madnesse, and want of reason for a man to think the contrary. Suppose I hire a man to labour with mee for a day, do I not make account he should work one whole day? Suppose I hire a Servant for a year, do I not mean an whole year? though I put not in the word *whole*, yet I suppose he must dwell a whole year with me. And if I hire a man for a day, it is for an whole day: so that in Grammatical sense, when the Scripture saith, Thou shalt Sanctifie the Sabbath day, it is meant a whole day. It is not in this, as in other words; any piece of a stone is stone: but in things that signifie the whole, it is not the same, as a day; a part of a day, is not a day: the least part of water is water, or of fire is fire, but a part of a day, is not a day Remember thou keep holy the Sabbath day; and I was in the Spirit on the Lords day; and they met together on the first day of the week: it is a day, therefore the meaning of the scripture is, that it should be a whole day, and it is so in reason, and therefore we are to keep an whole day: therefore we should not curtail the Lords day, as the servants of *Hanun* did the garments of *David* servants. You know what became of *Ananias*, and *Saphira*, that brought but part, when they should have brought the whole; they should have brought the whole price of their inheritance, but they brought but part, therefore the Lord smote them with death: so when the Lord requires a whole day, and we give him but a part, we shall bring vengeance upon our own heads.

1. There are divers arguments for it: First the weeke consists of seven dayes, and he hath given six to us and reserves one day to himself: now we wil grant that we have not part of six dayes, but six whole dayes. If you aske a man what, do you work all day? *Why yea*, the Lord hath given us six dayes, therefore six whole dayes. Now by the same reason God must have an whole day; if we take any part of the seventh day, then we have more then six dayes, which is contrary to the scripture

2. Another reason is this God rested the seventh day: now looke what time God rested, that time we must sanctifie: now God rested the seventh day, all of it, he left none of the creation to do upon the seventh day; he had finished the creation in six dayes, and rested all the seventh day, therefore we must keep the whole day.

3. Thirdly, because this is the nature of a Sabbath to bee 24 houres, not to be an artificiall day, but to be a naturall day, 24 houres together, as you may see Lev. 23. 32. *you shall keep the Sabbath from evening to evening*; then the dayes were reckoned from evening to evening from

from the creation; though now under the goſpel, becauſe Chriſt aroſe in the morning, they are reckoned from morning to morning.

Fourthly, another argument is this, God never ordained halfe holy dayes in his Church: indeed the Church of Rome have halfe holy dayes, as ſaint *Blacies* day, which is to be kept in the fore noon: ſo they have other dayes that are to be kept in the after-noone, but in the fore-noone, they may do what they liſt: ſo heathens did, as *Ovid* ſaith, the former part of the day is holy, the latter part of the day is not holy; the Lord hath no ſuch days as theſe, but all holy dayes in ſcripture: if God ever appointed a faſt, or new moon, or feaſt of Tabernacles, whatſoever holy day, he did inſtitute, it was an whole day, and not a part of a day, therefore much more this ſolemn day. 4

Again, the judgment of all Divines in all ages hath been concerning an whole day. I could inſtance in the fathers, as in *Irenæus*, who ſaith, we are to continue in the Sabbath all the day long, for the Lord hath required all the day to be kept holy unto him, and the ſaints of God have alwayes kept an whole day: ſo ſaint *Auſtin* ſaith, It is not enough, that wee keep three or four houres of the day, but that we reſt the whole day. And what reſt? not only to reſt from our bodily labours, for the beaſts keep this Sabbath; nor the reſt of ſport and paſtime, for that is the Sabbath of the golden calfe, they ate and drink, and roſe up to play: No, but that thou mayeſt be vacant to God all the day in prayer and ſerving of him. So in the Councell of *Mexicon* there was an aſſembly of miniſters out of all nations in Chriſtendome, and they ordained a canon concerning the Lords day, *We ordain, that people keep the whole Lords day holy, and that they ſet themſelves the whole day to pray to God, and delight in God, and heare his word: and if a countreymans ſervant breake this day, his puniſhment ſhall be to be beaten with ſivere blowes,* [*ictibus gravibus*, are the very words of the Councell;] *and if a Lawyer offer to plead this day, he ſhall not have the benefit of his pleading or caſe; and if a miniſter breake this day, he ſhall be excommunicated half a year, and throwne out of the Church, and ſhall not be received into the Church again, but upon great humiliation.* This was the judgment of Divines in all ages, and it is the obſervation of a reverend Divine, *Muſculus*, upon *Exod.*20. God doth not ſay, Remember the Sabbath, to keepe it holy; he that keeps it an hour or two, keeps it holy: but, Remember the *Sabbath Day*, to keepe it holy; he will have a *day* kept holy: Nay *Calvin*, whom they take to be on their ſide, to be a patron of their liberty, he himſelfe writing upon *Deut.* 6 upon theſe words, *Remember the Sabbath day*, he ſaith, we are to keep this day, (ſpeaking of himſelfe, and all the people of God,) we are to keepe this day; and not a *part* of it, but *all* of it. 5.

The ſecond Uſe is this: we may hence ſee that ſports and paſtimes are not agreeable to the Lords day; for if the Lord hath forbidden our weekly works on that day, then ſurely he hath forbidden ſports and paſtimes. *Uſe.* 2.

The reaſon is good, firſt becauſe our weekly works, are things Commanded at other times, now ſports and paſtimes are never Commanded by God, but onely permitted: now if things commanded, and things that are good at ſometimes, if theſe notwithſtanding may not be done upon the Lords day, then much leſſe muſt thoſe be done that are permitted onely.

Secondly, becauſe weekely works do leſſe diſtract a man from God then ſports and paſtimes. I appeale to any man here preſent, if he be not more heavenly and better employed, and leſſe diſtract from good thoughts, and gracious affections, when he is plowing, or ſowing, or threſhing, then when he is diceing, and carding; ſports and paſtimes beat a man further off from religion, and let a man go to prayer after ſports and paſtimes, he ſhall find

find himſelfe more unfit and unaffected a great deal, then he ſhall when he comes from the works of his calling. Now if thoſe things that do leſſe diſtract from Gods worſhip and ſervice are forbidden upon the Sabbath day, then ſurely much more thoſe things that doe more diſtract, muſt needs be forbidden upon that day.

THE END.